

# *The Brooklyn Jewish Center Review*

*January, 1945*

## **THE HISTORIC EMERGENCY COUNCIL CONTROVERSY**

COMPLETE STATEMENTS OF DR. SILVER AND DR. GOLDSTEIN

## **THE NEED FOR DR. SILVER'S LEADERSHIP**

By LOUIS J. GRIBETZ

## **RESTORING THE INFLUENCE OF THE SYNAGOGUE**

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## **NEWS OF THE MONTH**

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### ALEXANDER H. UHL

Mr. Uhl, "PM's" foreign editor, has just returned home after covering the European war and home fronts for eight months. Some of his dispatches have made journalistic history. He is the only American correspondent who witnessed the liberation of both Rome and Paris; he saw the fighting in Italy, France, Holland and Germany. He scored a clean world beat on the news of the Spanish Republican uprising on the French-Spanish border. He was first with stirring stories of the fate of Rome Jewry and of the triumphant emergence to maturity of the French underground press.

SUBJECT:

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FEBRUARY 5th

Symposium on

### "WHAT SHALL BE THE POLICY OF THE ALLIES IN LIBERATED COUNTRIES"

SPEAKERS:

#### DEAN ALFANGE

Liberal Party leader, and one of the outstanding of the newer public figures, will present the American point of view.

#### DR. HERMAN FINER

formerly of the University of London, now visiting Professor of Political Science, Harvard University, will present the viewpoint of Great Britain.

#### Miss ROSE MAURER

Former Editor of *Russia at War* and the *American Review of Soviet Union*, who lived in Russia from 1935 to 1937, will speak for the policy of Soviet Russia.



# BROOKLYN JEWISH CENTER REVIEW

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## THE NEED FOR DR. SILVER'S LEADERSHIP

**W**E ARE witnessing an interesting psychological phenomenon in American Jewish life. Never before in American Zionism has there been such discordancy of sentiment, such violent clashes between the elected Zionist representatives and their constituents, involving Zionist leadership.

The Administration of the Zionist Organization of America—the Executive Committee and the Administrative Council—voted by large majorities to approve the resignation of Dr. Abba Hillel Silver as co-chairman of the American Zionist Emergency Council and as chairman of its Executive. Such action, in the light of the antecedent situation, is tantamount to the repudiation of the policies of Dr. Silver in the Council and to his elimination from official ranking Zionist leadership in this country.

This conduct of the Administration is contrary to the expressed will of what appears to be already a major segment of the rank and file of loyal Zionists throughout the land. Many Zionist Regions which have debated and considered the subject at length have overwhelmingly expressed their endorsement of Dr. Silver's program and leadership. They deplore the attitude of the Administration as a disservice to Zionism. Re-enforced by the entire Yiddish press, other Zionist bodies, and the great body of individual Zionists, they declare Dr. Silver's services to Zionism to be indispensable, and vigorously demand his retention in office.

The heart and mind of the Zionist public beat spontaneously in unison with the aspirations and activities of Dr. Silver. Ardent and true Zionists know that there is no more sagacious, loyal or indefatigable servant of the cause than he. With scorn, they reject as egregiously magnified and as specious the

charge that he breached the discipline of the organization and thereby merited the ostracism inflicted.

They are not impressed by the argument that he injured the interests of Zionism by pressing for the passage by Congress of the Palestine Resolution in the absence of a "green light" from the State Department. There was no clear, imperious mandate which disabled Dr. Silver from pursuing the course taken by him, under pain of his subsequently being denounced as a virtual traitor to Zionism. They also consider reprehensible the studious efforts by some Zionist leaders to make it appear that he has become a pariah even to the White House. It is inconceivable to them that, after the Democratic and Republican parties had adopted planks favoring a Jewish Commonwealth in Palestine, and after the President had forthrightly and unqualifiedly pledged his efforts to bring about such Commonwealth in the event of his re-election, Dr. Silver would be committing an offense against the Chief Executive in going forward as he did, with dignity and decorum, to bring the matter to its natural and logical conclusion.

The ranks of Zionism feel baffled and bitter. They behold with dismay the undeserved removal from the edifice of Zionist life of one of its sturdiest props. A great void has been created.

Dr. Silver is a dynamic and constructive leader with a coherent, positive program. Magnificently equipped, and ideally fitted for discharging Zionism's heaviest responsibilities and consummating its immense opportunities, Dr. Silver is a tower of strength not only to the cause, but to its adherents. With brilliance and force, he has expressed the innermost aspirations of the Zionist movement to the Jewish and non-Jewish

world. Ably and persuasively, he has inspired sympathy and support for Zionism in all quarters.

In this crucial, tragic hour of Jewish life, the matchless courage, fervor and resourcefulness of Dr. Silver are sorely needed. The Zionist masses cannot afford to be deprived of his stimulating and sustaining guidance. Their wholehearted and persistent cry for his return to leadership cannot be stifled or ignored.

Heavy though their hearts may be as a result of this controversy, Zionists will not lose faith in the movement nor slacken their efforts to achieve its goal.

All of us must, under any circumstances, diligently strive for the reconstitution of Palestine as a Jewish Commonwealth. To that end we should unremittingly continue with the manifold activities required for the strengthening and advancement of the Zionist bodies and the Zionist movement.

—LOUIS J. GRIBETZ

## Churchill Refuted

**T**HAT Winston Churchill is a great statesman is, of course, a truism of modern history. That he is a man of great courage, and in this respect the personification of British tenacity, was established immediately after Dunkirk. His proclamation, "we will fight on the beaches," will remain the most magnificent call to national determination in the annals of mankind.

It must not be overlooked that Winston Churchill is, nevertheless, and despite all of this, a British politician. It could hardly be otherwise in view of the lifetime he has spent in the muddled currents of British political life. It is unfortunate that in his dealings with the Jewish people, and particularly with the question of Palestine, Churchill chooses to be not the statesman, but the politician. When, some months ago, two mem-

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# "JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

## An Intimate Chat Between Rabbi and Reader

### Restoring the Influence of the Synagogue

A NEWS item appeared recently in a number of newspapers and periodicals which should give us considerable concern. The National Opinion Research Center, at the University of Denver, which conducts national polls on important subjects, has released figures following a nation-wide survey, which reveal that the attendance of Jews at religious services is far behind that of the other denominations. Only eighteen percent of the Jews questioned said that they attended synagogues at least once a month, while 83 percent of the Catholics and 65 percent of the Protestants go to church at least once a month. An interesting side-light of this survey was the revelation that the percentage of women attending the religious services of all the denominations was considerably higher than that of the men.

This is not the first time that such a survey was taken, nor is it, alas, the first time that a poll has shown that we Jews are most delinquent in synagogue attendance. And I think that it is high time that we should begin to give thought to this serious situation.

Now it is true that synagogue attendance is not to be taken as the sole test

of Jewish religiosity. Unlike church attendance among our Christian brethren, attendance at synagogue services has never been taken as a test of a Jewish religious life. Synagogue attendance is urged and commended by our Rabbis; it is regarded as a better and more worthy way of offering our prayers. But the Jewish life is surrounded by many *Mitzvot*, or religious obligations, which the Jew must observe always—at his home, at the meal table, when he rises in the morning and when he retires at night, in his relationship to his family, to his neighbor, and to those in need and in want. It is by the performance of these duties, even more than by synagogue attendance, that the worthiness of the Jew's religious, or Jewish, life is to be judged.

But while all this is true, it is also true that synagogue attendance was always practised by the Jews because the Jews realized that it was in the synagogue that they derived the inspiration to live the Jewish life, and if we note today a breakdown in the Jewish way of life it may be traced directly to the lack of synagogue attendance. Absenting himself from the synagogue, the Jew has lost

bers of the terroristic Stern group assassinated Lord Moyne in Egypt, Churchill chose, by implication at least, to put the blame for this crime not on the individual assassins, but on the Jewish community of Palestine. This was done in the face of all of the evidence and despite his undoubted knowledge that the Stern group and all their methods of violence had been repeatedly repudiated by the Yishub. This was done by Churchill solely to serve the ends of the British Colonial Office in its unending fight against the claims of Jewish Palestine. It was not only an unstatesmanlike performance—it was an unscrupulous bit of opportunism of which Mr. Churchill, in his better moments, will always be ashamed.

That the charge was false has now

been definitely established. The two assassins placed on trial in an Egyptian court for the murder, have confessed their guilt and have publicly named the Stern group as the sole instigators of the crime. They have not attempted in any way to connect their act with the policy or program of any responsible group in the Yishub or with any of the official bodies of the community. It is clear now, by reason of their confession, just as it was equally clear months ago because of all other evidence, that they and they alone bear the responsibility for this murder. It is now a question whether Mr. Churchill, the statesman, will be magnanimous enough to right the wrong which he has done to the Jewish people by acting as Churchill the politician.

— WILLIAM I. SIEGEL

contact with the all-powerful spiritual force which formerly directed him in the path of Jewish duty.

There is no substitute for the influence of the synagogue; and in this busy, hectic life today, we need that influence more than we ever needed it in the past.

There is another phase to this problem which must also be considered. I do not want to press the claim for synagogue attendance because of this consideration. But the fact remains that the American civilization rests upon a religious foundation. While, constitutionally, America is founded upon the separation of Church and State, the heart of America is religious. The American people, as a whole, regard religion as a vital and essential force in the molding of American life. Our neighbors who do regard church attendance as the symbol of one's attitude toward religion will undoubtedly look askance at those who absent themselves from the House of God. They will regard such men and women as lacking in those qualities of idealism and spirituality which have helped to make America what it is, and which they associate with the fundamentals of religion common to all denominations.

The leaders in all our congregations must begin to grapple with this problem. Synagogue affiliation must not be based upon the payment of dues alone; it must be based upon the realization that the duty of the member is to make the synagogue his second home, and to become part and parcel of the worshipping congregation. Nay, more, the lay leaders in all our synagogues should set the standard of synagogue attendance. They alone can make attendance at worship popular. The masses will follow their leadership.

The figures of the Denver survey reflect no honor upon us. Those who take Jewish life seriously and who are vitally concerned about the future of Jewish life in the United States are faced with a great challenge—to bring the Jew back to the synagogue and thus restore the power and the influence of the synagogue to create a better, worthier, nobler Jewish life.

Israel H. Perutthal



# THE HISTORIC EMERGENCY COUNCIL CONTROVERSY

## Statement of Dr. Israel Goldstein

*President of the Zionist Organization  
of America*

**R**EPORTS concerning the American Zionist Emergency Council which have appeared currently in the press, and particularly the statements made by its former co-chairman and chairman of its Executive Committee, Dr. Abba Hillel Silver, make necessary the issuance of this statement.

We feel it to be our duty to make available to Zionists of the country the essential facts which have led up to this controversy. Throughout this time, and under most difficult circumstances, the members representing the Zionist Organization of America in the Emergency Council have been guided solely by their reasoned judgment as to the best interests of our movement.

The Zionists of the country may be assured that there is no basis whatever to the contention that this is an issue of "maximal" as against "minimal" Zionism, or that this is a problem of an "aggressive" policy as against "timidity," "appeasement" and "backstairs diplomacy."

After the adoption by the Democratic and Republican parties of planks in their respective platforms concerning Palestine, and after the historic message sent to the convention of the Zionist Organization of America by President Roosevelt on October 15, 1944, the Emergency Council met on several occasions to consider what course it should adopt in regard to the resolutions then pending before the committees of the House and Senate of the Congress of the United States.

At a meeting on October 30, 1944, after thorough discussion, the Emergency Council decided *unanimously* NOT to press for the reporting out of the resolutions and for their passage, unless and until the preliminary approval of the executive branch of the Government shall have been secured. The events of last

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*The developments following the request of Secretary of State Stettinius that action on the Palestine Resolution be deferred by the Senate Foreign Relations Committee precipitated a controversy in Zionist circles which has aroused bitter partisanship in the organized movement, and a serious uneasiness among those whose sympathies are with the movement, but whose information is limited.*

*One of the immediate and direct results of the controversy has been a change in the leadership of the American Zionist Emergency Council, formerly headed by Dr. Stephen S. Wise and Dr. Abba Silver as co-chairmen. Both simultaneously resigned their offices, and a new election followed, Dr. Wise thereby remaining as sole chairman.*

*Subsequently, the two statements printed herewith were issued by their respective authors. The editors of the Review look upon the controversy dealt with in these statements as a matter of prime importance to the present functioning, and, indeed, to the future well-being, of the entire Zionist movement in America. Great issues of policy are involved which need the understanding of all Zionists; for this reason both statements are printed in their entirety, so that such opinions as our readers may form shall be based at least on a knowledge of the positions adopted by both sides to the controversy.*

*The Editors*

## Statement of Dr. Abba Hillel Silver

**I** HAVE BEEN requested to comment on the statements issued by Dr. Israel Goldstein which purport to give the facts connected with the controversy which developed in the American Zionist Emergency Council. Dr. Goldstein's facts suffer from deft distortions, twists and significant omissions, which give a false and misleading account of what actually transpired.

(1) Dr. Goldstein states that at a meeting of the Emergency Council on October 30, it was unanimously decided not to press for the resolutions unless and until the preliminary approval of the Executive branch of the Government shall have been secured. No such decision was taken by the Emergency Council on October 30. In fact no decisions whatsoever were taken at that meeting. The minutes of the meeting quote me as saying: "We will not go ahead with the resolution without fully canvassing the situation. If the answer from the State Department is at all vague, I would not recommend proceeding with it." This precaution was suggested not out of a desire not to offend the State Department or the President, but in order to protect ourselves against the kind of surprise which was jumped on us last Spring. The Council wanted to make doubly sure before it moved; but no one really expected any opposition in view of all that had transpired in the preceding months.

At that same meeting I reported (and I quote from the minutes of the meeting) "that in anticipation of the reconsideration of the resolution when Congress reconvenes, the Emergency Council has been engaged in stimulating afresh the interest of the members of the House Foreign Affairs and Senate Foreign Relations Committees. The local emergency committees in communities in which these members resided had been asked to approach them again and to bring them up to date on recent developments and to suggest that early action on the resolution, when Congress reconvenes, would

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## ***Dr. Goldstein's Statement***

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March had convinced the Emergency Council of the unwisdom of pressing for the passage of the resolutions without the consent and approval of the Department of State.

The Emergency Council held two later meetings, devoted to the same subject. At a meeting on November 9, 1944, it discussed again whether or not the resolutions should be pressed, and again all those present, representing all parties, and including the chairman of the Executive Committee, Dr. Silver, unanimously reaffirmed its previous decision. It was then decided to interview the Secretary of State for the purpose of obtaining the approval of the executive branch which could be transmitted to the committees of the House and Senate. A committee, including Dr. Wise and Dr. Silver was appointed to visit the Secretary of State. This was done shortly thereafter, and, after a few days had elapsed, they were informed that the executive branch of the Government made the request "to leave the matter pending a little while longer."

All this was reported to the Emergency Council on November 21, 1944, and again there was unanimous concurrence, including Dr. Silver, not to press for the passage of the resolutions, but to continue to utilize every effort to secure executive approval.

On November 27, six days after the above-mentioned meeting of the Emergency Council, Dr. Silver as chairman of the Executive Committee of the American Zionist Emergency Council, without the knowledge or authorization from that body and contrary to its decision, wrote an official communication to Representative Sol Bloom, the chairman of the House Foreign Affairs Committee, in which he said: "As chairman of the Executive Committee of the American Zionist Emergency Council I urge prompt action on the Palestine Resolution . . ." (Mr. Bloom had demanded a written request from Dr. Silver in order to be sure that it was an official request.)

Following the receipt of this communication Mr. Bloom convened the House Foreign Affairs Committee and on November 30 a resolution was reported out favorably, in which, however, the word

"Jewish" was omitted before "Commonwealth" and the word "ultimately" was retained.

To many Zionists here and especially in Palestine this watered-down resolution which Mr. Lessing Rosenwald found it impossible to approve, was highly unsatisfactory. It was certainly anything but "militant."

When the matter came subsequently before the Senate Foreign Affairs Committee, the president of the ZOA, seeing that we had become involved in this situation against the decision of the Emergency Council, and deeming it necessary that at least the Senate resolution should be a proper Zionist resolution, sent a telegram to the members of the Senate Foreign Relations Committee in which it was urged that the word "Jewish" be retained before the word "Commonwealth" and the word "ultimately" be removed.

On Thursday, December 7, Dr. Stephen S. Wise convoked a meeting of the whole Emergency Council. Again at this session a decision was made that under the circumstances it would be a mistake to press the resolutions. A delegation, consisting of Mrs. Judith Epstein, president of Hadassah, Dr. Wolf Gold, of the Mizrahi Organization of America, Dr. Chaim Greenberg of the Poale Zion and Dr. Israel Goldstein, president of the Zionist Organization of America, were appointed to proceed to Washington and to attempt to persuade Dr. Silver to abide by the decisions of the Emergency Council. But to no avail.

The subsequent appearance of Secretary of State Stettinius before the Senate committee and the statement which he issued brought about the deferment of the Palestine Resolution.

It was as a result of all this that Dr. Wise felt compelled to offer his resignation as chairman of the American Zionist Emergency Council, as a protest against the arbitrary action of one of the officers of the council contrary to the expressed will of the council and to the hurt of "our sacred cause."

These are the salient facts of the situation which has caused considerable agitation, speculation and criticism.

An issue is now being raised of "bold

political action" versus "timidity." This issue is a patent attempt to cover up the question of why an officer of the Emergency Council acted contrary to its decisions in which he himself shared. Why was not the issue of "timidity" versus "boldness" presented at the meetings of the Emergency Council of October 30 and November 21? Why were the voices which are now heard so stridently not raised at that time in favor of going forward in defiance of the State Department? Why did Dr. Silver, in fact, say at that time that if the answer of the State department was vague, we should not go forward?

The one redeeming circumstance of this entire unfortunate situation is that Dr. Wise, chairman of the Emergency Council, by adhering to the decisions of that body remains a friendly contact with the President and the State Department. To maintain this friendly contact is essential to our cause.

On December 19 the ZOA Executive Committee by a vote of 18 to 4 adopted the following resolution:

"It is the sense of this meeting that on the basis of the facts as presented to us, Dr. Wise's resignation as a protest against Dr. Silver's action in contravention of the decisions of the Emergency Council is justified. We believe that Dr. Wise's resignation from the leadership of the Zionist movement in America would most seriously injure the interests of the movement, and therefore conditions must be created to enable Dr. Wise to continue as Chairman of the American Zionist Emergency Council. We leave it to our representatives on the Emergency Council to act in accordance with these views."

This resolution was re-affirmed at a subsequent meeting of the ZOA Executive after Dr. Silver's report to the Emergency Council had been heard.

The statement issued by the Emergency Council after its meeting on December 28 is one in which the ZOA fully shares. It is as follows:

"The American Zionist Emergency Council desires to make it clear that the controversy referred to in the public press does not involve any difference with respect to fundamental Zionist policy or maximal or minimal Zionist program, but is rather one of procedure, methods of implementation and the authority of

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be desirable. The results so far are gratifying."

Thus the Council, on October 30, was fully informed that continued activities in behalf of our resolution were going on and would continue in Washington and all over the country. It is false to suggest even by implication that the Emergency Council at its meeting on October 30 *ordered all of our activities in behalf of the resolution to be discontinued*. It merely directed that we explore the mind of the State Department on our resolution, and there was a consensus of opinion that if the State Department attitude was found to be negative, we would then not proceed with the resolutions. Until such time however activities in behalf of the resolution were not to be discontinued nor was word to go out that we were even considering a possible postponement.

Inquiries were accordingly made at the State Department, and at the meeting on November 21, Dr. Wise reported "that Mr. Stettinius had telephoned him and informed him that he had seen the President who urged that nothing be done about the bill at this time and that the matter be left in his hands a little while longer."

This, however, did not satisfy the members of the Emergency Council. Many felt that they *had made a mistake* in deciding to make inquiries at the State Department in the first place. We might have assumed that the withdrawal of the military objections, the party platforms which included Palestine planks and the statement of the President himself on October 15 were sufficient "green light" to go ahead.

At this meeting, and here again I quote from the minutes, "there followed a lengthy discussion, and it was finally decided *that efforts be made once more* to obtain clearance from the President through Senator Wagner, and perhaps others. It was agreed to leave it to Dr. Wise, Dr. Silver and Mr. Shulman to take the necessary action with regard to an approach to the President." There was no other action taken at this meeting.

In other words, the Emergency Council, upon second thought, was *not satisfied to have the resolution shelved just because the State Department and the President had indicated their objection to the resolution*. They were not content to

let it go at that. They wanted persuasive influence to be brought to bear upon the Administration to change its mind.

Dr. Wise strenuously objected to this line of procedure. He did not want the President "annoyed" by our insistence and our persuasion. He reluctantly yielded to the pressure of the Council and thereafter, far from using his energies vigorously to persuade the Secretary of State and the President, he seriously interfered with me in carrying out the clear mandate of the Council.

(2) Dr. Goldstein forgets to mention the fact which I made known to the Council that the day following the November 21 meeting, I wired Dr. Wise urging him to get in touch with Congressman Bloom to see the President. Dr. Wise never replied to this telegram.

(3) No one interested in the passage of the bill ever saw the President on the resolution at that time or since. He was out of Washington. All our information has come through Mr. Stettinius. The first and the only personal contact with Mr. Stettinius to carry out the wishes of the Council could not be made before December 4. It was made by Senator Wagner and myself. Senator Wagner was not in Washington before the preceding Tuesday and our appointment could not be made before the following Monday.

(4) But by December 4 the Senate Foreign Relations Committee *had already met and had considered our resolution*. In fact, at the request of Senator Taft, our Palestine Resolution was to have been considered by the Committee on November 22, but out of courtesy to Senator Wagner who was out of the city, the consideration of our resolution by the committee was postponed to November 29. I reported at the meeting of our Council on November 21 that such meeting of the Senate Committee had been scheduled for the next day, but had been postponed to the 29th.

Senator Taft requested consideration of the resolution on his own initiative. He was neither requested nor urged by me. Already on November 11 (please note the date) Senator Taft wrote me: "I have had to delay my return to Washington

## Dr. Silver's Statement

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until Thursday, *but I hope we can proceed with the Palestine Resolution immediately*." He was one of the co-sponsors of the resolution. He had resented the postponement of the resolution last Spring. It was *he* who had kept after the military until he obtained the letter from Secretary of War Stimson withdrawing their objections. As soon as Congress reconvened, he began pressing for his resolution, just as we all did, including the delegates at the Convention of the ZOA at Atlantic City.

(5) Dr. Goldstein suggests that if I had not brought pressure on Congressman Bloom to take the matter up with his committee no action whatsoever would have been taken in Congress. I did not arrive in Washington until November 27. By that time a meeting of the Senate Foreign Relations Committee, as I indicated above, had already been set for November 29, and the Senate Committee was prepared to act favorably on our resolution at that meeting. It has been suggested that I should have asked the committee to defer action. Why? *This was certainly not my mission nor mandate in Washington*. I was there to see whether I could persuade the State Department and the President to withdraw their objections to the passage of the resolution. Failing in that, the Council would then have to decide what to do, since the first report of the President's disapproval did not close the matter as far as the Council was concerned. I have not yet had the opportunity to contact either the State Department or the President. I was not to see Mr. Stettinius until December 4. Until I had had the chance to persuade them and failed, I could not go, nor did the Council obligate me to go, to the members of the Senate Foreign Relations Committee and ask them, many of whom had been critical of the State Department's intervention and of the President's action last Spring, to postpone action on our Palestine Resolution for which the Jews of America had so persistently pressed up to the very last. We were not pressing for the resolution. The pressure came from the Senate Committee itself which was so much inter-

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## Dr. Goldstein's Statement

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its officers. The American Zionist Emergency Council will go forward with continued vigor and determination for the realization of its objectives—unrestricted Jewish immigration into Palestine, full opportunity for Jewish colonization and the reconstitution of Palestine as a free and democratic Jewish Commonwealth. For this it will seek the active support of the Executive and Legislative branches of the U. S. Government and the good will of the American people."

The entire set of circumstances is most regrettable. We do not underestimate Dr. Silver's important services to the Zionist movement during the past 14 months and before. He has splendid achievements to his credit during his incumbency of the office as chairman of the Executive Committee of the Emergency Council. This, however, does not obscure the regrettable events of recent weeks and his responsibility for them.

So far as ZOA cooperation with Emergency Council is concerned the record is clear. The ZOA enabled the Emergency Council upon its reorganization to secure a budget of \$500,000 for the year which was no mean factor in the success of the work. The ZOA turned over to the Emergency Council its leading people in the local communities for the public relations work. The ZOA leadership has rendered conspicuous service in the hearings of the House Foreign Affairs Committee last February and March and in securing the inclusion of the Palestine plank in the Democratic platform, and President Roosevelt's historic declaration to the Zionist Convention in Atlantic City. The leaders of the ZOA have fulfilled every assignment which has been given to them by the Emergency Council. The ZOA will continue to give the Emergency Council its fullest cooperation. The ZOA membership, however, would expect its leaders and representatives to retain the right to express honest and conscientious judgment on questions as they arise—always abiding, of course, by the will of the majority. And the ZOA representatives will continue to insist on discipline as the fundamental basis of any democratically organized constituency.

Where are we left now? There is hope

that at the next session of Congress, as the war draws closer to its end, the objections of the State Department may be withdrawn and the Palestine Resolution in improved wording, may go through with virtual unanimity. There is also a possibility that President Roosevelt may himself find a way in consultation with the heads of other Governments to give a sign of the fulfillment of his pledge and that of the two parties in their platforms. In all this the good will of the President is essential.

What needs to be borne in mind by all of us Zionists is that as important as are the Congress Resolutions, it is even more important to secure practical help from our Government and its allies in shaping the future of Palestine and in bringing immigrants into Palestine in the immediate future, and preparing Palestine to absorb mass Jewish immigration after the war. Here, too, the President's good will and friendship could be of crucial helpfulness—in addition to his potential aid in securing the proclamation of a Jewish Commonwealth.

Before us Zionists there is now a clear challenge. We shall not go very far by exhausting ourselves with internal dissensions. These will only give aid and comfort to our enemies. We must proceed with our work. It would be tragic if as a result of agitation our tempo of progress should be altered.

1. *We must be on the alert in our public relations responsibilities, continuing to educate American public opinion in favor of the Zionist program, and prepared to make the necessary impact upon Congress as soon as the time is opportune;*

2. *We must increase ZOA membership steadily and substantially because the strength of the Zionist movement is judged by its core, which is its membership;*

3. *We must work harder than ever for the national funds which build the foundations for the Jewish Commonwealth;*

4. *We must, without delay, raise the ZOA Expansion Fund which is to enable our organization to grow in scope, content and influence.*

No Zionist district worthy of its name will permit itself to be satisfied merely with its status quo. A movement must move *forward*, else it recedes.

All these signs of progress must be registered immediately. Let us prove by our renewed zeal that we are more than fair-weather Zionists, that we know how to meet a challenge. The months immediately ahead must be our most active in all directions.

*Kadimah—Forward.*

## It Is Our Palestine

By OSCAR LEONARD

*Author of "Americans All"*

THE land was ours before we were the land's,"

The Lord had given it unto our fathers.  
"Unto thy seed will I give this land,"

And it was our land, we tilled it for centuries.

From it came forth the Law—which is the Law

For nations who hold human dignity high.

The land was ours even when driven from it.

Two thousand years we dreamed of it and yearned for it.

We prayed for its restoration, for its second birth.

We spent the life of our youth without stint—

Spent it to heal the land of the sores, the hurts

Strangers had inflicted upon our land.

In healing the land we healed our hurt souls.

And our land responded as one responds to tenderness.

When it was parched and thirsty we brought water,

When it was famished we nurtured it with our blood.

The land yearned for us as we yearned for it.

For Palestine was ours before we were the land's.



ested in the Palestine Resolution that it met on four successive occasions to consider it and it insisted time and again on approving our resolution in spite of two personal appearances before it made by the Secretary of State and in spite of other pressure brought by the Administration against it. Even when the resolution was finally postponed as a result of the persistent pressure from the State Department and the President, two-thirds of the members of the Senate Committee signed a round robin in which they stated that they would have voted for the resolution were it not for this insistence of the State Department and the President.

Congressman Bloom had publicly announced right after the President's statement of October 15 that he would summon a meeting of his committee the day after Congress reconvened. He was eager to move forward. I called on him for the purpose of getting him to contact the President and State Department. He did not feel that the State Department had to be consulted about it. It was none of its business, he stated. Prior to my arrival in Washington, and in anticipation of the meeting of his committee, he had had printed as a House document, the Palestine endorsements made by the four hundred congressmen and senators which appeared in the volume, "America and Palestine," recently published by the Emergency Council. It was Congressman Bloom's own idea and all credit is due him for it. Congressman Bloom was somewhat concerned with the fact that he might be blamed if he moved forward and the resolution failed of passage in his committee. He wanted us to share in the responsibility for moving ahead. I reassured him on that score, and *at his request*, I wrote him a letter following our interview in which I backed him up. Congressman Bloom convoked his committee on November 29, the very day on which the Senate Committee met to consider our resolution. Bloom was undoubtedly encouraged to move forward rapidly by the fact that the Senate Committee had scheduled a meeting on November 29 and was expected to act favorably on the resolution.

(6) When we finally got to Stettinius on December 4—and here Dr. Goldstein's memory again conveniently fails him—we were shown, right at the out-

set, that fatal telegram of Dr. Wise which was dispatched without the knowledge of either Senator Wagner or myself and without any authorization from the Council on the very eve of our interview, a telegram which was calculated to nullify the effectiveness of our mission to the Secretary of State. This telegram which in so many words told the Secretary of State, and through him the President, that Dr. Wise and many of his associates would readily and without protest accept their decision with reference to the resolution, broke the back of the entire effort which the Council had

resolved to make in order to change the mind of the State Department and of the President. Our only hope lay in persuading Mr. Stettinius, and through him, the President, that the entire Zionist Movement and the entire Jewish people of America were solidly united in demanding action on the resolution which had been hanging fire for over ten months, and that their hopes, which had been raised so high by all that had transpired during the year, would be dashed to the ground if it became known that the President insisted on a second deferment.

[Continued on next page]

## Dr. Silver's Statement

[Continued from page 7]

## THE ANCIENT MOUNTAIN JEWS OF RUSSIA

By ABRAM KHAVIN\*

**B**URIED deep in the Caucasus, in the territory of the Daghestan Soviet Republic, there exists an ancient Jewish community of which comparatively little is known. Referred to usually as the "mountain Jews," these people have been living in the Caucasus for more than 2,000 years, and, according to legend, are descendants of the Israelites led into captivity by the Babylonian king, Nebuchadnezzar.

Recently, I had occasion to visit the Daghestan Republic, and there I met many of these mountain Jews. Although they look very much like their Moslem neighbors, they can be distinguished by their biblical names, such as Hannah, Leah, Rachel, Miriam.

Interestingly enough, although they have had little contact with European Jewry, they consider themselves an integral part of world Jewry and were eager for news of the life and culture of the Russian Jews in the European part of the U.S.S.R.

They showered me with questions about what has been happening to the Jews in the newly liberated territories. Leah Khandukayeva, a superintendent in the famous Buinaksk Cannery, said to me: "Although we speak different languages,

we consider ourselves to be flesh and blood of the Jewish people."

Discussing the present life of the mountain Jews, who lived in indescribable poverty and ignorance before the Revolution, she cited as an example a prosperous collective nearby, almost wholly composed of mountain Jews, and also the many Jews employed in the cannery, whose products are sought for throughout the Soviet Union. Up to ten or fifteen years ago few could be found in industry.

In the past quarter-century the mountain Jews have also developed their own intelligentsia, and Leah Khandukayeva mentioned the names of a number of her brethren in Buinaksk who are highly respected physicians, journalists and technical experts. With pride, she told me also how valorously her tribesmen were fighting on the various battlefronts.

In the last three years many Jews from Bessarabia, Odessa, the Crimea and other sections of Russia have come to Daghestan for refuge. Some of them settled in the town of Buinaksk and have proven a great asset to its industries. The refugees were welcomed by the people of all nationalities residing in the Caucasus, but a particularly warm reception was given them by the mountain Jews, who gladly shared their homes and food with them.

\* *Through the Jewish Telegraphic Agency.*

Dr. Wise's telegram which was sent from Pittsburgh at the time of the sessions of the American Jewish Conference, and presumably with the knowledge of Dr. Goldstein, deliberately wrecked this effort and torpedoed the resolution.

(7) Dr. Goldstein has another serious lapse of memory. On December 5, he sent the following telegram to every member of the Senate Foreign Relations Committee: "*We earnestly urge you report out favorably Palestine Resolution for adoption by present Congress. . . Your Committee's favorable action would be deeply appreciated as fulfillment President's magnificent message the Zionist Organization of America and overwhelming American opinion as expressed recently in both party platforms.*"

Why did Mr. Goldstein violate the "unanimous decision" of the Emergency Council in urging Senators to act on the resolution when he knew full well that no "green light" had been given? If Dr. Silver is guilty of a breach of discipline, what about Dr. Goldstein? But the gentleman was playing safe. If the resolution passed he would share in the credit. If it failed—why, he would see to it that the failure would all be blamed on Dr. Silver.

And having sent this telegram, why did he appear *in Washington forty-eight hours later* to urge the same Senators *not to pass* the resolution?

And having come to Washington to persuade the Senators not to pass the resolution, why did he permit himself to be persuaded by me *not to carry out* his mission? Instead, he and the other members of the committee went to Stettinius to tell him that the Zionists were *not* pressing for the resolution but that the pressure came from the Senate Committee itself (which, of course, was the truth). Is Dr. Goldstein unwilling ever to assume responsibility for what he does, or says, or writes? Is the fault always that of someone else?

(8) Dr. Goldstein again has a convenient lapse of memory when he fails to mention that at the Executive of the Emergency Council which met in Washington on Monday morning, December 11 (and which by the way was the only authorized meeting of the Emergency Council since the meeting on November 21—the other meetings of December 7 and 9 being rump meetings called by Dr.

Wise in contravention of the clear provisions of the constitution) it was agreed that *nothing be done to interfere with the passage of the resolution* on which the Foreign Affairs Committee was to act that very afternoon, but instead Mr. Stettinius should be asked to issue a statement that his appearance before the Senate Committee did not indicate a change of attitude on the part of the President. Nothing was to be said to Mr. Stettinius *about deferring the Palestine Resolution*. Dr. Wise and Dr. Goldstein concurred on this, and I joined in the delegation to Mr. Stettinius with that understanding and *only on that basis*.

(9) Dr. Goldstein stated that the resolution which was approved by the House Foreign Affairs Committee was regarded by many Zionists here and especially in Palestine as a "watered-down" resolution

because the word "Jewish" was omitted before "Commonwealth" and the word "ultimately" was retained. How, then is one to account for the fact that the presidents of Hadassah, Mizrachi and the Poale Zion, as well as Mr. Lipsky of the Jewish Agency Executive, hailed the resolution in public statements? Dr. Wise told Congressman Bloom and me on the very day that it was voted that it was "a very good resolution." The Jewish press likewise welcomed it heartily, and the American Jewish Conference, meeting in Pittsburgh, acclaimed it.

It might be in point here to recall that at the Hearings before the Committee on Foreign Affairs—on February 8—Dr. Goldstein was asked by Congressman Schiffler: "You do not propose immediately to have a Commonwealth?" To

[Continued on next page]

## LETTER FROM THE WAR FRONT TO THE HOME FRONT

*This important and moving letter was sent to the Center Sisterhood by a former writer for PM, now with the Psychological Warfare Branch, Allied Force Headquarters.*

By Leo J. Margolin

I WANT to extend to you and the members of the Sisterhood my heartfelt thanks for remembering me with a holiday package.

As a journalist I feel it is my duty to try and interpret for the folks back home the feelings of the American soldiers with whom I eat, sleep and work. I am more fortunate than the average soldier because my work takes me back at regular intervals to civilization, which, to the average soldier, means cooked meals, a real bed with white sheets, and different faces, preferably the faces of civilians—even Italian civilians.

The greatest fear of the soldier on the front is not death. We do not fear for the courage of our men. They don't want to die, but they are not afraid to die. Their biggest fear is that the people back home have forgotten them. That's why mail from home and packages—packages such as yours—are important, so terribly, terribly urgent.

You would think that war, even static war, is exciting enough for any human being. Yet, the biggest thrill any soldier can get is a letter and/or a package from home, or close to home. I have seen boys who have fought and killed the enemy for 56 hours at a stretch suddenly become rejuvenated at a letter from home, or a package which had something from home. What is in the package is of secondary importance; the momentous thing is that the package is a symbol to him that he has *not* been forgotten. Mail from home is the best morale builder in the army. So, although our women can't fight alongside their men, they can do the next best thing: remember their men, and never let their men feel that they've been forgotten for a single moment.

I am asked by my friends time and again when the war in Europe will be over. I can only tell you and the members of the Sisterhood this: please don't look for any miracles to end this war. The shooting in Europe will be over only when we have killed so many Germans that there won't be enough of them left to match our numbers. And that won't be for some time.

And so again my sincere thanks and my best regards to my friends in the Center.



which Dr. Goldstein replied: "No; we could not propose it as an immediate step, because we realize there would have to be a Jewish majority in the land before we could act for the implementation of a Commonwealth, and the achievement of a Jewish majority will undoubtedly take some time." (See p. 119 of the Hearings.)

(10) Dr. Goldstein is guilty of a distortion when he states that at the final meeting of the Emergency Council, where I announced my resignation, I asked to be made the sole leader in the Zionist movement in America with absolute unconditional power. "When this condition was not agreed on," states Dr. Goldstein, I "handed in my resignation." There is not a scintilla of truth in all this. I stated at the meeting that the present set-up of dual or multiple leadership in the Council has led to serious conflicts in the past and had culminated in the present crisis. I advised a re-organization of the Emergency Council with an eye towards the elimination of conflicting leadership and the centralization of authority. In connection with that, I read at great length a letter which I wrote to Dr. Wise in 1943 at the time when he and Dr. Weizmann asked me to take over the leadership of the political work of our movement. In that letter I stated that if Dr. Wise wished to continue as the active political leader of the movement, no one was thinking of supplanting him. I assumed that he wished to be relieved of it. "If now you feel that you wish to retain that office, not in an honorary but in an active capacity, I wish you would let me know definitely and in making my reply I will say that Dr. Wise is head of the political work of the Emergency Council and there is no need for drafting me or anyone else."

Dr. Wise knew exactly under what conditions I assumed the office at his and Dr. Weizmann's urging. The purpose was to eliminate the very unfortunate overlapping and cross-purposes in our political work which brought the Emergency Council to bankruptcy two years ago. My resignation, as everyone knows, was not prompted, as Dr. Goldstein asserts, by the refusal of the Emergency Council to accept my suggestions for re-organization. These suggestions were not even considered at the meeting and have not yet been acted upon. It was a motion

to request *all* the officers of the Emergency Council to resign, a motion which the Council refused to table, which called forth my resignation.

(11) Dr. Goldstein refers to a memorandum which Dr. Nahum Goldmann sent me purporting to be a report of what the Secretary of State had told him and Dr. Wise in reply to the request of the Council to issue the statement which is referred to above. I was a member of the committee which called upon Mr. Stettinius to request that statement. The reply of Mr. Stettinius was not given in writing to the Council, but orally to Dr. Goldmann and Dr. Wise who happened to be calling on the Secretary of State on another mission. Dr. Goldmann sent me the following memorandum a few days later:

"Mr. Stettinius called Dr. Wise and me into his room before meeting with the delegation. He told us that he had been in touch with the President about the statement which we had suggested he should issue. He said that the President was in a very bad mood because we had gone ahead with the Resolution and instead of acquiescing in his request to hold the matter up for the time being, had sought to bring pressure to bear through the Senate. He felt that the Zionists had lost confidence in him, and Mr. Stettinius said that in the circumstances it was difficult to discuss such questions with him at this time. It would not be possible for him (Mr. S.) to issue the letter suggested."

I was surprised and disturbed by this

[Continued on next page]

## INSIDE NEWS OF ZIONISM

By BORIS SMOLAR

THE Wise-Silver conflict is causing a good deal of commotion not only in this country, but also in Palestine. Someone sent word to Palestine that the Silverites intend to organize a new Zionist party in America. The Jews in Palestine, although themselves split into altogether too many groups and parties, would not like to see the Zionist Organization of America broken up when American Zionists have to fulfill a mission of vital importance to Palestine's future.

It seems that there is, for the time being, no basis for fearing that the pro-Silver members of the ZOA will form a party of their own. But the possibility exists that they may insist upon calling an extraordinary convention of the ZOA to air their grievances. And it looks as if both sides are preparing to tour the country in order to present their viewpoints to the membership in the provincial cities.

It is assumed that the rift within the American Zionist movement will not end before Dr. Weizmann reaches the United States. It is expected that he will be here in March. Many leading Zionists consider him the only person able to restore unity.

\* \* \*

It was quite a surprise to many to read that Chaim Greenberg, the much-respected Zionist-Laborite leader, was cho-

sen chairman of the executive of the Zionist Emergency Council, replacing Dr. Silver. The surprise was due to the fact that the Zionist-Laborite members of the Council were all for the re-election of Dr. Silver. Greenberg was the exception, and even submitted his resignation because he did not see eye to eye with the other members of his party in the Council. It was originally indicated that the post of chairman of the executive would be offered to Louis Lipsky.

\* \* \*

Behind President Roosevelt's desire to personally handle the Palestine issue, without any action by Congress, is the President's hope that he may soon meet with Ibn Saud, the ruler of Saudi Arabia and strongest figure in the Arab world. President Roosevelt hopes that in a person-to-person talk with Ibn Saud he may succeed in convincing him of the necessity of compromising with the Zionist demands for Palestine. Once Ibn Saud is won over, any other Arab opposition would not matter.

In Washington it is pointed out that Palestine is definitely one of the territories whose fate will be considered not only by Britain, but by the Allies, and that no decision with regard to Palestine will be taken without consulting Jews and Arabs.

report for in my two previous contacts with Mr. Stettinius there was no indication whatsoever given that the President was in a very bad mood or that he felt that the Zionists had lost confidence in him. Dr. Goldmann did not treat that "information" as confidential. He conveyed this "information" to newspapermen in New York. A panic mood was being fostered among our Zionist leaders with the design—as later events showed—to bring about my resignation.

In preparation for my official report to the Emergency Council, which was to be given on December 20, and in order not to do any injustice either to the Secretary of State or to the President, I made inquiries as to whether this memorandum of Dr. Goldmann correctly represented what Mr. Stettinius had said, and whether perhaps he had been misquoted, or misunderstood.

I received a reply to the effect that Dr. Goldmann's memorandum "was not quite in accordance with the Secretary's record. The Secretary told Dr. Wise that he had been in touch with the President as he had offered to do regarding the statement which Dr. Wise and Dr. Silver had requested him to make. The reaction that Mr. Stettinius obtained was that the President felt that this group should have confidence in his handling of the matter and that it would not be appropriate for Mr. Stettinius to issue the statement. Mr. Stettinius asked Dr. Wise if he would be good enough to give this information to Dr. Silver."

This, of course, is a radically different version from that of Dr. Goldmann's. There is nothing here about the President being in a very bad mood, or feeling that the Zionists had lost confidence in him. But Rabbi Goldstein, far from being shocked at Dr. Goldmann's amazing misquotation of a most critical report and far from regarding it as something "scandalous," denounces rather my fact-finding inquiry as something "scandalous". . .

(12) There are many other things which this Rabbi chooses to forget. Already at the Zionist Convention in Atlantic City he and his little cabal were preparing the way for my elimination. The Resolutions Committee of the Convention had prepared a resolution which wholeheartedly endorsed my administration and called for a continuation of the dynamic and successful progress of the

Emergency Council "under the present leadership." At a subsequent meeting, Dr. Goldstein demanded the elimination of the words "under the present leadership." He made that request, he said, in the name of Dr. Wise with whom he had spoken by telephone in New York. I stated, of course, that as far as I was concerned, I intended to hold my office not a single day longer than the Emergency Council wished me to, and that, of course, I would agree to the elimination of the words "under the present leadership."

The ZOA Administration had a difficult time at the plenary session of the Convention to put through the resolution without the words, "under the present leadership." I personally had to step forward and beg the delegates to agree to the omission of those words. But I and my friends knew all along what was in the mind of Dr. Goldstein and his clique.

(13) Many will recall the fight which raged at the ZOA Convention in Atlantic City about my annual report which the administration was determined to schedule at the very end of the Convention when most of the delegates would have gone home, in order to make small change of it. Dr. Goldstein had to yield to the pressure from the delegates but the whole miserable affair was another result of the embittered and envenomed policy of undermining, belittling and discrediting which Dr. Goldstein and his friends had been carrying on throughout the year.

(14) The Rabbi has since carried out a successful purge of Silver adherents on the Executive of the ZOA and among the representatives of the ZOA on the Emergency Council. His efficiency in perfecting his political machine should be the envy of Tammany Hall.

(15) Dr. Goldstein has always resented the Emergency Council. He has regarded it as a competing institution with the ZOA and as interfering with his prerogatives as President of the ZOA. He has frequently complained that he is not being sent often enough to Washington on missions for the Emergency Council. He has been saddened by the fact that the successes of the Emergency Council have eclipsed his achievements as President of the ZOA, and have robbed him of the publicity which he so avidly craves.

## HONOR ROLL

The following is an additional list of members, children and grandchildren of Center members serving with the United States armed forces. The list includes names received up to the time of going to press.

Canick, Moses Leon, Ensign  
Schenkman, Harry, Capt.



The following is a list of promotions in rank:

Goldberg, Ephraim, T/5

Goldsmith, Philip, Sp. V.  
3/cl P.O.

Horowitz, Nathaniel, Cpl.

Jaffe, Albert, Lt. J.G.

Koven, Leo, Capt.

Kugel, Joseph, Major

Lerner, Seymour D., S I/c

Lieberman, Alfred L., Cpl.

Rogoff, Aaron C., Sgt.

Shapiro, Edward, Sgt.



THERE is no documentary evidence to show that Lincoln had any direct contact with Jews prior to his election to the Presidency. Some authorities suggest that Lincoln made the acquaintance of some Jewish pioneers in the Middle West, and that some of them were even frequent callers at his home. It is, however, a well established fact that he had a considerable number of Jews among his political friends who played an active part during the presidential campaign, and his election was generally welcomed by the Jewish community.

President Lincoln's administration was, unfortunately, marked by two incidents affecting the Jews as a body: the question of the appointment of a Jewish Chaplain in 1861-62, and the proposed expulsion of the Jews from within the lines of General Grant's army in 1862-63.

When the Civil War broke out, Congress passed an act which provided that each regiment should have a chaplain, to be appointed by the commander "on a vote of the field officers and company." This act further provided that "Chaplains must be regularly ordained ministers of some Christian denomination."

This gave rise to widespread comment, and from all parts of the country there arose a demand that Congress should recognize the privilege of the citizens to worship "under leaders of their own faith and be afforded an opportunity to do so." The Board of Delegates of American Israelites petitioned to Congress stating that the act was "prejudicial discrimination against a patriotic class of citizens on account of their religious belief." At the same time the Board addressed a letter to the President urging the appointment of a Jewish chaplain to each of the military departments. Simultaneously, Rev. Arnold Fischel, rabbi of the Congregation Shearith Israel, in New York, made an application for a commission as chaplain in a regiment whose rank and file were largely Jewish soldiers. The Secretary of War denied his application because of the provision made by Act of Congress. Dr. Fischel subsequently went to Washington to discuss the situation with the President. Unable to see him, Lincoln wrote to him: "I shall try to have a new law broad enough to cover what is desired by you in behalf of the Israelites." On March 21, 1862, the Act

## LINCOLN AND THE JEWS

By LEO SHPALL

was finally amended so as to authorize the employment of chaplains "one or more of which shall be of the Catholic, Protestant or Jewish religion." Following the passage of the amendment, President Lincoln appointed Rabbi Jacob Frankel, of Philadelphia, Rabbi B. N. Gotthelf, of Louisville, and Rabbi Ferdinand Sarner, of New York, hospital chaplains.

The second and more serious incident took place during General Grant's advance into the South as commander of the Union army. He seemed to have been troubled by merchants whom he accused of trading with the enemy. General Grant then committed a blunder which he most probably regretted in later years. In November, 1862, Grant issued instructions "to refuse all permits to come South . . . the Israelites especially should be excluded and not be permitted to travel on the railroad southward from any point."

"The Jews," said he, "seem to be a privileged class that can travel anywhere . . . If not permitted to buy cotton themselves, they will act as agents for someone else." The easiest way out, therefore, was the expulsion of the Jews from that section, hence his famous General Order No. 11, issued on December 17, 1862. This order states that "the Jews as a class were violaters of every regulation of trade established by the Treasury Department . . . are hereby expelled from the department within twenty-four hours from the receipt of this order."

The issuance of the order brought a storm of protest from Jews and non-Jews alike. Cincinnati and Paducah became the storm centers mainly because of their proximity to Grant's field of operation. Rabbi Isaac Mayer Wise urged that immediate action be demanded from the President, while other Jewish leaders insisted that the President compel Grant to apologize or dismiss him from service. Two delegations, one from Cincinnati, headed by Rabbi Wise, and the other from Paducah, headed by Cesar Kaskel, went to Washington. The delegation from Paducah was accompanied by Representative Curley of Ohio. On learning the

object of their visit, the President remarked:

"And so the children of Israel were driven from the happy land of Canaan?" "Yes," replied Kaskel, "and that is why we have come unto Father Abraham's bosom, asking protection." "And this protection they shall have at once," said Lincoln, and immediately wrote a revocation of the order. When the second delegation, headed by Rabbi Wise, learned of Kaskel's success, its members expressed their thanks to the President for his prompt action. Thanks to Lincoln a great catastrophe for the Jews of this country was avoided.

Jews throughout the country shared in the public grief following the assassination of Lincoln. All the national Jewish organizations sent delegations to the funeral, and memorial services were held in all the synagogues. They saw in him a man of great character who devoted his life to the ideal of the preservation of national unity.

### THE AMERICAN ARAB PRESS AND THE PALESTINE RESOLUTION

REPORTING that "Zionism has suffered a grave blow in Washington," the Arab press in the United States expresses gratification at the fact that the State Department prevented passage of the Palestine Resolution by the Senate Foreign Relations Committee.

The *Meraat-Ul-Gharb*, a New York Arab paper, attributes the shelving of the resolution to protests from Arabs throughout the country "who are exerting every pressure to defeat Zionism and its evil machinery."

The *Al-Bayan*, a Washington paper, criticizes the House Foreign Affairs Committee for passing the Palestine Resolution. "This is not the first time such a resolution has been put through by Rep. Sol Bloom and his colleague, Emanuel Celler," the paper writes. "Luckily, they have been stopped by logic and reason—and this time by the State Department."

*Maimonides' Mishneh Torah. Abridged Edition. Edited, Vocalized and Annotated by Dr. Paltiel Birnbaum. Hebrew Publishing Co., New York.*

## NEW BOOKS

Reviewed by  
DR. ISRAEL H. LEVINTHAL

**M**OSES MAIMONIDES, or as he is popularly termed *Rambam*, was not only the greatest Jewish philosopher, but also the greatest and most popular codifier of Jewish law. The *Mishneh Torah* (the Second Torah), or as it is also known *Yad Ha-Hazakah* (the Strong Hand), which Maimonides completed in 1180, was immediately accepted by the Jews in all lands as the authoritative compilation of all Jewish law from the Bible to their own day. It is written in a clear and pure Hebrew style, and all the laws are arranged in a remarkably systematic manner. It soon won a place next to the Talmud itself, and all Jewish students delighted in the study of this great work.

Alas, today the *Mishneh Torah* is known only to Rabbis—and to those Rabbis interested in Rabbinic law. As the editor of this volume says in his Foreword, "It is indeed very unfortunate that this classical work has been neglected in Jewish education so that many a student of Jewish lore knows little beyond its name."

Many years ago, Bialik made strenuous efforts to get some scholars to undertake the editing of a popular edition of this work "to revive the effectiveness of this great book and make its influence prevail on all the Jewish people of our time." Dr. Birnbaum has accomplished this task, and has accomplished it in most commendable fashion. He has made a fine selection of important sections in all the fourteen books which comprise this work. To make it more useful to the average Hebrew student or reader, he vocalized the text, and appended translations and explanations in English of difficult words and phrases. This volume should now be made one of the important texts for study in all the advanced classes in our Hebrew schools, as well as in all our institutes and academies. Dr. Birnbaum deserves a hearty *Y'yashev Ko'ach* for a work which will enable the average intelligent Jew to get better acquainted with one of the greatest classics in all our literature.

*Shirei Yehuda Halevi, Selected Liturgical and Secular Poems of Yehuda Halevi. Edited and annotated by Dr. Simon Bernstein. Ogen Publishing House, New York.*

No poet since Bible days has so influenced the religious and cultural life of the Jewish people as has this outstanding figure of the golden era in Spain, Yehuda Halevi. His poems have been incorporated in our liturgy. The deepest yearnings of the Jewish heart have been expressed in his words, which are repeated by Jews throughout the world on the most sacred day of the year, *Yom Kippur*, or on the most sorrowful day in the calendar, *Tishab b'Ab*.

Dr. Simon Bernstein, who has enriched our knowledge in the field of Hebrew poetry of medieval times, has now made all lovers of Hebrew verse his debtors in publishing this popular edition of Halevi's religious and secular poetry. Such an edition is particularly needed today, since most of the scholarly editions issued in Europe or in Palestine are out of print and impossible to secure.

This volume contains a brief but excellently written introduction which evaluates the qualities which have made these poems immortal. As Dr. Bernstein so well puts it, Halevi, in his poetry, expresses the soul of the Jew and the three great loves which filled the heart of the Jew—his love for his people, his love for Zion, and his love for God.

What makes this volume particularly useful is the fact that accompanying each poem are detailed explanatory notes, which help the reader to get a clearer understanding and a better appreciation of the poet's words.

The Histadrut Ivrit, or National Organization for Hebrew Culture, which sponsors the Ogen Publishing House, is deserving of great praise for having presented us with such a fine work. And Dr. Bernstein has added greater fame to a career already notable with a book which will give the Jews of America a new appreciation of the work of one of the greatest spiritual and literary luminaries in Jewish life.

*"Talpioth," a Quarterly, dedicated to Jewish Law and Ethics. Edited by Samuel R. Mirsky, and associate, Samuel L. Sar.*

THIS new venture in the field of Jewish scholarship should be given high praise and commendation. It is written in a fine Hebrew style, is well edited and offers a splendid medium for the literary products of scholars in the field of Rabbinic literature. The three issues which have thus far appeared reflect credit upon the editor and his associate, and have already made a deep impression upon all serious students of Hebrew lore.

In these days in particular, when all the important learned periodicals in European lands have ceased publication, it is good to see the appearance of a quarterly of such high standard to carry on the ideal of Jewish scholarly creativity in our land.

The Yeshivah College in New York, with which the editors of *Talpioth* are associated, and which serves as the headquarters for the quarterly, is to be congratulated for sponsoring such a splendid medium for the encouragement of Jewish contributions in the Hebrew language in this, the largest Jewish community in the world.

\* \* \*

*"Americans All," by Oscar Leonard. Behrman's Jewish Book House, New York.*

THERE has been a long-felt dearth of good books on Jewish themes for our young. Every educator who deals with Jewish children has been concerned with this problem. Lately, a few fine juvenile books have been published, and their popularity proves how great the need is. One subject, however, has been altogether neglected, not only for the young but for the elders as well, and that is the role which the Jew has played in the making of America.

"Americans All" fills most adequately this two-fold need. The author, a well-known writer, whose articles appear fre-

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# NEWS OF THE MONTH

**T**HE Palestine Resolution, which has been a center of controversy in Zionist and non-Zionist circles for the past few months, was re-introduced in the House of Representatives by Rep. James P. Geelan, Connecticut Democrat.

Although official Zionist circles refused to comment on the bill, pending a meeting of the American Zionist Emergency Council, it is not thought likely that they will press for action until the State Department reconsiders its opposition. The Geelan bill is identical with the measure introduced in the 78th Congress by Rep. Ranulf Compton, whom Geelan defeated.

☆

DR. NAHUM GOLDMANN, chairman of the administrative committee of the World Jewish Congress and a member of the executive of the Jewish Agency for Palestine, issued a statement denying certain charges against him made by Dr. Abba Hillel Silver. Dr. Goldmann's statement reads:

"I see from the papers that Dr. Abba Hillel Silver has tried to drag me into his public controversy with other Zionist leaders here. I refuse, as I always did, to enter into any public controversy with Dr. Silver as I regard the publicity which he is giving to differences of opinion which have to be settled within the councils of the Zionist movement, as irresponsible and harmful to the Zionist cause. I merely wish to state that the various statements concerning me are absolutely incorrect and a distortion of the truth."

☆

RABBI MEIR BERLIN, leader of the world Mizrahi organization, has resigned from the Jewish National Assembly and the Jewish National Council in protest against domination of Yishuv affairs by the Mapai, the Jewish labor party, it was announced in Jerusalem. Rabbi Berlin issued a statement declaring that "the

Mizrachi and the Poale Mizrahi have not received what was promised by the Mapai during five months of negotiations."

Meanwhile, the central committee of the Poale Mizrahi criticized recent statements by Dr. Chaim Weizmann and Moshe Shertok, charging that they were straying from the Biltmore policy, which calls for the immediate establishment of a Jewish Commonwealth in Palestine. It urged the return of Dr. Abba Hillel Silver to the chairmanship of the American Zionist Emergency Council.

☆

IN a tense courtroom in Cairo, jammed with policemen and soldiers, Ephraim Ben Zuri and Eliahu Khakim, Palestine terrorists, admitted that they had murdered Lord Moyne, British Minister of State in the Middle East, and pleaded guilty also to charges of killing Moyne's chauffeur and possessing illegal explosives.

Both of the boyish-looking defendants appeared extremely calm as they sat in the prisoners' box surrounded by guards, and heard the prosecutor demand the death penalty. The case was heard by a five-man military court and the youths convicted.

☆

THE Jewish Labor Committee revealed officially that it has withdrawn from the American Jewish Conference because of the admission to the Conference of the Jewish Peoples Fraternal Order, which, the Labor Committee charged, is a Communist organization.

In a pamphlet issued to its members, the labor group stated that the Communists have attempted to demoralize Jewish labor organizations and injured Jewish interests. It indicated that it was willing to rejoin the conference if the Jewish Peoples Fraternal Order were ousted.

THE Bulgarian Cabinet has approved a law providing for the return of certain categories of property seized from Jews by the former Nazi-dominated government.

☆

THE Central Committee of Polish Jews, which is headed by Dr. Emil Sommerstein, a member of the pre-war Polish parliament and Zionist leader, will act as the representative of all Jews in Poland, it was announced over the Lublin radio. The committee consists of representatives of the Zionists, the Jewish Socialist Bund, the Workers Party and independents.

The broadcast said that the committee, in collaboration with the Association of Jewish Writers, will establish a "historical commission" to investigate war crimes against Jews. It also plans to set up a Jewish press agency, a Jewish publishing house and a commission to arrange for Yiddish radio broadcasts.

A pledge that there will be "no place in the revived democratic Poland for anti-Semitism" has been given by Gen. Michal Rola-Zymerski, Minister of National Defense in the new Provisional Government, in a letter to the Association of Jewish Partisans, the Lublin radio also said.

☆

BRITAIN has ceased issuing visas for Palestine to Jewish refugees arriving in Turkey from the Balkans, a Foreign Office spokesman said, but he denied that this meant any change in British policy toward Palestine immigration.

Normal visas will continue to be issued, under the limitations of the White Paper, by British authorities in the countries in which the prospective emigrants now reside, he said, adding that this procedure had been discussed with the Jewish Agency. He pointed out that 640 Jews who left Rumania after the issuance of emergency visas had been suspended, and who were consequently held up in Bulgaria, have been given visas. This group arrived in Turkey during the week-end.

☆

THE American Red Cross will no longer transmit messages concerning visa petitions or Palestine immigration certificates to persons in enemy or enemy-held territory, it was announced here.

A spokesman for the Red Cross said that the service was being discontinued at the request of the Office of Censorship, which feels that transmission of such messages is not practicable at present.

☆

PALESTINE'S housing shortage, which has been made more acute by the arrival of hundreds of immigrants in recent months, has led groups of homeless persons to "invade" unoccupied houses or apartments.

☆

A number of refugees newly arrived from the Balkans, and unable to find even temporary shelter, broke into the vacated building of an insane asylum at Bnei Brak, and into several private homes at Nathanya. In the latter colony, a group of Yemenite refugees this week "invaded" the villa of Dr. Bernard Joseph, legal advisor of the Jewish Agency, who is now in the United States.

☆

A \$350,000 BUDGET to finance child care and medical activities of the OSE (Jewish Health Union) abroad during 1945 has been adopted by the organization's board of directors, it was announced by Dr. Israel Wechsler, head of the Neurological Department of Mt. Sinai Hospital, who is chairman of the board. The bulk of the funds, which will be supplemented by a grant from the Joint Distribution Committee, will be raised outside the United States.

The primary task of the American OSE during 1945, Dr. Wechsler said, will be the establishment of new health facilities in liberated European territories and continuation and expansion of its child-care activities in Europe and Palestine. He revealed that the organization plans to establish several fully-equipped hospitals, children's homes and polyclinics for the Jews in the liberated areas of Poland.

☆

HAYM SOLOMON, Jewish patriot who helped finance the Revolutionary War, was honored by the city of Philadelphia on the occasion of the 160th anniversary of his death. Patriotic, historical, fraternal and veterans' groups participated in ceremonies held in the Mikveh Israel Cemetery.

☆

AN impressive tribute to the late Dr. Victor Basch, Jewish educator and phil-

sopher, who was murdered by the Vichy militia, was paid at a memorial meeting in the Richelieu Amphitheatre of the Sorbonne, Paris.

Prof. Basch, then 84, together with his wife, was taken from his home last January by members of the Vichy militia, to a suburb of Lyon. Both were murdered.

☆

THE Central Jewish Relief Committee in Lublin reports that hundreds of Jewish children, sheltered in churches and in the homes of Polish peasants during the German occupation, are being turned over to Jewish communities in the liberated part of Poland where homes for Jewish orphans are being established under the supervision of Jewish leaders.

☆

A CALL to all Jews in liberated Holland to reconstitute their communities was issued by the provisional Committee for the Rehabilitation of Jews in Holland which has its headquarters in Brussels.

Thanking the Dutch people for the assistance given to Jews through the underground during the German occupation and welcoming the Allied armies, the appeal says:

"The remnants of the Jews in Holland must prepare themselves for the rebuilding of their world-famous communities which flourished on Dutch soil for three-and-a-half centuries, but were wiped out within two years by the hated bestial enemy. We call upon you to register with the Provisional Committee for the Rehabilitation of Jews in Holland. Help to build up once again our ancient communities and their institutions. We shall try to restore Jewish life. We shall establish a fund to alleviate distress. We shall get into contact with all organizations of Dutch Jews temporarily established abroad."

☆

How a fast-thinking Irish lieutenant from Utica, New York, saved his regiment's payroll, and, perhaps, his life, by the judicious use of the few words of Yiddish he knows was revealed by a *New York Times* correspondent with the American Third Army.

The officer, Lieut. William McConnell, was captured by a German platoon, which seized the payroll of \$5,600. As the Nazis began distributing the money

among themselves, Lieut. McConnell barked a protest in Yiddish, which the Nazis apparently took for German, a language of which the lieutenant is completely ignorant. The platoon sergeant ordered his men to leave the money alone.

Then, using McConnell as a shield, they attempted to seize a company command post in a hotel, but as they approached the post, McConnell ducked and called to the men inside to fire. When the skirmish was over, all the Nazis, with the exception of the sergeant, were dead.

☆

REP. A. LEONARD ALLEN of Louisiana and Stephen Pace of Georgia introduced bills to suspend immigration of aliens into the United States from the end of the present war until the number of unemployed persons in the United States is less than one million.

Meanwhile, a resolution authorizing the Committee on Immigration and Naturalization "to study the basic problems affecting post-war immigration and naturalization" was referred to the Committee on Rules. Rep. Samuel Dickstein of New York introduced the measure.

Rep. William L. Dawson of Illinois has introduced a resolution to create a special committee to make a full and complete study of race relations in the United States.

Rep. Dickstein also introduced a measure urging creation of additional "free ports" for refugees in the United States and, simultaneously, presented a concurrent resolution providing for the restoration of property confiscated by the Axis, which went to the Committee on Foreign Affairs, and a concurrent resolution "declaring it to be un-American to participate in activities to create racial or religious disunity." This measure went to the Judiciary Committee.

☆

THE Rumanian Government has issued instructions to its consulates abroad to grant visas to denaturalized Rumanian Jews who may wish to come to Rumania to liquidate their properties.

The instructions provide that visas are to be issued even to those Jews who signed a declaration giving up their Rumanian citizenship. In addition to a Rumanian visa, an entrance visa from the Allied Control Commission is required for admittance to the country.



THE American Zionist Emergency Council criticized the statement of Sir Edward Grigg, new British Minister of State Resident in the Middle East, to the effect that the Jews of Palestine must eliminate the terrorist group in Palestine or suffer the loss of world-wide Christian support for their hopes of an independent nation.

"Sir Edward Grigg, in his first public statement as British Minister of State Resident in the Middle East, has sought to link continued support by the Christian world of Jewish aspirations in Palestine with the problem of the elimination of the small terrorist group there," the Council said in a statement to the press. "Sir Edward Grigg earned the gratitude of the Jewish people by refusing, together with Winston Churchill and others, to vote in 1939 with the members of his party in the House of Commons in favor of the Chamberlain White Paper which sought to put an end to the Jewish National Home in Palestine. He thereby gave proof of his unwillingness to support a policy which was fundamentally unjust.

"It accords ill with that attitude to suggest that civilized humanity will be deflected by the acts of a few individuals from its purpose to restore the Jews to their rightful place among the nations of the world, and thereby to fulfill an undertaking founded on profound moral and humanitarian considerations."

☆

THE Jewish National Fund now owns 750,000 dunams (a dunam is approximately one-fourth of an acre) of land in Palestine, it was revealed in Tel Aviv at a 43rd anniversary exhibit arranged by the J.N.F. There are 185 settlements on J.N.F. land. Since its inception, the organization has collected ten million pounds.

☆

THE exceptionally friendly treatment given American soldiers on furlough by the residents of Tel Aviv will make many of them strongly pro-Zionist, Anne O'Hare McCormick stated in a report from the all-Jewish city.

Describing Tel Aviv as a modern, cosmopolitan and international city, she quotes U. S. soldiers as stating that it is the best place they have seen since they left home. Miss McCormick says further

that the soldiers' reaction is important because "the first thing one discovers here is that the attitude of America will have a powerful influence in deciding the future of Palestine and, by extension, the wish for this is the keypiece in the puzzle—the future of this restless and troubled part of the world."

☆

KING IBN SAUD of Arabia has decided to participate in attempts to organize a pan-Arab federation, according to authoritative Egyptian government circles. These quarters say that he had agreed to send delegates to the next pan-Arab conference and has accepted the decisions reached at the meeting in Alexandria in October. Ibn Saud's refusal to participate in a pan-Arab movement, until after the post-war settlements, has been one of the chief stumbling blocks to formation of an Arab union.

## Christian Woman Leaves Fortune to J.D.C.

A FORTUNE of between two and three million francs has been bequeathed by an Austrian woman of the Protestant faith to the Joint Distribution Committee to be used to aid Austrian Jews, it was learned in Paris.

Officials of the probate court of the Alpes-Maritime department notified the Paris office of the J.D.C. of the bequest, made by Mlle. Marie Louise Wollner-Hofteufel, who died in a sanatorium at Vance on May 15, 1944. In explaining her reason for bequeathing her estate for Jewish relief, she declared, "I have taken the decision to leave my fortune for the aid of these who I feel are the poorest among the poor because they are persecuted for their faith."

J.D.C. officials here were surprised by notification of the bequest, since to their knowledge, Mlle. Hofteufel had never had any contact with the relief organization. They said that on the basis of the executor's report, the estate was valued at between two and three million francs, principally in cash, jewelry and personal effects in France, and jewelry and cash in both Swiss and New York banks.

ESTABLISHMENT of a South African-Palestine Shipping Company was announced here at a meeting in Tel Aviv

of the Foreign Trade Institute of the Jewish Industrialists Association. P. H. Manheim, who will head the new line, said that it has been capitalized at \$500,000.

The company's main object, Mr. Manheim said, will be to assist and finance the export and marketing of Palestine products in South Africa, and supply Palestine industry with cheap raw materials from South Africa, the Belgian Congo and other sections of the continent.

A permanent office of the Foreign Trade Institute will be opened in Teheran, it was disclosed at the meeting, which heard a report of the successful tour of Cyprus made by the Institute's travelling exhibit of Palestine industry. The exhibition is now in Turkey, from where it will proceed to Teheran.

☆

THE police announced that they are investigating the kidnapping of a Jerusalem resident, the eighth to be abducted in recent weeks. The new victim is Yehoshua Werker, 31, the proprietor of a print shop. Werker, like several of the kidnapped men, is a member of the Revisionist Organization.

☆

THE United Nations Relief and Rehabilitation Administration has agreed to release, temporarily, a number of its staff members to work for the Joint Distribution in France, Italy and in the liberated Balkan countries, it was reported in London by Dr. Joseph Schwartz, European director of the J.D.C., upon his arrival there to confer on the establishment of J.D.C. offices in Rumania and Bulgaria.

☆

A RADICAL change in Australia's migration policy was advocated by T. Williams, labor member of the Australian Federal Parliament. Williams urged the expenditure of approximately \$4,000,000,000 to bring a million people to Australia.

"I cannot understand why the Jews were rebuffed in their proposal to people the Kimberly country," Williams said. "I'd like to see those negotiations reopened because as long as we get healthy white people it doesn't matter to which race they belong."

"The supply from Britain will be limited," he warned. "We shall be forced to look for extra people from southern Europe." He named Italy, Czechoslovakia, Yugoslavia, Rumania, Bulgaria, Greece, and Poland as potential sources of immigrants.

☆

A DEMAND that the present Parliament adopt a final policy on Palestine immediately is voiced in an editorial in the London *Daily Express*.

Citing the three "conflicting Palestine policies" which were announced before the war, namely, the partition plan of 1937, the reversal of this plan by the Peel Commission in 1938, and the White Paper of 1939, the editorial says: "Before the tired old Parliament ends its term of office it should produce and implement a final policy and should be energetic in the matter."

☆

THE Polish Telegraphic Agency reported that a group of 35 Jewish engineers died in a suicide action which destroyed a German rubber factory in Silesia just before the Germans started their offensive on the western front.

The entire plant and the stores of tires which were intended for the use of the German army were blown up. In addition to the Jewish engineers, all the German supervisors and a large number of Nazi workers were killed.

☆

THE draft of a law providing for punishment of war criminals was made public here by the Rumanian Minister of Justice. It specifies that those found guilty of participating in the persecution of Jews will come within the category of war criminals.

☆

TAKING its lead from Hitler's New Year's address, in which he repeated his usual wild attacks on Jews, the press in Germany has opened a renewed anti-Jewish campaign, aimed at stiffening the resistance of the Germans by warning them that they will be annihilated by "revengeful Jews" should Germany be defeated.

☆

AN official denial of reports that Russian authorities in Bessarabia and Bukovina are transferring Jews from those areas to the Urals and Siberia was issued by the Soviet Jewish Press Agency, in Moscow.

Replying to a request by the Jewish Telegraphic Agency for information concerning the reports, which were published last month in the Palestine Hebrew press, the Jewish Press Agency stated:

"Rumors spread by the Palestine press regarding the deportation of Bukovinian and Bessarabian Jews to Siberia and the Urals are merely one more anti-Soviet canard. In connection with the military situation some people are drafted for the labor front. Among the draftees are Russians, Ukrainians, Byelorussians and others. Jews form no exception."

☆

PRESIDENT ROOSEVELT favors enactment of legislation setting up a Permanent Fair Employment Practice Commission, Malcom Ross, chairman of the present FEPC, told reporters after a brief visit to the White House.

Meanwhile, Rep. Charles LaFollette of Indiana introduced a bill calling for a permanent FEPC at the opening session of the 79th Congress.

☆

THE Arab press published a statement issued by Emir Abdullah, ruler of Transjordan, emphasizing that he will resist any further Jewish immigration to Palestine when the quota of Jews permitted to enter under the British White Paper is filled. Only a few thousand Jews can still enter Palestine under the White Paper quota. Emir Abdullah is quoted as stating: "Trouble between Jews and Arabs is inevitable if Britain withdraws from Palestine, or if it fails to adhere to the terms of the White Paper. The Arabs are mobile. They have no nerve centers which can be knocked out, thus forcing them to cease fighting."

[Continued on page 23]

## NEW BOOKS

[Continued from page 14]

quently in some of our leading magazines, possesses the unique gift of being able to tell a story in such a fascinating way as to hold the interest and attention of any child. He has humor, imagination and, above all, the ability to dramatize historical facts, so that the child is held spell-bound by the tale which the author unfolds. And the child learns what every American child, non-Jew as well as Jew, should know—how the Jews helped in the discovery and building of America, and the manifold contributions which the Jew has brought to the varied patterns of American life. The book includes the story of the Jews who encouraged and accompanied Columbus, the account of the Jews who helped George Washington, and brings the record down to modern times with the epic of Krotochinsky, who saved the Lost Battalion in the First World War. "Americans All" is filled with such facts of interest, and told with such great skill, that not only a child but also an adult will delight in it. It should be on the "must" reading list of every Jewish child, and parents will be wise to place this book on Junior's desk. Junior will not only find pleasure in its pages, but will acquire a new knowledge of the part which the Jews have had in the making of glorious America.

"*The Relevance of the Prophets*," by R. B. Y. Scott. The Macmillan Company, New York.

PERHAPS at no period in history has the message of the Prophets in Israel been as necessary as it is today. And at no previous time has their message been more relevant than it is today. The author of this well-written book proves this thesis in a very convincing fashion.

But he does more. He discusses the nature of prophecy, the social and religious history which created the setting for the flowering of prophecy, and gives, in a very popular and interesting manner, a detailed account of the greatness and uniqueness of the supreme exemplars of prophetic teaching—Hosea, Isaiah, Micah and Jeremiah. The most interesting part of the book is that in which he discusses the Prophets' views on the Social Order, and here is where the relevance of the prophetic teachings for our day becomes so apparent.

The author, a Christian theologian, deserves high praise for his liberal approach to the study of the Hebrew prophets, and for his recognition of the great value of the teachings of our ancient Prophets for the troubled world of our day.



# BROOKLYN JEWISH CENTER ACTIVITIES

## Army Chaplain To Be Guest Preacher

THIS Friday evening, January 26, at our late services which begin at 8:30 o'clock, we shall be privileged to have as our guest preacher, Chaplain Aaron Blumenthal, who is serving our wounded soldiers at the Halloran General Hospital. Chaplain Blumenthal is a graduate of the Jewish Theological Seminary of America and has occupied a very important pulpit before his enlistment in the United States Army. He has been in the service for almost two years and his experiences with the Jewish men in the army, which he will discuss in this message, should be of the greatest interest to all of our congregation.

You and your friends are cordially invited to attend.

## Advance Notice

NEXT Friday evening, February 2, Rabbi Levinthal will preach on the subject: "Religious Ceremonialism—Can It Be Dispensed With?"

## Rev. Leibele Treiner Guest Cantor This Saturday

IN the absence of our Cantor, Rev. Rubin Tucker, Rev. Leibele Treiner, one of the leading Cantors in the city, will officiate this Sabbath morning, January 27. He will also render several selections at the late Friday night services, January 26.

## Sisterhood Meeting February 5th

THE next regular monthly meeting of the Sisterhood will be held on the first Monday afternoon, February 5, instead of the second Monday of this month, due to the celebration of the Lincoln's Birthday holiday. The cultural program will include discussion of current plays by Mrs. Helen G. Metzler, noted and popular reviewer. Mrs. Bertha Zirn, one of our own members, will review the course in Jewish History and Religion taught at the Center by Mrs. Helen Levinthal Lyons. Refreshments will be served.

## Club Activities

ALL the clubs are making preparation for the Joint Chamishah Asar Bishvat celebration which will be held on Satur-

day, January 27. The program will consist of recitations, stories and songs.

The Chanukah joint celebration was very successful. The following took part in the program: Michael Sircus, Irving Alster, Joseph Buchman, Abner Beder, Florence Bromberg, Lloyd Altman, Haskell Klaristenfeld, Martin Staub and Morton Silver.

## Inta-League Boys and Girls

THE Inta-League Boys and Girls conducted a quiz program consisting of questions pertaining to Jewish history, customs and ceremonies. The boys won the prize.

On Saturday, January 13, the discussion was devoted to the topic of Anti-Semitism.

## Tzofim

THE Tzofim are conducting a handball and ping-pong tournament. The winners will be announced later. The topic for discussion at their last meeting was, "Should We Have Compulsory Military Training After the War?"

## Maccabees

LIKE the Tzofim, the Maccabees are conducting a handball tournament. The cultural programs consisted of discussions of the holidays. Some of the topics were "Chanukah in War Time," "Aims of Young Judeas," "Meaning of Jewish Arbor Day."

## Vivalets

THE Vivalets and Candle-Lites arranged a successful moving picture party.

On January 13 the clubs participated in a gymnasium program.

## New Club

A NEW club for girls between the ages of 9-11 is being formed. Children of Center members and students attending the Center schools are invited to join. The first meeting of the club will take place on Sunday, January 21 at 2:30 in Room 6 on the 3rd floor.

The leader of the club will be Miss Muriel Goldberg.

## Acknowledgment of Gifts

WE acknowledge with thanks receipt of gifts from the following:

## Torah Mantles

Mr. and Mrs. Morris Friedman, in memory of parents and in honor of her son in service, Major Allen J. Friedman

Mr. and Mrs. Morris Rosen

Mrs. Jacob Rutstein

Mrs. Louis Zankel, in memory of Louis Zankel

## Prayer Books

Harry Marks

Dr. and Mrs. Jay R. Rabinowitz, in honor of the Bar Mitzvah of their son, Gerald David, on December 9

Mr. and Mrs. David Tanenbaum, in honor of the birth of their son, Roger Sampson, on December 21

## Library

Mrs. Benjamin Z. Levitt

Mrs. Fannie Buchman

Henry A. Kahan

## Sabbath Services

KINDLING of candles at 5:58 P.M.

Friday evening services at 5:30.

Sabbath services, Parsha "Beshalah," will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Mr. Edelheit will continue his interesting lectures in Yiddish this Saturday, at 4:30 P.M. sharp. All are welcome.

Mincha services at 5:30.

## Daily Services

MORNING services at 7:00 and 8:00 o'clock.

Mincha services at 5:30.

## Clothing for Yugo Slav Relief

THE American Committee for Yugo Slav relief is now conducting a campaign for clothing, food and medical supplies for shipment to Yugo Slavia at the earliest possible moment.

The committee has been formed to conduct a campaign in the Crown Heights section of which Mrs. Ruth Bernhardt is co-chairman.

Clothing and contributions to the Yugo Slav relief funds may be sent to the Brooklyn Jewish Center.

## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BASSE, HENRY

Res. 35 Amboy St.  
Bus. Meat, 16 Belmont Ave.  
Married  
*Proposed by Irving I. Becker*

BERK, DR. LOUIS A.

Res. 925 Prospect Pl.  
Bus. 11 West 42nd St.  
Married  
*Proposed by Jacob S. Doner*

BERMAN, JACOB A.

Res. 1209 President St.  
Bus. Water Supply, 120 Wall St.  
Married

BLOOM, EDWARD

Res. 426 Eastern Pkwy.  
Bus. Insurance, 116 John St.  
Married  
*Proposed by Leonard Singer*

BOYKOFF, EMANUEL

Res. 706 Eastern Pkwy.  
Bus. Attorney, 350 Fifth Ave.  
Married  
*Proposed by Emanuel Cohen,  
David Wald*

BREIER, HENRY

Res. 441 Avenue T  
Bus. Milk, 1624 Centre St.  
Married  
*Proposed by Irving Abramson*

DAVIS, EMANUEL

Res. 763 Eastern Pkwy.  
Bus. Mfg., 31 W. 47th St.  
Married  
*Proposed by Joseph Goldstein,  
Robert Kaplan*

DICKMAN, IRVING

Res. 584 Montgomery St.  
Bus. Wholesale Grocers, 40th St. and  
1st Ave.  
Married  
*Proposed by Oscar Kurshan*

DREXLER, ARMAND

Res. 1282 Carroll St.  
Bus. Attorney, 100 E. 42nd St.  
Single

FUCHS, MOSES E.

Res. 827 Eastern Pkwy.  
Bus. Silks, 1410 Broadway  
Married

HORLICK, BEN

Res. 320 Sterling St.  
Bus. Laundry, 1299 Lincoln Pl.  
Single

ISAACS, EDWARD

Res. 135 Eastern Pkwy.  
Bus. C.P.A.  
Married  
*Proposed by Julius Leventhal,  
Reuben Frieman*

KUSHNER, JULIUS

Res. 798 Montgomery St.  
Bus. Toys, 200 Fifth Ave.  
Married  
*Proposed by David Brown*

LIEB, HENRY

Res. 762 St. Marks Ave.  
Bus. Plumbing Supp., 1747 Fulton  
St.  
Married  
*Proposed by Murray D. Isacowitz*

MEISEL, JOSEPH

Res. 365 New York Ave.  
Bus. Metal Prod., 5-15—48th Ave.  
Married  
*Proposed by Samuel Silverman*

METZ, MARVIN J.

Res. 1324 Carroll St.  
Bus. Fur Dyeing, 60 Van Dam St.  
Single  
*Proposed by Gerald Jacobs*

METZ, MAX

Res. 1324 Carroll St.  
Bus. Fur Dyeing, 60 Van Dam St.  
Married  
*Proposed by Gerald Jacobs*

MILLER, MORRIS

Res. 1040 Union St.  
Bus. Aircraft, 1940 Jerome Ave.  
Married  
*Proposed by Abe Mann*

OKOSKIN, HERBERT J.

Res. 455 Schenectady Ave.  
Bus. Adv. Displays, 115 Christopher  
St.  
Married

RUBIN, IRVIN B.

Res. 1475 President St.  
Bus. Plastics, 484 Greenwich St.  
Single  
*Proposed by Arthur Safier*

SCHILANGER, SAMUEL

Res. 250 Crown St.  
Bus. Metal Prod., 366-68 Butler St.  
Married  
*Proposed by Irving Horowitz,  
Sidney S. Leonard*

SCHWARTZ, B. ALAN

Res. 480 E. 21st St.  
Bus. Furniture, 668 Flushing Ave.  
Married

SEAMON, AL

Res. 9117 Avenue A  
Bus. Leather Goods, 2395 Pacific St.  
Married  
*Proposed by Louis Seamon*

SINGER, HYMAN M.

Res. 70 Pierrepont St.  
Bus. Treasury Dept., Port of N. Y.  
Married

TUCKER, Miss JENNIE

Res. 224 E. 95th St.  
*Proposed by Jack Tucker*

WEINSTEIN, LOUIS H.

Res. 2601 Glenwood Rd.  
Bus. Dental & Med. Equip., 126  
11th Ave.  
Married  
*Proposed by Michael S. Weinstein*

ZUKOFSKY, SAM

Res. 451 Crown St.  
Bus. Feathers, 134 Sutton St.  
Married  
*Proposed by Morris Kurtin,  
Milton R. Sara*

The following have applied for re-instatement:

KIRSCHMAN, MILTON J.

Res. 364 Crown St.  
Bus. Tissue Mfg., 335 Throop Ave.  
Married

NURNBERG, JACK E.

Res. 440 Brooklyn Ave.  
Bus. Dresses, 530—7th Ave.  
Married  
*Proposed by Morris Kramer*

[Center News continued on page 23]



# ANNUAL REPORT OF THE CENTER SISTERHOOD

For the Year 1944

By LILIAN M. LOWENFELD, President

THE year that has just passed was one of the most active in the history of our Sisterhood, but in spite of the many responsibilities placed upon us, the task of fulfilling our regular objectives as well as community and war obligations, was successfully carried out.

I do not intend to burden you with a lengthy report concerning our past year's activities except to say every phase of our work was expanded and showed progress.

We are not a dues paying organization. The wives of Center members, and women who are members in their own right, are automatically members of the Sisterhood.

No organization can function without funds. We raised part of the money we needed through a theatre party held in the month of May, under the very efficient chairmanship of Mrs. Bessie Fine, and her co-chairmen, Mrs. Mimi Rachmil and Mrs. Anna Witty. Its results can best be made known to you by the brief statement that the net profit was about \$2,700. It is difficult indeed to express the gratitude I feel toward Mrs. Fine, her co-chairmen, and all of you who contributed to the success of the theatre party. \$560 of the proceeds was given, through the Women's League of the United Synagogue of America, for a scholarship at the Jewish Theological Seminary; \$200 was donated to the Jewish Welfare Board; \$150 to the United Jewish Appeal; \$100 to the Emergency Fund of the Red Cross, and part of the balance to about 25 other worthy causes.

*Religious Service:* Mrs. Hannah Jaffe, chairman. Mrs. Jaffe arranged for a prayer to be recited at every meeting of our Sisterhood.

Once a month, the children of the Junior Congregation are provided with a Kiddush on the Sabbaths preceding Rosh Chodesh, the first of the month. The host or hostess is usually a member who provides the Kiddush in honor of some occasion. Once a year the Center Academy children conduct the services in the Junior Congregation, and their parents are hostesses for that day.

Approximately 2,500 men, women and children of the Junior and Senior congregations visited the Succah and partook of the wine and cake served the first two mornings of the Succoth holiday. Members of the Religious Service and Sisterhood committees supervised the serving of the Kiddush.

39 Bibles were presented to the boys who were Bar Mitzvah at our Center last year. 22 books on "Jewish Thoughts" to the girls who were consecrated on Shevuoth, and 14 to the graduates of our Hebrew School.

☆

This year the Sisterhood presented a Steinway grand piano to the Center.

☆

291 Chanukah gift packages were mailed to our Center men in the armed forces. 113 of these went overseas.

124 gifts of money were mailed to the Army and Navy Committee of the Jewish Welfare Board for Purim, Pesach and Chanukah gifts. These were distributed by the Chaplains to the men in isolated areas overseas. Several of our women helped pack these boxes.

☆

Money for Pesach food was given to needy families.

A Chanukah party was given to the children of the Jewish Home for Chronic Diseases.

Some of the money made available for these gifts comes from our Cheer Fund. Our members contribute to this fund in times of joy or in memory of their departed. A list of the donors for the past year will appear in the next issue of the *Center Review*. Mrs. Bess Barnett, chairman of the Cheer Fund, has earned our sincere gratitude for her fine acknowledgments written to the persons honored or their families.

☆

For three consecutive Sunday evenings the Sisterhood acted as host to the Army and Navy teams who played basketball at our Center. Refreshments were served to all servicemen and to the basketball teams.

*Red Cross War Activities:* Mrs. Ruth Bernhardt, chairman. Every week on Tuesdays, from 10 A.M. to 10 P.M., the women are busily engaged in making surgical dressings and sewing for the war effort. The Center has been recognized as one of the leading Red Cross units in Brooklyn. Mrs. Bernhardt and her committee deserve full credit for the success of this unit.

*Red Cross Emergency Drive:* Mrs. Anna Witty, chairman. Through the efforts of the chairman, more than \$4,000 was raised for the Red Cross.

*War Bond Drive:* Mrs. Sarah Rey and Mrs. Mildred Levine co-chairmen. The chairmen and their committee have been at the Center daily selling bonds and stamps. During the past year more than a million dollars worth of bonds were sold. In the fifth war bond drive the Center entered the A. & S. contest, and won a prize of a fifty-dollar war bond, which was presented to the Center.

☆

The Sisterhood took an active part in the two most important drives, the "Federation for the Support of Jewish Philanthropies" and the "United Jewish Appeal." For the Federation drive of 1943-44, Mrs. Rae Siegel was chairman. The sum of \$6,719 was raised. For the 1944-45 drive Mrs. Ruth Bernhardt is chairman. So far, we know that we have exceeded last year's amount, but as yet we have not received the complete results.

☆

The United Jewish Appeal Drive was under the able chairmanship of Mrs. Rae Siegel, for Sisterhood; Mrs. Lucille Lemberg, for Center Academy, and Mrs. Miriam Schiller, for the Eastern Parkway Hadassah. The sum of \$10,428 was raised for the year of 1944, \$5,000 more than the previous year.

☆

Mrs. Gertrude Ostow was chairman for the "Night of Stars." Tickets totaling \$638.60 were sold. This sum was given to the United Jewish Appeal.

\$200 was raised for the New York War Fund, through our chairman, Mrs. Shirley Gluckstein.

The Brooklyn Hebrew Home and Hospital for the Aged held their Annual Bazaar. Mrs. Gertrude Raabin assumed the chairmanship for the Sisterhood. In the month of March she and her committee served luncheon and dinner to the many members who patronized our tables. The income for the day was \$605.

A bazaar was also held for the Jewish Day for the Blind, in May. Mrs. Ida Fried, the chairman, with her able committee, netted \$630, which was \$100 more than in 1943.

☆

After the summer, all our efforts were directed to the planning of our Annual Mother-Daughter Luncheon and Fashion Show, which was held on Wednesday, October 25th, in our Auditorium. This is an interesting social event as well as a source of revenue. Once again our members and their friends were most cooperative, and the success of the annual affair was in a large measure due to our chairman, Mrs. Mildred Levine, and her co-chairmen, Mrs. Sylvia Dilbert, Mrs. Sylvia Farber, Mrs. Bertha Greenblatt, Mrs. Gertrude Heimowitz, Mrs. Clare Mitrani and Mrs. Dorothy Wissner. Our thanks to Mr. Samuel Peckman, of Hyman Spitz Co., for donating the beautiful floral decorations, and to Mr. Louis Kotimsky, for his service and cooperation. Our appreciation and gratitude are due to our Rabbi, Dr. Levinthal, and Judge Greenberg for their inspiring messages, and to our Cantor, Rubin Tucker, for his beautiful rendition of the vocal selections.

☆

The Sisterhood is affiliated with two national organizations, the Women's League of the United Synagogue of America and the Federation of Jewish Women's Organizations. We send delegates to their meetings, conventions and conferences.

This year the Brooklyn Borough Meeting was held at the Center on November 1, at which time the Sisterhood acted as hostess and served refreshments to the 400 delegates. The number of delegates who usually attend these Brooklyn meetings is not more than 100. Our two delegates, Mrs. Rose Wiener and Mrs. Shirley Glucktein, and eight more representatives, attended the annual convention and luncheon of the Federation of Jewish Women's Organizations.

Several of our delegates were present at the conference of the Women's League of the United Synagogue of America. Mrs. Bertha Zirn gave a report of this conference at our November meeting. Many of our members also attended the Chanukah Luncheon of the Women's League.

Our Honorary President, Mrs. Rose Horowitz, was a delegate to the American Jewish Conference, which took place in Pittsburgh. We were privileged to hear her comprehensive report at our December board meeting, when all members were invited to attend.

☆

During the past year a Survey Committee was appointed by the Board of Trustees of the Center. Mr. Samuel Rotenberg, its chairman, reviewed our activities and several constructive suggestions were made. We hope to act upon these suggestions during the coming year.

☆

Our program chairmen, Mrs. Mae Levinthal and Mrs. Sarah Klinghoffer, had several interesting speakers and musical talent at our meetings during the past year.

☆

Mrs. Mimi Rachmil and Mrs. Kate Salit made condolence calls to the families of our members.

☆

In concluding my report, I want to express my appreciation to our President, Judge Emanuel Greenberg and to the chairman of the House Committee, Mr. Hyman Aaron, for their unfailing cooperation; to our executive director, Mr. Joseph Goldberg, for his helpful assistance, and to Dr. Levinthal for his advice and inspiration. And to all the members of the Sisterhood, my personal, as well as official thanks.

I also want to thank the office staff for its services in our behalf.

Finally, to you, my fellow officers and to all my chairmen and their committees, my sincerest appreciation and gratitude for sharing in my responsibilities and easing my burden. It has been a pleasure working together with you throughout the year, and I will always be thankful to you for your loyalty and cooperation. My sincere thanks are also extended to the members of the Sisterhood for their attendance and encouragement.

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## NEWS OF THE MONTH

[Continued from page 18]

THE policy of Dr. Chaim Weizmann, president of the Jewish Agency, who recently predicted that there will be no Jewish State in Palestine for the next five or six years, was given full support in a resolution adopted at the closing session of the annual conference of the Aliyah Chadasha, the second largest Jewish political party in Palestine, which is composed of immigrants from Germany and central Europe.

☆

MORE than 250,000 Jewish men and women from New York City are serving in the U. S. armed forces, it was revealed by George Z. Medalie, president of the Federation of Jewish Philanthropies.

☆

THE first group of Jews recruited in England for the Jewish Brigade left London for a training camp in Kent. The recruits were given a farewell reception before leaving, and addressed by representatives of the War Office and Jewish leaders.

THE 1943 Louis Lamed Foundation prizes for Yiddish and Hebrew literature were presented at a reception in the Park Central Hotel, attended by more than 1,000 guests. Present to receive the \$250 awards were five American writers, while the sixth will be sent to H. Ayalty of Montevideo, Uruguay. Those to whom prizes were presented include Joseph Opatashu, Aron Zeitlin, Harry Sackler, A. Epstein and Dr. S. Feigin.

### CENTER NEWS

[Continued from page 20]

#### Yiddish Evening of Humor and Poetry

ON Monday evening, February 12th (Lincoln's Birthday), at 8:30 o'clock, a very interesting program of Jewish humor, poetry and song will be given at the Center. This event is in honor of the well known poet and humorist, Jacob Marinoff, former Editor of *The Kudes*, who has recently published a new volume of poetry, "We Will Survive." Among

the artists who will appear are: The Brighton and Bath Beach I.W.O. Chorus of 100 voices, under the leadership of Leo Low, Vladimir Heifitz, pianist-composer, Joseph Strugoch and Al Harris, recitations, J. B. Bialostortzky, poet and essayist, Daniel Charney, contributor to *The Day*, and Vladimir Weissman, violinist. Dr. Abraham Asen will introduce the chairman, Zalman Zilberzweig, Editor of *Der Amerikaner*.

Admission: 30¢ to Center members, and 60¢ to non-members, including tax.

#### Rally for Yugo Slavia Relief At the Center

A RALLY will be held at the Center on Wednesday evening, January 31st for emergency relief for the liberated peoples of Yugo Slavia. The guest speaker will be Estelle Sternberger, noted radio commentator. An invitation is extended to Center members to attend.

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# *The Brooklyn Jewish Center Review*

*February, 1945*

## INTELLECTUAL DISHONESTY

By WILLIAM I. SIEGEL

## THE STORY OF THE TWELFTH MONTH

By ELIAS N. RABINOWITZ

## WHAT DOES YOUR NAME MEAN?

By N. PEARLROTH

## WASHINGTON AND THE JEWS

By LEO SHPALL

## NEWS OF THE MONTH

ANNUAL REPORT ISSUE
---------------------

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SUBJECT:

" 'THE BIG THREE' AND THE PEACE' "



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MARCH 19th

**Prof. Beatrice Konheim**  
Department of Physiology and  
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(Subject to be announced)

MARCH 26th

**Dr. Jacob A. Goldberg**  
Secy., Social Hygiene Comm., N. Y.  
Tuberculosis and Health Ass'n

(Subject to be announced)

Admission to entire series will be free to all



# BROOKLYN JEWISH CENTER REVIEW

Vol. XXVI

FEBRUARY, 1945 — ADAR, 5705

No. 24

## INTELLECTUAL DISHONESTY

IN addressing the recent annual meeting of the American Jewish Committee, of which he is the President, Judge Joseph M. Proskauer made what he termed an appeal to the "Zionist friends"—whether his own friends or those of the American Jewish Committee is not clear. Judge Proskauer, in noting the need for Jewish unity of action, took occasion to deplore the "small minority of extremists" who, according to him, did not join in the spirit of this desire for unity. Protesting the love of the Committee for Eretz Israel, and comparing it in degree with the love felt for the Holy Land by Zionists, he asked: "Why, then, must you have conflict with us because we say it is inexpedient, unwise and dangerous to the safety of Palestine itself presently to go to the extreme of your demands? Why must you submerge all these practical questions, and, in the middle of a great World War, cast everything upon the hazard of the urging of your ultimate political position, which from any point of view, is at the present time academic?"

\* \* \*

It is, of course, impossible in an editorial of this length to answer completely this question, which in itself is an academic one in the sense that no answer which any Zionist can give will be acceptable to the American Jewish Committee. We can only point out for the enlightenment, if not for the acceptance of the Committee, a few salient facts. Thus, if Zionism had ever submitted itself to the test of practicality it would have died aborning. When Herzl first envisaged "Das Yudenstadt," the Sultan of Turkey ruled Palestine, and the dream *Le Shona Ha-ba B'yirushalayim* was not more than a phrase in the Passover Seder

services. Practical men scorned Herzl's statesmanship as the idealism of a visionary, and yet only half a century later Palestine is at least *pro tanto* an accomplished physical fact for a half million Jews, who might otherwise be a part of the army of the Hitlerian dead. In 1917 the Turks still ruled Palestine and the practical men sneered at the Balfour Declaration as an empty gesture in the midst of a losing war. Nevertheless, only a quarter of a century later, while we still have to press for the complete fruition of our legal rights as established in the treaty of San Remo and the Mandate, it is still true that our legal rights are there and need only a small measure of international justice to be completely observed and realized. The Committee fails to see that their doctrine of practicality involves not an urging of impractical demands but a ceding and surrender of established rights.

\* \* \*

It is a complete disservice to the Jewish cause constantly to drag in by the heels the present war. The doctrine that a Jewish Palestine will interfere with the prosecution of the war had its origin in the fertile brain of the British Tory and compliant Arab. It was manufactured solely from the fabric of intrigue, and not from the substance of reality. When Rommel's armies encamped only eighty miles from Alexandria, and every day appeared to bring nearer the Nazi conquest of Africa and the capture of the Suez Canal, the Arabs in Palestine did not revolt against British authority. Now that every Nazi has been cleared out of Africa and hundreds of thousands of Allied troops guard Palestine and its environs, we hear with sickening repetition

from the enemies of Zionism that the Jewish claim to Palestine must not be pressed because it may irritate the Arabs to the point where they will interfere with the successful conduct of the war. This is not mere foolishness. It is intellectual dishonesty. It fools no one who understands the situation, but it does, unfortunately, furnish an argument to those who otherwise would be compelled to be silent.

\* \* \*

And finally, the Committee must realize that the continued mouthing of these arguments not only damages the Jewish cause but does not add to the stature of the Committee. The specious explanations given for its withdrawal from the American Jewish Conference after the passing of the Palestine Resolution have from the beginning been lame and halting. They get no strength and no health from mere repetition. The sense of outrage created in the minds of the vast majority of American Jews by this schism grows ever more profound. If the Committee wishes to serve not only Jewry but its own interests, and if it wishes to be reinstated in the opinion of American Jewry as a responsible element in the structure of American Jewish life and activity, the sooner the Committee says *Chatosi*, the better.

— WILLIAM I. SIEGEL

### HENRIETTA SZOLD

The sad news of the death of Henrietta Szold came to us as the *Review* went to press.

In the next issue of our publication we shall pay proper tribute to this unforgettable servant and leader of our people.

We join world Israel in mourning this great loss.

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y. Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

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Joseph Goldberg, Administrative Director

# "JUST BETWEEN OURSELVES"

"בינינו לבין עצמינו"

## An Intimate Chat Between Rabbi and Reader

### A Last Word on the Silver-Goldstein Controversy

I HAD not intended to write on the matter which forms the subject of this column. I felt, as the great majority of American Jews and Zionists feel, that it is high time for us to stop quarreling among ourselves, that certainly it is unwise to do or say anything that would encourage the continuance of a quarrel. But I am compelled to discuss it because of the material which appeared in last month's issue of our *Brooklyn Jewish Center Review*. In this issue much space—too much, in my humble opinion—was devoted to the recent controversy among the American Zionists.

The editors of the *Review*, in their desire to be objective and impartial, thought it wise to give space to the complete official statements of the leaders of both parties to the dispute, had a different view of the matter. Large portions of these statements appeared in the columns of the daily press, both English and Yiddish, and I saw no reason or advantage in repeating the arguments familiar to most of us. The editors, however, felt that there were many among our readers to whom all the details of the issues underlying the dispute were unfamiliar, and that therefore there was sufficient justification to publicize them.

But in addition to these two official statements, there appeared also an editorial, an ex-parte statement, which stressed the views of one of the controversial sides, thus helping to keep alive the issues which the vast majority of American Zionists had hoped were a thing of the past.

\* \* \*

One of the great achievements of Zionism is that it instilled among its adherents a sense of discipline. Its theory is that we Jews are a people, a people whose task it is to decide upon great issues which may bring about the ultimate solution of the Jewish problem. We have the instruments through which we register our people's will, our people's opinions. These instruments are the Zionist

Congress and the Jewish Agency, and in our country the official Zionist organizations, such as the Zionist Organization of America, the Hadassah, the Mizrachi and the Poale Zion. The officers, together with the Executive and Administrative Committees of these organizations, whom the Zionists elect, are the official representatives of the mass of Zionists and register their will and their opinion. That is the way of all democratic rule, and we Zionists always prided ourselves upon our adherence to these democratic principles. We have a right, either as individual Zionists or through our Districts, to urge any line of action which we may deem wise. But once the governing body, after due and careful deliberation, does not accept our opinion, we should—nay, we must—as disciplined Zionists, accept their decision. To keep the issue alive after our elected representatives have voted otherwise, is not the way to maintain that sense of discipline, which is the very foundation upon which all democratic proceedings rests.

\* \* \*

We have a remedy if, despite the ruling of the governing board, we still feel that our view is the correct one. We may press our claim at the next convention; we may even try to oust from office those whose opinions we do not share. But all this must be done in its time and in its place, not at a time or in a place where nothing can be achieved except to spread suspicion upon and indifference towards our entire cause and movement.

Now the recent unfortunate controversy which arose within the Zionist Emergency Council as a result of the failure of the American Congress to adopt the Palestine resolutions, was a controversy which dealt mainly with the matter of technique, or procedure, of Zionist diplomatic activity. Certain results ensued which are deplored by all Zionists. But the various governing agencies, after many meetings and much discussion, gave their final decisions. And the Adminis-

trative Committee, which is the supreme body of the Zionist Organization between Conventions, after an all day session, ratified, by a vote of 74 to 23, the action both of its Executive Committee and of the Emergency Council. That should have ended all discussion of the controversy. If we still feel that the majority was wrong, we should wait until the next convention and press, if we can, a reconsideration of the issue. But until then, nothing ought to be done to keep the fires of controversy burning and thus prevent the accomplishment of the great work which is before us. To keep heaping coals upon the dying embers is not doing Zionism or the Zionist Organization a service.

\* \* \*

It is to the credit of Dr. Abba H. Silver, and it proves his loyalty to Zionist discipline, that immediately upon his resignation as Co-Chairman and as Chairman of the Executive, he announced his intention of remaining a member of the Emergency Zionist Council, and of helping its work. It is to the credit, also, of the Poale Zion that although many of its delegates were in what was termed the "Silver Camp," they not only accepted the vote of the majority, but its leading representative, Chaim Greenberg, became the new Chairman of the Executive of the Emergency Council. Similarly, the Mizrachi, which also was in the "Silver Camp," decided after issuing a statement of its views, to remain in and to continue to work with the Emergency Council. Even the Yiddish press, which before the meeting of the Administrative Committee, loudly and continuously espoused the cause of the "Silverites," accepted the decision of the large majority as final, and only occasionally and weakly referred to the incident. That speaks volumes for the sense of discipline which Zionists have developed, and is a cause for great commendation. Let all of us then follow this example. Much could have been accomplished in the many weeks spent on this dispute. There is so much that needs to be done. The membership must be enlarged, if the Organization is to speak for American Jewry. The work in the field education, in winning our youth to the Zionist ideal, in spreading a knowledge of Zionism among our non-Jewish neighbors—all this must be done. There is much political work necessary, partic-

[Continued on page 22]



**I**N the month of Adar, the twelfth month of the Jewish calendar, Purim is celebrated. Purim is the festival of merriment, a Jewish bacchanal. Ralu, an outstanding Babylonian Amora of the fourth century, remarked: "A man is under obligation to become intoxicated on Purim so that he be unable to differentiate between cursed be Haman and blessed be Mordecai." This may be an exaggeration, but probably reflects the manner in which Purim was celebrated by Babylonian Jewry.

The name Purim is the plural of "Pur," meaning lot. This explanation is given in Esther, 9, 26—"Therefore did they call these days Purim after the word Pur." In Esther, 3, 4, there is the account of Haman's plans to exterminate the Jews. We are told that Haman cast lots to determine the date for their massacre.

The characteristic ritual of Purim is the reading of the Megilla, Esther. Megilla means scroll, the reading of the book of Esther being from a parchment scroll. There are five small books of the bible known as Megilloth, the plural of Megilla. They are Esther, the Song of Songs, Ruth, Lamentations, and Ecclesiastes. Esther is read on Purim, the Song of Songs on Passover, Ruth on Shevuoth, Lamentations on Tisha b'Ab, and Ecclesiastes on Succoth. The last four have but a slight relation to the season or to the festival when they are read, but this is not the case with Esther. It tells the story and gives the reason for the celebration of Purim.

The story of the Book of Esther is strange and romantic, and reminds one of the Arabian Nights. There is King Ahaseurns (perhaps Xerxes of the Greeks), ruler of the vast Persian Empire, an irascible monarch addicted to drunkenness. There is the beautiful Queen Esther, regal and reserved, though risen from the ranks of her Jewish people. There is Mordecai, the Jew, proud and diplomatic. There is the haughty Haman, prepared to destroy an entire nation because of a snub. The great French dramatist, Racine, made this tale into a play. It was translated into Hebrew by the famous Rabbi S. L. Rappaport, of Tarnopol and Prague, in the early 19th century.

The historicity of this book has been

## THE STORY OF THE TWELFTH MONTH—PURIM

By DR. E. N. RABINOWITZ

put to question. In fact, the majority of critics and students of the Scriptures doubt its veracity. Despite the attempt of the late Professor Hoehner, of the Jewish Theological Seminary, to bolster the validity of the story, there are many insurmountable obstacles to its acceptance. For example, Esther, 2, 6, describes Mordecai as being a refugee from Judea, exiled by King Nebuchadnezzar when he carried off the first batch of captives with King Jehoniah, of Judea, in 598 B.C. But the events recorded in the Book of Esther occurred approximately in the year 480-482 B.C., or even later. This would make the age of Mordecai over 200 years.

However, this does not mean that the events in Esther are all fictional. There is no doubt that some calamities threatened Israel during the Persian period. The author of the story undoubtedly romanticized episodes in Jewish life, much in the manner that Sir Walter Scott described Scottish history in his novels.

The fact that the names of the hero and heroine of the Book of Esther do not bear Hebrew names but Hebraized Babylonian names does not preclude their true Jewishness. Mordecai is a Hebraized form of Marduck, the Babylonian deity, and Esther a Hebraized form of Ishtar, the Babylonian goddess corresponding to the Greek Venus. The Rabbis, of course, associate the name Esther with the Hebrew "Mesaseth," the secretive one, referring to her ability to keep silent in regard to her nationality. One Rabbi even relates the name to Istahar (Ishtar), by which she was known among the Gentiles, comparing her to the planet Venus because of her brilliant beauty (Megilla 13a). Esther's Hebrew name seems to have been Hadassah (Myrtle). The name Mordecai was probably not uncommon among Jews of the Persian period. In Ezra, 2, 2, a Mordecai is mentioned as one of the followers of Zernbabel on his attempted restoration of the Jewish Commonwealth in 537 B.C. The Babylonian influence was strong in the Persian Empire among the Mesopotamian Jews. Later, during the Greek and Ro-

man epochs, it was common to adopt names of non-Hebraic origin. Hyrcanus and Antigonus, purely Greek names, seem to have been as common among the Jews as Abraham or Joseph. In modern times, our children bear names of eclectic origin—Greek, Roman, Teutonic.

How much is the Book of Esther a religious work? From a mere reading of it, one does not obtain an impression of spirituality. It has even been noted by some Rabbinic authorities that not once is the divine name mentioned in its ten chapters, though there was much opportunity to magnify God's name.

In the Talmud, the question of the book's spirituality is raised but not expressed. The Tanaim of the first and second century make a special effort to find in the text reasons why it should be considered a divinely inspired document. This points to the possibility that even at this late date, its religious character was not entirely acceptable. However, some Mediaeval Rabbinic scholars explained the absence of God's name in a somewhat far-fetched manner. The Maharil (R. Jacob b. Moses Halevi Molin, of Mayence, Germany, 1361-1428), explains this omission by the fact that the document was written in Persian. Therefore, there was fear of the desecration of God's name by the Heathens.

A similar explanation is found by the Taz (R. David b. Semmel, of Lemberg, 1586-1667), in the name of R. Mordecai b. Hillel, of Nirenberg, 13th century.

It is interesting to note that Josephus, the most prominent Jewish historian of the ancient world, in his description of the events of this period, stresses the intervention of Providence in the miraculous escape of the Jewish people from utter destruction. He emphasizes that the feud between Mordecai and Haman was an ancient one. Haman's hatred stemmed from the fact that he was a descendant of the Amalekites, the traditional enemies of the Jews. The Amalekites were the first to attack the Israelites in the early days of their journey

through the wilderness, subsequent to their departure from Egypt. The execution of the Amalekites is enjoined in Deuteronomy, 25, 17-19. In the Book of Samuels I, 15, 1-3, the prophet Samuel orders King Saul to carry out the word of God to destroy completely the tribe of the Amalekites. In the Targum Sheni, an Aramaic Midrash to Esther, the genealogy of Haman is traced to Agag, king of the Amalekites, and the genealogy of Mordecai to Kish, father of King Saul.

The Book of Esther is not the only one of its kind. A similar story is found in the short Apocryphal book of Judith and Holofernes. Through the pious and beautiful Judith, the Jews are saved from destruction at the hand of Holofernes, general of Nebuchadnezzar, here called King of Assyria. The events described in this book may be partly true despite its many inconsistencies. Nebuchadnezzar was King of Babylonia, not Assyria. Holofernes was a historic character, but lived many years after Nebuchadnezzar. In like manner, the Book of Esther may be based on something that actually happened. But the writer depended on his imaginations more than on actuality.

When Esther was accepted into the canon of the Holy Scriptures is uncertain. Josephus, who lived in the first and second century, accepts the story and narrates it with but slight variations. Josephus also accepted unquestionably the observance of Purim. Yet at a much later date, the Palestinian Amoraim, of the third century, found it necessary to explain the legality of the establishment of the Purim festival. There must have been doubts in the minds of some Palestinians even then. But, of course, there was no question as to the recognition of the Book of Esther as a holy work.

The time of the composition of the Book of Esther is a matter of speculation. A Tanaic quotation in Talmud Baba Bathra states that the Men of Great Assembly wrote Esther. This, if true, places the composition of the Book of Esther somewhere between 450 and 200 B.C. Some scholars, especially Christian, place its composition at a later date. Professor Hanft believes it was written in approximately 150 B.C.

It is possible, however, that some late winter festival resembling Purim was celebrated and accepted long before the

composition of the Book of Esther. To attempt to decide upon the origin of such a festival would be only speculation. The fact remains that Purim has been celebrated for centuries, and is still celebrated wherever there are Jews.

The Book of Esther may be secular. Judaism however, gives a religious tone to everything connected with it. The Purim ritual is, on the whole, a week-day ritual. In the silent prayer, "Al Hinesin" is included just as it is on Chanukah. This is a very old prayer found in the Seder R. Amram Gaon (9th century C.E. and the Mahzor Vitri of R. Simcha a pupil of Rashi in the 11th and 12th century). This prayer is also inserted in the Grace after Meal.

The Megilla is read both in the evening and in the morning. Its reading is permissible all night and all day. The outline for the practices on Purim are given as early as the 8th century by Yehudai Gaon, and quoted in the Mahzor Vitri. The reading of the Megilla is preceded by three benedictions, and is followed by one blessing, whose composition is attributed to the Men of the Great Synagogue, 450-200 B.C. This is an overstatement, and refers only to its antiquity. This final prayer is followed by a liturgical poem, recited in the Ashkenazic rite but not in the Sephardic or Italian. The conclusion of this poem is the "Shoshamath Y'aakov," set to music and chanted in some synagogues. In some rites only the "Aur Haman" and "Bouch Mordecai" are recited. In the Sephardic synagogues, a poem composed by the celebrated Abraham ibn Ezra, 1092-1187, is read after the Megilla. This poem, too, is printed in the Mahzor Vitri.

The regulations for the writing of the Megilla as a religious object is found in the M. Megilla I, 1, and further expounded in Meg. 18b and 19a. Further regulations are found in the codes. The scroll must be of parchment or vellum, and must be written with ink and not with various dyes. It must not be written on paper if it is to be used for public reading.

The Purim morning service is the ordinary week-day service with the addition of some passages inserted in the Amida known as the "Krovotz" of Purim. They consist of short verses by the early Pintest R. Eleazer Kalir, probably

a Palestinian of the 8th or 9th century. These verses refer to the incidents and events as told in "Megillath Esther." On Purim morning three persons are called to the Torah. The Pentateuchal portion is the passage of Ex. 17, 8-16, dealing with the war of the Amalekites: "And Amalek came and waged war with Israel at Rephidim."

The custom of noise-making at the mention of Haman's name seems to be an old one. In the Talmud we are told to pay special attention to the word of the Megilla, and this indicates that there was a tendency to interruption. In mediaeval days, encouragement was given to the practice, but it is required that the reader of the Megilla stop and wait until the noise subsides.

Besides this "beating" of Haman, there were other methods for reviling him. In some places, an effigy of Haman was hanged in public, then burnt. The hanging of Haman brought about much protestation from the Christian neighbors, who interpreted it as an attempt to ridicule the Christian Savior. This led to assault and riot, and the "execution" had to be abandoned. Another practice to which some Jews resorted to express their contempt for Haman and his brood was to make wax figures of Haman, his wife, his sons and to burn them in the synagogue. This method, also, had to be given up because of Christian resentment after it had caused much trouble in the city of Frankfort-am-Main, Germany.

Purim is, rightly speaking, a secular festival, and its celebration is not so much centered in the synagogue but in the home and in the street. At the present time, the Purim carnival of Tel Aviv is one of the finest examples of a public pageant. But even in olden days, in the restricted ghettos of Eastern Europe, the Purim mask and the pageant were known. Masquerading of both men and boys was a familiar amusement. The Masqueraders would visit the homes, especially of the more well-to-do, give an exhibition of their talents and receive their Purim gifts.

A favorite presentation was the Purim King or the Purim Rabbi. The Purim Rabbi was chosen from the ranks of the "Bachurim," the students of the Yeshivah. The display was presented, generally, in the Beth-Hamidrash. The re-

[Continued on page 22]



**G**EORGE WASHINGTON had very few contacts with Jews prior to the Revolutionary War. Most of the Jews of his native Virginia were of the middle class, and they played no conspicuous part in the civic life of the colony. Not until 1758 do we find Washington coming in direct contact with Jews. In that year, when he re-organized the troops, a Jew, David Franks, of Philadelphia, was the purveyor of supplies for the Virginian companies, and as such carried on active dealings with him during the early campaigns.

When the Revolutionary War broke out most of the Jews cast their lot with the colonists and performed useful services both by serving in the army and by giving liberally of their means to sustain the Revolutionary cause. George Washington, as Commander-in-Chief, had direct relationships with some of the leading Jews. Two Jewish officers, Major Benjamin Nones and Colonel Isaac Franks, served on his staff, while Philip Moses Russel was with Washington as surgeon at Valley Forge. The relationship between Washington and Haym Salomon has long been a subject for discussion. No definite data is available, except the records of contributions made by Salomon to Washington's army.

After the inauguration of Washington as the first President of the United States, the Jewish congregations were among the first to express their congratulations and assurances of their support. He received letters from the Jewish congregations in Newport, New York, Savannah, Richmond and Charleston. When he visited Newport in the fall of 1790, he was formally addressed by Moses Seixas on behalf of the Newport Jewish Community. "Sir," wrote Seixas to President Washington, "permit the children of the Stock of Abraham to approach you with the most cordial affection and esteem for your person and merit and to join our fellow citizens in welcoming you to Newport. . . . For all the blessings of civil and religious liberty which we enjoy under an equal and benign administration, we desire to send up thanks to . . . the great Preserver of men, beseeching him that the angel who conducted our forefathers through the wilderness into the Promised Land may graciously conduct you through all the difficulties and dangers of the mortal life."

## WASHINGTON AND THE JEWS

By LEO SHPALL

Greatly moved by this welcome, George Washington addressed the following historic letter to the Newport Jewish community:

"Gentlemen.

"While I have received, with much satisfaction, your address, replete with expressions of affection and esteem, I rejoice in the opportunity of assuring you, that I shall always retain a grateful remembrance of the cordial welcome I experienced on my visit to Newport, from all classes of Citizens.

"The reflection on the days of difficulty and danger which are past is rendered the more sweet from the consciousness that they are succeeded by days of uncommon prosperity and security. If we have wisdom to make the best use of the advantages with which we are now favored, we cannot fail, under the just administration of a good government, to become a great and a happy people.

"The Citizens of the United States of America have the right to applaud themselves for having given to mankind examples of an enlarged and liberal policy: a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of as if it was by the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights. For happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support.

"It would be inconsistent with the frankness of my character not to avow that I am pleased with your favorable opinion of my Administration, and fervent wishes of my felicity.

"May the children of the Stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other Inhabitants, while everyone shall sit in safety under his own Vine and Figtree, and there shall be none to

make him afraid. May the father of all mercies scatter light and not darkness in our paths, and make us all in our several vocations useful here, and, in his own due time and way everlastingly happy.

"Go. Washington."

The Jews of this country now felt that the theory of equality propagated in many European countries had become a reality in the United States. The freedom given to the Jews gave them the courage to progress, do their share to make this land the great country it is today.

### Letter from Ada Jackson

*The following letter was received by Mark Soliterman from the author of the noted book-length poem, "Behold the Jew," which he reviewed in this publication several months ago.*

I AM greatly moved by your letter, and your review of "Behold the Jew." I have had very many reviews, and many kind and understanding things have been said. But of them all you alone have seen my line of thought . . . in entirety. Thank you from my heart.

I think you overpraise me. . . . I am a very ordinary person who cannot look on cruelty and keep silence. That is all.

I hope to have helped a little.

I believe the conscience of the world is at last awake. We have to keep it awake. For there can be no civilization where there is prejudice and intolerance. It is an uphill climb . . . and the way is dark. But I believe we approach the morning. It is at once my faith and my prayer.

ADA JACKSON

May I say how very much I like the *Brooklyn Jewish Center Review*? Dignified and informative . . . a splendid expression of a great movement.

Brooklyn Jewish Center Review

*Possessed of vast knowledge, Mr. Pearlroth is especially fascinated by the origins of Jewish names. The Review is happy to publish this collection of probings into the often strange and always colorful history of our cognomens.—The Editors.*

## WHAT DOES YOUR NAME MEAN?

By N. PEARLROTH

First of a Series by the Research Expert for  
"Believe It or Not" Ripley

I AM fascinated by names. Often when I catch a new name I completely ignore its bearer and it seems as if an historical incident were recreated for my personal benefit. The other day I was trying to recall a name. By way of mnemonic aid I continued to read my newspaper, and came across a Russian war communique. And that's where I found a clue to the missing name. Among the cities captured by the Russian armies that morning (Jan. 28) was one named Levoca. But surely, you will object, no man can be named Levoca. You are right. To arrive at the name it was necessary for me to reconstruct the history of that city. Levoca, now part of Czechoslovakia, formerly belonged to Poland. Its Polish name was Lewkowice, pronounced Lefkovitze. There I had the name—Lefkovitze. The first bearer of that name had been a native of Levoca.

The chief category of names is derived from the native town of your first ancestor who assumed a family name. Names in this class are Wiener (from Vienna), Pariser (Paris), Lemberger (Lemberg), Krakauer (Cracow) Grodner (Grodno), Berliner (Berlin). The very common name of Shapiro—or Spira, Schapiro, Safier, etc., is derived from the Palatine city of Speyr, the oldest Jewish settlement in Central Europe. In the 6th century, when a sizable Jewish community settled in Speyr, the town's name was Spira. This category can also be extended to include Rappaport, a name created by the famous 16th century Rabbi, Menahem Abraham Rapa, from the Italian *rapa*, turnip, and the name of his native town, Porta, near Verona.

A second category is the occupational one. I have a friend whose name is Feitler. His name means "Shirt Man," and was first assumed by a village peddler whose specialty was shirts. To this class belong names like Schlesinger (Silesian), and Greenberger (native of Greenberg, Silesia). Those who first assumed these two names were not natives of the two

localities. The names mean that their owners were engaged in the business of selling Silesian linen, which in the 18th century was the finest in the world. Another occupational name is Kreisler (sometimes spelled Chrysler). The man who first bore it was a Feather Curler, that is, he prepared the feathers both for millinery and featherbed use. Kruger was first taken by a man who dispensed wine in a country inn—*krug* meaning a pitcher. Schroeder means butcher. But don't conclude that if a man's name is Muller, or Moeller, his agnate must have been the operator of a saw or flour mill. It is much more likely that he was a Jewish *mobel*.

A little more difficult are the occupational names contracted into versions of initials only. Such a name is Schoen, which has nothing to do with the German word meaning beautiful. Schoen as a name represents the initials of the Hebrew "SHuliah Neeman," "a trustworthy messenger," a title borne by the secretary of the Jewish Community. A similar name is Schatz, consisting of the combined initials of SHuliah TZibur, the official title of a Cantor.

Veritable princely names in this category are Katz and Segal. Both have a great age and belong to the oldest family names in existence. Katz was a name borne by no less a patriarch than Aaron, the brother of Moses, and meant that he was a *Kohen Tzedek*, a true priest. Segal, or Siegel, signifies "Prince of the Levites," and means that the bearer is a descendant of the tribe of Levi. Katz has the same significance as Kohen, the Polish Kaplan and the Italian Sacerdote. Segal has the same meaning as Levy (or Weil, which is merely a transposition of the German "Lewi").

The next category truly delights me. These are names bearing a romantic and historical association. They include Shalit, Heidt, Bash, Spanier, Shack, Shick, Saks and others.

Shalit resembles a Hebrew word mean-

ing "a ruler." But the name really has two meanings. In the olden days it was customary in addressing a superior, either in a worldly or religious sense, to append to the form of address the word "Shalit," representing the initials of the Hebrew sentence, "SHeyihye L'orekh Yomin Tovim. In time this sentence became a sort of attribute of respectability, until its initials were adopted as a family surname. However, in some cases the name has been traced to a delightful Jewish Sabbath dish called "Shalet," which every Jewish child brought up in Eastern Europe will recall with relish. I have found the same dish in Spain under the name of "Chuleta."

"Heidt" harks back to the days when Germany was, as today, the most anti-Semitic country in the world. It stained itself with the blood of Jewish thousands even in the Middle Ages. The children of the slain were given the name of Heidt, which is formed of the Hebrew initials of an invocation reading "May God avenge their blood."

### "NO INNOCENTS IN GERMANY" NAZIS ADMIT

ALL Germans are guilty of participating in the carrying out of anti-Jewish measures, the *Schwarze Korps*, official organ of the Gestapo, declared in chiding Germans who profess "innocence" in the hope of escaping Allied punishment.

The Nazi paper asserts that there is not a single German who had any scruples against the Aryanization of Jewish enterprises. "There are no 'innocents' in Germany," the article stated, adding that these Germans now professing to be "innocent lambs" never did anything against the Nazi regime. "The difference between them and the others is that they merely picked the best bits, but did not want to share the risks," the paper concluded.



# NEWS OF THE MONTH

**D**R. Sterling Nead, president-elect of the American Dental Association, disavowed the reports by Dr. Harlan H. Horner, head of the Dental Education Council of the A.D.A., advocating "racial quotas" in dental colleges, and declared that Dr. Horner's statements did not reflect the sentiments of the A.D.A.

Dr. Spear's statement climaxed a nation-wide controversy aroused by the revelation that Dr. Horner, in reports to the House Committee on Education, Columbia University and New York University, had criticized the racial "imbalance" in the last two institutions and suggested that a quota policy be adopted for students based on racial origin.

Dr. Nead predicted that the trustees of the A.D.A. would reject the Horner recommendations and other sources declared that Horner, himself, was likely to be relieved of his post.

The first inkling of Horner's activities was the publication in the *Journal of Dental Education* of an article embodying his recommendations. Further investigation disclosed that he had studied the composition of the student body at the Columbia School of Dental and Oral Surgery and recommended that racial quotas be established, and that he had submitted a similar recommendation for all dental schools throughout the country to the House Committee on Education.

The Anti-Defamation League of B'nai B'rith then revealed that a similar report had been made to New York University. Officers of both institutions denied that they were planning to accept the Horner proposals and pointed out that they were bound by charter to accept students without consideration of race or religion. Students in both colleges protested against introduction of a quota system.

The report submitted to the Education Committee of the House of Representatives, which was essentially the same as those submitted to Columbia and N.Y.U. stated:

"The racial and geographical imbalance in the entire enrollment in the dental schools presents a more difficult problem. The accompanying outline map of the United States shows the state of residence of the 9,014 undergraduates enrolled in the thirty-nine dental schools as of October 15, 1943. It will be observed the 2,170 students, or 24 per cent, were residents of New York and New Jersey. These students are largely of foreign extraction and belong mainly to one racial group. They come principally from the metropolitan area in and around New York City. So far as they are confined to one racial group they claim admission to dental study far in excess of the ratio of the entire population of their group to the population of the nation. . . .

"The council believes that determined effort should be made on a national scale to counteract the trend toward marked racial and geographical imbalance in the entire group of dental students and to elevate the broad common level of the intellectual capacity and fitness of the applicants for admission to dental study. A system of undergraduate scholarships, provided by continuing Federal subsidy, on a pro-rata basis to the approved schools, granted upon merit and limited in each case to the natural recruiting territory of the school, would, the council believes, be of immense help in the gaining of this desirable end."

Dr. Horner is not a dentist. He was engaged by the Council on Education as an educational expert in 1940. Before that time he had been associated with the State Department of Education for nine years before joining the dental council. The significance of the recommendations of the council was further emphasized by Dr. Horner, who explained that the council is a standing committee of the American Dental Association which has authority to grade dental schools and place them on approved or disapproved lists. These have national recognition.

Its recommendations, therefore, are highly respected.

☆

AN attack upon Jews was made in the House of Representatives by Rep. John Rankin, Mississippi Democrat, in connection with the furor aroused by the Dental Education Council report.

Following a statement on the floor by Rep. Emanuel Celler, New York Democrat, who assailed the American Dental Association for "undermining the Bill of Rights," Rankin said: "I am getting tired of the gentleman from New York raising the Jewish question in the House and then jumping on every man who says anything about it. Why attack the American Dental Association? That organization had the right to do. I wonder if the gentleman knew that 90 per cent of the doctors who get on the Civil Service roll are Jews, and 60 per cent of the ones we are compelled to accept in our veterans' hospitals are Jews. Remember that the white Gentiles of this country also have some rights."

Mr. Celler contended that he had not raised the Jewish question and that the Southerner's statements were "false, unfair and outrageous."

☆

BRITISH and Jewish authoritative quarters in Palestine say that there is no truth in the report published by the *London Daily Sketch* that the British Government is planning to dig a canal from the Mediterranean to the Red Sea through Palestine.

Experts ridiculed the plan, pointing out that such a canal would wash out the immense mineral treasures of the Dead Sea. They also pointed out that it would inevitably result in inundation of the Jordan Valley and Lake Galilee, both of which are of the highest religious and agricultural value. The only sound plan along these lines is the one advanced by Walter C. Lowdermilk, U. S. Government expert, but even realization of the Lowdermilk plan is far in the future, it was emphasized.

☆

MILITARY police clamped down a rigid curfew on the southern section of Tel Aviv. Raiding parties searched houses and apartments and took their occupants to police stations for investigation.

In Jerusalem it was announced that all police cars in the country will be equipped with radio apparatus enabling them to be

in direct contact with headquarters at all times.

Addressing a press conference here, John V. M. Shaw, Chief Secretary of the Palestine Government, disclosed that 899 terrorist suspects have been seized since the current outbreaks began. Of these, 279 were sent to Eritrea, and later transferred to the Sudan; 266 are still confined in the Latrun Detention Camp here and about 400 have been released.

Meanwhile families of the 279 detained in the Sudan picketed the meeting place of the Jewish National Council, demanding release of the internees. The demonstration was generally peaceful, although a few doors in the Council's premises were kicked in by impatient picketers.

☆

THE Central Jewish Committee in Lublin, Poland, sent representatives to various parts of newly-liberated Polish territory to register the surviving Jews and to provide immediate relief for them.

At the same time, it was revealed here that some of the Jewish children in the Warsaw ghetto who were given shelter by Christians refuse to return to their parents because they are Jews. These children do not recognize their parents, since they have not seen them for several years.

The Central Jewish Committee has established that all Jews in Kielce were murdered by the Germans prior to their retreat from the city. In the town of Ostrowiec only 26 Jews remain alive.

☆

THE French Government acted to protect Jewish property seized under Vichy legislation by establishing a service to control the administrators and liquidators and by defining their responsibility and limiting their compensation.

The decree, which appears in the *Journal Officiel*, is signed by Gen. De Gaulle and the Ministers of Finance and Justice. It is restricted to safeguarding several thousand former Jewish businesses and properties which are still in the hands of administrators or liquidators named by Vichy's Commissariat for Jewish Affairs or confirmed as managers under the ordinance of November 14, which covered the question of confiscated Jewish property. It does not deal with the question of restitution, which will be handled in

an ordinance presently under study by the Government.

☆

THE city of Jerusalem and its environs presented a rare picture of snow and ice following a snowfall preceded by storm and rain.

Residents of Jerusalem, who seldom see snow, awoke one morning to find the roofs of their houses, of towers and mosques, covered with a thick layer of snow, while the entire road from Hebron to Ramalla was made entirely impassable by flood waters, compelling the High Commissioner to interrupt his tour of Northern Palestine.

☆

ABOUT 3,000 Jews are among the 30,000 surviving men and women of Warsaw.

The plight of these Jews baffles description and their number is increasing as Jewish survivors arrive from neighboring townships. A local Jewish committee is functioning, and is doing its best to provide food for the needy Jews from the 124 soup kitchens which have been established to feed the hungry population. Most of these kitchens are located in the Praga section of Warsaw.

All houses in the ghetto are leveled to the ground. Not a single synagogue building remains in the city. No trace is left of any of the streets which were thickly populated with Jews in pre-war time and which were formed into a ghetto soon after the occupation of the city.

## ESCAPE FROM HIMMLER

ONE of the most fantastic feats of rescue of Jewish internees from German concentration camps has been accomplished by a group of twenty orthodox Swiss Jews who sent Jean M. Musy, a former member of the Swiss Federal Council, to Gestapo chief Heinrich Himmler to negotiate with him concerning the fate of Jews remaining in Germany.

As a result, a group of 1,200 Jews released from the concentration camp in Theresienstadt arrived in Switzerland from Germany, and 540 more are expected. The release of these internees is considered a very important achievement.

Addressing a press conference in Gen-

Of the 250,000 Jews who resided in Lodz before the war, and the tens of thousands who were sent here from all parts of occupied Europe, only 800 survive. The Germans sent almost 70,000 Jews from Lodz to the death camp of Oswiecim since last August, when the Red Army broke through to the Vistula River. When deportations were no longer possible, the Gestapo murdered Jews in the ghetto itself. As late as January 16, when Russian tanks were already breaking into the outskirts of the city, the last batch of victims were machine-gunned in the Jewish cemetery after being forced to dig their own graves.

Dr. Albert Mazur, a Jewish eye-ear-and-nose specialist, disclosed details of the five-year martyrdom suffered by the Jews of Lodz. The doctor is the only Jewish physician alive in Lodz. Aside from the deportations and massacres, which resulted in the death of more than a quarter of a million Jews during the Nazi occupation, about 70,000 died from tuberculosis induced by malnutrition, inadequate shelter and clothing and mistreatment, he revealed.

Dr. Mazur revealed that "in my five years in the ghetto I never heard a single kind word from any German, whether a Gestapo man, a member of the S.S. or ordinary soldier." The chief of the ghetto administration, he said, was a Herr Bibow, "an out-and-out sadist," who took special delight in stripping and torturing young Jewish girls. The Gestapo chief

eva, Swiss Minister of Justice Eduard von Steiger said that it is hoped that henceforth regular transports of Jews from Germany will arrive in Switzerland. All the arrivals, he declared, will be placed in refugee camps in Switzerland and will be obliged to leave the country at the earliest possible date.

About one-half of the 1,200 Jews from Theresienstadt are natives of Holland who were deported by the Germans from Amsterdam and other Dutch cities. There are also 58 children under the age of 12 in the group. The remainder are Jews from Germany and Czechoslovakia. The additional 540 Jews are deportees from France.



in Lodz, who supervised the deportations, was named Bradfish.

The Lodz Jews were also subjected to mistreatment and humiliation by the new German settlers who came here after the city was occupied in 1939, Dr. Mazur said. Many of these are still here, having been abandoned by the retreating Wehrmacht. They spend their time frantically making the rounds of such men as Dr. Mazur and non-Jewish Poles, imploring them to sign affidavits attesting to their good nature and the fact that they did not ill-treat anybody.

Dr. Mazur described the last days of the ghetto, when the Germans were getting ready to abandon the city. When the present Red Army offensive began, he said, the few remaining Jews made preparations to avoid being murdered at the last minute. Women and children moved to dugouts secretly prepared in advance and stocked with food and water. Some of these hiding places were located in the Jewish cemetery, which was within the ghetto confines. German panic and demoralization facilitated the work.

After the fall of Radom, when the panic neared its height, all the men who were able to avoid detection also repaired to these dugouts, or hid in the attics of their houses. Those who could not hide because of the nature of their work were rounded up and taken to the Jewish cemetery. On the morning of January 16, Dr. Mazur heard the sound of machine-guns. This was the massacre of the last batch of ghetto inhabitants.

Dr. Mazur, who had been able to secrete himself in the hospital because of his work, succeeded in reaching the cemetery where his family—his wife, son and daughter—were hiding. From here they saw the first Soviet tanks tearing past the ghetto into the center of the city. They rushed out and embraced their liberators.

☆

THE United States Government intends that Axis crimes against their own nationals, such as the Jewish minority in Germany, shall be punished, it was indicated in a statement made by Acting Secretary of State Joseph C. Grew.

Earlier, Brigadier-General William A. O'Dwyer, newly appointed director of the War Refugee Board, said that he intended to press for action by the

## WORSHIPPING IN INDIA

A Letter from Corp. Lazar E. Levinthal

**T**HIS morning I got up a bit earlier, and went into town for the civilian services. They start at about seven. I arrived at eight and Chaplain Seligson was already there. Now I'm at his office and relaxing until noon, when I will be his guest at Lady Ezra's for lunch. She has a tremendous "Open House" affair on Wednesday afternoons for everyone in the Allied armed forces; but her Saturday lunches I imagine will be somewhat more "personal."

The services were very much like those we have at home except for a number of rituals we don't observe, and they throw in a few customs that are different. When you enter, there's a pitcher of water and a bowl for you to rinse your hands. A towel on a rack stands besides it. Of course, the pitcher is a silver one, with a lot of fine work to embellish it. The *chazan* stands in the center pulpit, facing another pulpit and the Torah Ark. He reads Hebrew with a kind of Arabic pronunciation, so it's very difficult to follow. They have *Duchanin* not once, but twice—during the *Shacharith* and during *Musaff*. Oh yes, they wear *Talisim* just like ours, and I noticed quite a few *Talis* bags similar to the blue one with the embroidery that you gave me for my Bar Mitzvah. The skull caps seem to be of a Chinese type. The men (only one woman was present, and she was up in the balcony) are not "black" but look like men back home except that they may be wearing a sun helmet or a fez. Most of them however, wear regular felt hats. They

speak English just as the Indians do—very quickly and with a sort of sing-song. Hindustani is their native tongue. During the reading of the Torah a man poured rose-water into everyone's hands. By the way, the Torah Ark is filled with Torahs, each donated by the family of a deceased member. It is turned to the portion of the Torah for the week in which the person died, and they use the Torah on that portion each year. The Torahs are encased in a silvery container that looks like a 75 mm. shell, but with all sorts of hand-made embellishments. When they open the Ark to replace the Torahs, all the men line up and the Reader walks by them, giving each a chance to kiss the Torah with their *Talisim*.

By 9:30 the service was over, with not one familiar hymn to remind me of home. They don't sing much at all. The only song they sang was a song of welcome to a young man who had been away and now had an *Aliya*. It was a Hebrew song, but I couldn't make it out. Chaplain Seligson kept pointing out and explaining all the interesting oddities of the service, such as auctioning of next week's *Maftir*. Regular *Aliyas* are free, but a *Maftir* may cost a few rupees, depending on the demand. The auction really reminded me of the radio Lucky Strike show with its familiar "Sold American!"

But sure enjoyed the service. Now you can picture me all the easier on Friday evenings from 7:30 to 8:30 (9-11 A.M. Friday) your time.

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United Nations War Crimes Commission on crimes committed by the Axis nations against their nationals.

In London, the Under-Secretary of the Foreign Office, Richard K. Law, said that the British Government will do its utmost to insure the punishment of Nazis guilty of the mistreatment and murder of Germans.

☆

THE re-opening of the Rabbinical College in Rome, did not take place because of lack of students. It appears that former students of the college, which was closed by Mussolini, are scattered throughout the country and cannot be

brought to Rome, and with most of the Jews in Italy preoccupied with the struggle to live, it is hard to get young men able to take up the task of rebuilding Jewish cultural and religious institutions.

☆

APPROXIMATELY 100,000 Jews have survived in the part of Hungary liberated by the Russian Army, it was reported. The report stated that Dr. Gabor Lengyl, president of the Zionist Organization in Hungary, addressing a session of the Hungarian Provisional National Assembly, estimated that at the moment

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# BROOKLYN JEWISH CENTER ACTIVITIES

## ANNUAL CENTER MEETING IMPRESSIVE EVENT

### Holy Scrolls Presented to French Jewry

**D**ESPITE the inclement weather a large number of our members attended the annual meeting of the Brooklyn Jewish Center on Thursday evening, January 25th. Following a brief report by Mrs. Isador Lowenfeld, President of the Sisterhood, reviewing the organization's activities, our President, Judge Emanuel Greenberg, presented his annual message, printed elsewhere in this issue. Rabbi Levinthal conducted the special services in memory of the members who departed during the past year. He was assisted by Rev. Meyer Rogoff, in the absence of our Cantor, Rev. Rubin Tucker.

Mr. Samuel Lemberg, chairman of the Nominating Committee, presented the list of officers, members of the Board of Trustees and Governing Board. The recommendations of the committee were unanimously voted upon by the membership. Rabbi Levinthal then installed all the newly elected officers and members of the two boards.

A feature of the evening was the presentation of two Holy Scrolls to the representative of French Jewry now in this country. Judge Greenberg announced that at a recent joint meeting of the Board of Trustees and the Governing Board it was decided that, in answer to an appeal from the United Synagogue of America and the Rabbinical Assembly, the Center present two of its own Sifre Torah to the liberated Jewish communities of Europe. In addition, a fund was raised which has enabled the Center to purchase additional three scrolls, making a total of five Sifre Torah to be presented to these communities through the Joint Distribution Committee.

The two Scrolls were brought in by Messrs. Abraham Ginsburg and Morris D. Wender, Chairman and Vice-chairman of the Religious Service Committee. In making the presentation to Rabbi Simon

Langer, the representative of French Jewry, Rabbi Levinthal said: "American Jewry is proud of the role it has played in helping to preserve Jewish life, ravaged by the cruelties of the Nazis. They now want to have a share in rebuilding the spiritual life of the Jew, equally ravaged by the same cruel forces. These scrolls of our Holy Torah, which we presented to the Jewish communities of France, are the living symbol of our Faith, which we know will thrive again on the soil of liberated France as it thrived in the ages past. The land which produced a Rashi and the Tosafists, will, we are confident, produce again a spiritual life which will be a blessing not only to France but to Israel throughout the world."

In accepting the Sifre Torah, Rabbi Langer stated that the Brooklyn Jewish Center is the first institution in this country to make such contribution to the destroyed Jewry of France. He described the destruction of the cultural treasures of French Jewry by the Nazis. Sifre Torah were shot through, and everything holy was fouled. "You can hardly imagine," he said, "how this gift of the Brooklyn Jewish Center will be appreciated. French Jewry will rebuild the synagogues that were destroyed and replace the holy objects that were so barbarously desecrated." He expressed thanks on behalf of Baron Rothschild, Chief Rabbi Jacob Kaplan of France, and the committee for the restoration of French Jewry.

The musical program at the conclusion of the meeting was furnished by Miss Selma Kaye.

### Rabbi Levinthal to Pay Tribute to Henrietta Szold This Friday Night

BECAUSE of the sad news which came to us a few days ago of the death of Henrietta Szold in Jerusalem, Rabbi

Levinthal is making a change in his scheduled subject for his sermon this Friday night, February 23rd in our Synagogue. He will preach on the subject, "Henrietta Szold—Her Greatness and Her Uniqueness." Miss Szold has won the affection of all Jews throughout the world. She is recognized as the greatest Jewish woman not only of our day but for many generations past. It is fitting that we pay her this tribute with this special service. The subject which Rabbi Levinthal originally announced for this Friday will be discussed by him at a future service, the date of which will be announced in one of the issues of our *Bulletin*.

You and your family and friends are cordially invited.

### Advance Notice

NEXT Friday evening, March 2nd at our late services, the sermon will be preached by Rabbi Mordecai H. Lewittes.

### Late Friday Night Services to Close This Season March 16th

OUR late Friday night lecture services will close a very successful season on Friday evening, March 16th, about ten days preceding the festival of Passover.

The speakers for the concluding services will be as follows:

March 2nd—Rabbi Mordecai H. Lewittes will preach.

March 9th—We shall have the pleasure of hearing a message from a member of this year's graduating class at the Jewish Theological Seminary of America, Mr. Abraham Karp. Mr. Karp is the recipient of the special Cyrus Adler scholarship award which is given to the outstanding student in recognition of character and learning.

March 16th—At the concluding service, Rabbi Levinthal will preach the sermon.

### Purim Entertainment

THE Sunday and Hebrew Schools of the Center will have its Purim celebration at an assembly on Sunday morning,



February 25th. Classes will be held, as usual, until 11 o'clock, then all classes will proceed to the assembly, where Mr. Samuel Edelman will show his Palestinian movies.

#### Children Invited to Megillah Services

THE children of all our schools are asked to attend the Purim Eve services on Monday, February 26th. They will assemble in the Auditorium at 6:45 P.M. and then proceed in a body to the Synagogue for the reading of the Megillah.

#### Purim Services

PURIM services will be held in the Center Synagogue on Monday evening, February 26th at 7 o'clock and on Tuesday morning, February 27th at 7 and 8 o'clock. Rev. Meyer Rogoff will read the "megillah" at both of these services.

#### Club Activities

##### *Vivalets*

THE Vivalets are planning for a party which will be held on February 27th. They will be the hosts to the Shomrim Club.

##### *Maccabees*

The Maccabees are making plans for the forthcoming Purim Carnival which will be held on March 4th.

Among the club's past activities were discussion on "Jewish Arbor Day," games and talks by members on current topics.

##### *Tzofim*

The Tzofim completed their handball and ping-pong tournaments. The winner of the handball tournament was Joseph Buchman and the winner of the ping-pong tournament was William Kotkes.

##### *Inta-League*

The basketball team beat the Valcorts of Community Center 217 by a score of 30-25 on January 27th. On Chamisha O'ser B'shvat, Mr. K. Karl Klein addressed the club. A group discussion on anti-Semitism was held on February 3rd.

##### *Rachel Judeans*

A new club has been formed for girls from 9 to 11. The club meets on Sunday afternoon 2:30 to 4:30 in Room 6, on the third floor. The girls have picked as their name "The Rachel Judeans." The program includes games, arts and crafts and stories. New members are invited to join. Miss Muriel Goldberg is the leader.

#### *Purim Carnival*

A Purim Carnival will be held on Saturday night, March 4th. Each club is preparing booths and games for the occasion. A large attendance is anticipated.

#### *Chamisha O'ser B'shvat Celebration*

A joint Chamisha O'ser B'shvat celebration was held on Saturday, January 27th. The program consisted of songs and recitations. Refreshments were served. The following took part in the program: Florence Bromberg, Elsa Bessman, Julia Heimowitz, Bertram Rudofsky, Bernard Bendelson, Jonathan Klein, Michael Aronchik and Morton Silver. The Candle-Lite girls presented a short skit written by the members of the club.

#### Acknowledgment of Gifts

WE acknowledge, with thanks, receipt of gifts from the following:

##### *Prayer Books and Talcisim*

Mr. and Mrs. Michael Meltzer, in honor of their son's Bar Mitzvah, which was celebrated on March 10th.

Mr. and Mrs. Louis Kotimsky, in honor of the Bar Mitzvah of their son, Gerald Alexander, on December 30, 1944.

#### *Library*

Mrs. Fannie Buchman  
Henry A. Kahan  
Joan Leonard

Mr. and Mrs. Samuel Hertzfeld, in honor of the marriage of their son, Sgt. Arthur Hertzfeld

#### Additions to Library

THE following books have been purchased and added to our library for circulation:

"Earth and High Heaven"—Gwethalyn Graham

"Great Son"—Edna Ferber

"David Wolfsohn"—E. B. Cohen

"Judea Lives Again"—Norman Bentwich

"The Philosophy of American History"—Morris Zucker

#### Calendar of Coming Holidays

THE following is a list of coming Jewish holidays for this season:

Purim.....Feb. 27th  
Passover—March 29th to April 5th  
Lag B'Omer.....May 1st  
Shevuoth.....May 18th and 19th

## CENTER SISTERHOOD NEWS

THE Sisterhood of the Center held its annual meeting on Wednesday evening, January 10th. The meeting was opened with a prayer by Mrs. Hannah Jaffe, who also delivered a report of the Service Committee of which she is chairman. The following chairmen of committees presented reports of their activities:

Mrs. Ruth Bernhardt, Red Cross Civilian Defense; Mrs. Bess Barnett, Cheer Fund; Mrs. Amelia Rachmil, Finance, and Mrs. Sarah Klinghoffer, Cultural Program.

Mrs. Lilian M. Lowenfeld, President of the organization, delivered her annual message, which was printed in the last issue of the *Review*.

The report of the Nominating Committee was read by Mrs. Rose Wiener, Secretary of the Sisterhood. The following officers were elected for the coming year and were installed by Rabbi Israel H. Levinthal:

Mrs. Rose Horowitz, Hon. President; Mrs. Anna Witty, Hon. President; Mrs. Lilian M. Lowenfeld, President; Mrs. Ruth Bernhardt, 1st Vice President;

Mrs. Sarah Klinghoffer, 2nd Vice President; Mrs. Mildred Levine, 3rd Vice President; Mrs. Amelia Rachmil, Treasurer; Mrs. Rose Wiener, Recording Secretary; Mrs. Dorothy Wissner, Corresponding Secretary, and Mrs. Bess Barnett, Social Secretary.

The meeting was concluded with an address by Judge Emanuel Greenberg, President of the Center. Miss Gloria Perkins, concert violinist, entertained.

#### Meetings

THE next meeting of the Executive Board of the Sisterhood will be held on Monday afternoon, February 26th at 1:30 P.M. All members of the Board are urged to attend.

The next regular monthly meeting of the Sisterhood of the Center will be held on Monday afternoon, March 10th at 1:30 o'clock. There will be something new in entertainment at this meeting. A dramatization of several original scripts by Florence Schall, well known entertainer, will be presented.

## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BERGER, MORRIS D.

Res. 546 Montgomery St.  
Bus. Luncheonette, 159 William St.  
Married  
*Proposed by Mac Landau*

BLOOM, MURRAY

Res. 261 E. 57th St.  
Bus. Laundry, 427 Ralph Ave.  
Married  
*Proposed by Dr. Harry Fried*

CANTOR, HAROLD

Res. 226 New York Ave.  
Bus. Lawyer, 50 Court St.  
Married  
*Proposed by A. E. Ratner, Chas. Fine*

CHASIN, SAMUEL

Res. 155 E. 52nd St.  
Bus. Novelty Mfg., 224 W. 28th St.  
Married  
*Proposed by David Lack*

COHEN, MISS MARTHA

Res. 581 Midwood St.

FABRICANT, PHILIP

Res. 901 Washington Ave.  
Bus. Mdse. Broker, 225 W. 34th St.  
Married  
*Proposed by Joseph Goldberg*

FAUST, LOUIS

Res. 618 Elton St.  
Bus. Infants' Wear  
Married  
*Proposed by Harry and Herman Blickstein*

GARBER, DR. LOUIS N.

Res. 897 Empire Blvd.  
Bus. Dentist, 82 Rockaway Pkwy.  
Married  
*Proposed by Ira Kraner, Sidney Leonard*

GINSBURG, DR. MEYER

Res. 789 St. Marks Ave.  
Bus. Physician  
Married  
*Proposed by Abraham Ginsburg, Louis Halperin*

GLUCKMAN, SEYMOUR

Res. 802 Montgomery St.  
Bus. Candy, 545 Gates Ave.  
Single

HEYMAN, ALVIN

Res. 467 Linden Blvd.  
Bus. Gift Boxes, 655 Broadway  
Married

KAPLAN, MISS MARCIA

Res. 516 Crown St.  
*Proposed by Louis Kaplan*

KESSLER, GEORGE

Res. 1478 Walton Ave.  
Bus. Auctioneer, 307 Canal St.  
Married  
*Proposed by Dr. A. J. Geltzer*

KOSEROFSKY, MISS OLGA

Res. 1540 Union St.  
*Proposed by Jennie Tucker*

MALZ, MANES

Res. 576 Eastern Pkwy.  
Bus. Clothing  
Married  
*Proposed by Louis Rivkin*

MOROSS, MAX

Res. 1746 E. 21st St.  
Bus. Pharmacist, 324 Brighton Beach Ave.  
Widower  
*Proposed by Dr. Arthur Raeder*

REIFF, MORRIS

Res. 440 Brooklyn Ave  
Bus. Dresses, 1400 Broadway  
Single

ROSEMAN, MISS MIRIAM

Res. 34 Legion St.  
Bus. Navy Dept.

SALZMAN, MISS ESTELLE

Res. 957 Eastern Pkwy.

SEIDEMAN, HOWARD L.

Res. 745 Lincoln Pl.  
Bus. Grocery, 99 Hudson St.  
Married  
*Proposed by Isidore Gottlieb, David S. Seideman*

SHOR, HARRY

Res. 760 Montgomery St.  
Bus. Grocery, 342 Utica Ave.  
Married  
*Proposed by Joseph Goldberg*

SHANKER, MAX

Res. 717 Empire Blvd.  
Married  
*Proposed by Benjamin Gabel*

SILVER, IRVING

Res. 436 Eastern Pkwy.  
Bus. Men's Wear, 166-15 Jamaica Ave.  
Married  
*Proposed by Daniel Diker*

[Continued on page 21]

## HONOR ROLL

The following is an additional list of members, children and grandchildren of Center members serving with the United States armed forces. The list includes names received up to the time of going to press:

Cohen, Roy G.

Blum, Seymour I., Lt.

Booth, Monroe A., Pvt.

Dannenberg, Stanley, A/S

Gabel, Arthur

Shanker, Norman



The following is a list of promotions in rank:

Alpert, Everett, Pfc.

Cohen, Aaron, I.A., Capt.

Rosenfeld, Gabriel, Pfc.

Rubenstein, Marc, Midshipman

Schwartz, Irving, Sgt.

Schwartz, Stanley, 1st Lt.

Levin, David, Pfc.



## ANNUAL REPORT OF THE BROOKLYN JEWISH CENTER FOR THE YEAR 1944

### REPORT BY THE PRESIDENT, EMANUEL GREENBERG

*Delivered at the Annual Meeting of the Center on January 25, 1944*

THE year 1944 marked the completion of a quarter of a century since the Center was founded. A year ago we all felt that an event of such importance to us should not be permitted to pass unnoticed. We wanted to pause, take stock of our accomplishments during those twenty-five years, and to gather new strength and courage for the years to come. Since this institution is the second oldest Synagogue Center, and one of the largest in the country, we planned to evaluate its contribution to Jewish religious, communal, cultural and educational life in America, and to make plans for the future. To this end a special committee was appointed to formulate the program of celebration that was to last for three days, beginning on a Friday evening, continuing through Saturday and concluding with a Mortgage-Burning Dinner on Sunday evening. When the plans were submitted to the Board of Trustees it was felt that because of the then imminent invasion of the coast of France, and the expected large number of American casualties, the time was not appropriate for such a celebration during the spring months. The matter was again discussed in the fall, and again the members of the Board decided to postpone the celebration until the end of hostilities. No one, I know, will disagree with the wisdom of this decision. At a time when the world is going through such indescribable misery, we have no right to indulge in festivities that could just as well be postponed to the more happy days following a declaration of peace.

You will no doubt be pleased to learn of the splendid improvement of our financial structure. Last year I was happy to report that the mortgage on our building has been completely liquidated, following a campaign to which our membership contributed generously. Immediately

after the clearing of the mortgage, we tackled the problem of our indebtedness to the bank. This obligation, which originally amounted to \$75,000.00, and which was gradually reduced through monthly payments over a period of years, was finally paid off in full. The improved financial condition was in a great measure due to the splendid progress made in our various departments and the generosity of our membership.

The Hebrew School, which in the past has called upon the Center to help meet its annual deficit has become almost self-sustaining. This improvement is due to the increased registration, the largest in our history. Last year the Hebrew School registered 211 children as compared with 181 in 1943. The registration of the Sunday School and Consecration classes was 294 boys and girls. The roll of the Center Academy was 159, as compared with 141 in 1943. There are now 664 children who receive their Hebrew education at the Center. All these schools, however, suffer from a very serious handicap: the lack of space to accommodate the present registration as well as that of many other children for whom admission was sought in our schools.

Splendid progress has been made in the field of enrolling new members in our Center. A year ago we reported a membership of 1146 (901 married persons and 245 single). The present membership, as of December 31, 1944, was 1398 (1105 married persons and 293 single), a net increase of 252 members. Included in these figures are members now serving with our armed forces.

The religious services on the Sabbath, Holidays, and the High Holy Days are attracting large congregations. The attendance at the Friday evening services is most gratifying. Last year we inaugu-

rated a Junior Congregation during the High Holy Days. It is as yet in its experimental stage, and I am confident that next year these services will be further improved.

The Social Committee can boast of very successful membership meetings. These gatherings have become so popular that we have often been confronted with the problem of accommodating all the members and their wives who wished to attend. It is of course most gratifying to note that the monthly meetings are eagerly looked forward to by our members.

Of the other activities note should be taken of the splendid contribution in the field of education by the weekly Forum, our monthly publication, the *Brooklyn Jewish Center Review*, and the Library of the Center. They are all serving well both the membership of the Center and the community. The Physical Training department has functioned most successfully.

Our building is in constant need of repairs and improvements. Some of these improvements have been taken care of despite the difficulties, despite war conditions. Others will have to await the end of hostilities. Mr. Hyman Aaron, Chairman of the House Committee, is doing a splendid job, for which we are ever grateful.

Our most acute problem is the lack of facilities to house all of our increased activities. I have already mentioned the crowded condition of our schools. We shall either have to curtail some of these activities—something that is unpleasant to anticipate—or find other solutions. This condition will not improve at the conclusion of the war but will undoubtedly become considerably worse. With

the return of our members, and sons and daughters of our members from military service, we shall find ourselves even more cramped for space. I alluded to this situation briefly in my last year's report. I am more convinced now of the urgent necessity to give serious and immediate consideration to plans for the construction of an annex to house our school and club activities, as well as other activities for which we will need additional space. During the coming year we hope to make all necessary plans to solve this problem at an early date.

\* \* \*

The Survey Committee has completed its report on the work of our institution. Some of its recommendations have already been implemented; others will doubtless be followed. As a result of its efforts, we have greatly improved our Catering Department, a Budget Committee is now functioning, and a number of needed amendments to our Constitution have been adopted.

\* \* \*

The Sisterhood has carried on its splendid service to the Center and to the community. In addition to its work among the women of our institution, and in the field of charitable endeavors, it has continued its war activities, such as the Red Cross, sale of War Bonds, and other patriotic causes. It has also, at various times during the year, furnished gift packages to our children in the armed forces.

\* \* \*

The Center has been most helpful in aiding various movements and causes which appealed to us for help during the year. Foremost among them were the campaigns in behalf of the United Jewish Appeal, and the Federation of Jewish Philanthropic Societies. Approximately \$335,000.00 was raised for these two major campaigns. This is in addition to efforts in behalf of many other worthy Jewish and non-Jewish projects.

\* \* \*

Last Summer we suffered a grievous loss in the death of our Honorary President, Joseph M. Schwartz. One of the founders of the Brooklyn Jewish Center, he gave of himself loyally and wholeheartedly to promote the interests of this institution, which was so dear to him. He served in many capacities. For ten successive years he occupied the position of President and helped to solve many of

the vexing problems that confronted us. It was during his administration that the fund-raising campaign that led to the redemption of our mortgage was begun. In just recognition of what he has meant to the Center, the Board of Trustees has appointed a special committee to suggest a suitable memorial and tribute to his memory.

\* \* \*

Throughout the year I have been fortunate in having the loyal cooperation of my fellow officers, Messrs. Max Herzfeld, Hyman Aaron, David Goodstein and Maurice Bernhardt. They were always ready and willing to assist me and to advise me in solving problems that affected the interest of our Center. I am grateful to them as well as to the members of the Board of Trustees and the Governing Board who have helped to guide the destinies of our institution. Equally I am thankful to the chairmen and members of our committees for keeping a watchful eye over the manifold activities under their supervision. The officers and members of the Sisterhood are equally deserving of our gratitude.

\* \* \*

To our beloved spiritual leader, Rabbi Levinthal, we are most grateful for inspiration, leadership and wise counsel. Last November he completed twenty-five years of splendid service to our institution. The reaching of this milestone was to be celebrated in a fitting manner, together with the celebration of the Center's twenty-fifth anniversary. Here, too, the tragedy of the war made it necessary to postpone the celebration for a more appropriate time, which we hope will not be long in coming.

\* \* \*

It is most fitting that we take cognizance of the unrelenting and tireless labors and the many sacrifices of our Administrative Director, Joseph Goldberg. He has during the past year, just as he has during the past twenty-five years, wholeheartedly devoted himself to the Brooklyn Jewish Center. Those of us who have been privileged to associate with him during this period have learned to respect and admire him, and I, as your President, want to convey to him our thanks and our deep appreciation for his contribution to our growth and his usefulness to our institution. For the same

reason that we have delayed the celebration of the twenty-fifth anniversary of our beloved Rabbi's affiliation with the Center, so have we postponed marking Mr. Goldberg's quarter of a century of service as Executive Director.

\* \* \*

Our thanks are due to Rabbi Mordecai Lewittes for the supervision he gives to the department in his charge, to Dr. Elias N. Rabinowitz, the Librarian of the Center, to our Cantor, Rev. Rubin Tucker, and to all the members of our staffs. Their fine cooperation has been a factor in the progress of the Center.

My grateful appreciation to you, the members of the Brooklyn Jewish Center, for your loyalty, support and encouragement. I deeply appreciate your continued trust in my leadership and your ever-ready willingness to respond to every call I have made during the year.

\* \* \*

We express the sincere hope that the end of the war will not be long in coming, so that mankind can return to its normal pursuits and to the creation of what we hope will be a better and more civilized world. We shall then dedicate ourselves to the task of hastening the day envisioned by our prophet Isaiah that "Nation shall not lift up sword against nation, Neither shall they learn war any more."

## PASSOVER SEDORIM

will be conducted at  
THE CENTER

WED. and THURS. EVENINGS  
MARCH 29th and 30th

•

The Sedorim will be conducted by  
**Rabbi Israel H. Levinthal**  
with the assistance of  
Cantor Rubin Tucker

•

Reservations may be made now at \$10.  
per person for each Seder.  
Children under 13 years of age, \$7.

Limited to Center members and their  
immediate families.



# Officers, Members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center, for 1945

## OFFICERS

EMANUEL GREENBERG.....	President
MAX HERZFELD.....	First Vice-President
HYMAN AARON.....	Second Vice-President
MAURICE BERNHARDT.....	Secretary
DAVID GOODSTEIN.....	Treasurer

SAMUEL ROTTENBERG.....Honorary President

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Charles Goell

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Morris Weinberg

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Brenner, Mrs. Phillip  
Chizner, Meyer  
Cohen, Emanuel  
Cohen, Irving L.  
Cooper, Harry  
Daum, Louis  
Dilbert, Charles  
Doner, Jacob S.  
Dubrow, George  
Fine, Charles  
Fine, Jesse J.  
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Freedman, Harry A.  
Frieman, Reuben  
Ginsburg, Abraham  
Gluckstein, Ira I.  
Goldberg, Max

Goldberg, Samuel H.  
Goldstein, Joseph  
Goldstein, Hon. Nathaniel L.  
Gottlieb, Aaron  
Gottlieb, Irving J.  
Greenblatt, Samuel  
Greene, Harry  
Gribetz, Louis J.  
Gross, Henry H.  
Halperin, Israel  
Halperin, Louis  
Halpern, David  
Horowitz, Irving S.  
Horowitz, Mrs. Joseph  
Joley, Albert  
Joseph, Arthur  
Kamenetzky, Samuel  
Kaminsky, David B.  
Kaplan, Abraham  
Kaufmann, Leo  
Klinghoffer, Morton  
Leventhal, Julius  
Levine, Morris B.  
Levingson, Isaac  
Levkoff, David

Levy, Mrs. Harry  
Lewis, Aaron  
Lowenfeld, Isador  
Lowenfeld, Mrs. Isador  
Lurie, Leib  
Lyons, Lester  
Mann, Abe  
Markowe, Benjamin  
Martz, Benjamin  
Melker, Abraham R.  
Mitrani, Solomon  
Neinken, Morris  
Ostow, Kalman I.  
Parnes, Louis  
Perman, Charles  
Preston, Harry  
Rachmil, Hyman  
Rosen, Meyer A.  
Rosenson, Ira L.  
Rutstein, Jacob  
Safier, Charles  
Salwen, Nathan  
Schneider, Samuel A.  
Schrier, Isaac  
Schwartz, Arnold M.

Schwartz, Harry  
Schwartz, Nathan T.  
Seeger, Samuel A.  
Shapiro, Joseph  
Shorin, Ira  
Siegel, William I.  
Siegmeister, Isaac  
Silberberg, Isidor  
Simon, Louis  
Spiegel, David  
Stark, Joseph  
Stark, Samuel  
Strausberg, Samuel  
Strongin, Harry  
Turner, Herbert  
Weinstein, Albert A.  
Weinstock, Louis  
Wender, Morris D.  
Wiener, Mrs. Isaac  
Witty, Albert  
Witty, Mrs. Albert  
Zeitzy, Harry  
Zirn, Abraham H.  
Zucker, Harry  
Zwerdling, Tobias

## SUSTAINING MEMBERSHIP FOR 1944

The following is a list of the 1944 sustaining members of the Brooklyn Jewish Center. We are thankful to them for their fine spirit of cooperation and loyalty in voluntarily paying the higher rate of membership.

Aaron, Hyman  
Bernard, Mrs. Louis W.  
Cohen, Julius  
Elowsky, Samuel M.

Goell, Mark J.  
Goodstein, William  
Jablow, George  
Katz, Samuel

Kline, Benjamin J.  
Koff, Mrs. Samuel  
Kronish, Fred  
Lurie, Leib

Rutstein, Jacob  
Salwen, Nathan  
Shapiro, Abraham  
Steingut, Hon. Irwin

# SUMMARY OF RELIGIOUS AND SOCIAL EVENTS FOR 1944

## FRIDAY NIGHT LECTURES AND SERVICES

"Anti-Semitic Vandalism — The Problem and How It Must Be Met"—Jan. 7th.

"The Jewish Minority and World Peace—Rights, Wrongs and Responsibilities"—Dr. Sidney E. Goldstein—Jan. 14th.

"The Present Outlook for Political Zionism"—Judge Morris Rothenberg—Jan. 21st.

"The Home Front—Also A War Front"—Dr. Levinthal—Jan. 28th.

"People of the Book—Fact or Fiction?"—Dr. Levinthal—Feb. 4th.

"The Menace of Fascism in America"—Rabbi Mordecai H. Lewittes—Feb. 11th.

"The Jewish Refugee—What Can Be Done To Save Him"—Louis H. Sobel—Feb. 18th.

"The Chaplaincy—Its Limitations and Its Opportunities"—Lt. Philip Lipis, U.S.N.—Feb. 25th.

"Tel Aviv—The Story of a Modern Miracle"—Dr. Levinthal—Mar. 3rd.

"What Message Does Purim Have for the Modern World"—Rabbi Mordecai H. Lewittes—Mar. 10th.

"Judaism—Challenge and Survival"—Rabbi Sidney Greenberg of Philadelphia—Mar. 17th.

"Guide for the Bedevilled—A New Approach to the Problem of Anti-Semitism"—Oct. 27th.

"What of Post-War Palestine? — A Message for Balfour Day"—Rabbi Mordecai H. Lewittes—Nov. 3rd.

"With Our Men in the South Pacific"—Chaplain Solomon E. Cherniak, Lt. U.S.N.—Nov. 10th.

"The 70th Birthday Anniversaries of Three Titans in Israel—Dr. Chaim Weizmann, Dr. Stephen S. Wise and Prof. Louis Ginzberg"—Dr. Levinthal—Nov. 17th.

"A Chaplain Returns Home"—Chaplain Edward T. Sondrow, U.S. Army—Nov. 24th.

Rabbi Dr. Abraham Cohen of Birmingham, England—Dec. 1st.

"Hellenists in Days of the Maccabees and Hellenists of Today"—Dr. Levinthal—Dec. 8th.

"Crises in Jewish History and How the Jew Faced Them"—Mrs. Helen Levinthal Lyons—Dec. 15th.

"The American Council for Judaism?"—Is It American? Is It for Judasim,"—Dr. Levinthal—Dec. 22nd.

"The Faith of the Fighting Men"—Chaplain Jacob Polish, Lt., (J.G.) U.S.N.R.—Dec. 29th.

## HOLIDAY SERVICES

Purim Services—Reading of the Megillah—March 7th.

Passover Sedorim—April 7th and 8th.

First Days of Passover—Dr. Levinthal, speaker—April 8th and 9th.

Concluding Days of Passover—Dr. Levinthal and Rabbi Mordecai H. Lewittes, speakers—April 14th and 15th.

Shevuoth Services followed by Consecration Services—May 28th.

Shevuoth Services—2nd Day—Dr. Levinthal, speaker. Cantor Tucker officiated on both days.

Special "D" Day Services held in Synagogue—June 6th. Rabbi Levinthal and Cantor Tucker officiated.

Tisha B'Ab Services—July 30th.

Slicoth Services—Cantor Rubin Tucker assisted by the Joel Feig Choir—Sept. 9th; also throughout the High Holy Days.

Rosh Hashonah Services—Dr. Levinthal, preacher, "The Message of the Shofar for the World of Today"—Sept. 18th.

Second Day of Rosh Hashonah—Dr. Levinthal on "The Basis of the World Conflict"—Sept. 19th.

Rosh Hashonah Services in the Auditorium—Rev. Max Seldin, officiating. Sermons by Dr. Levinthal amplified from Synagogue services.

Kol Nidre Services—Dr. Levinthal on "The Mirror of the Soul"—Sept. 26th.

Yom Kippur Services—Dr. Levinthal on "The Great Challenge to American Jewry"—Sept. 27th.

Yom Kippur Services in the Auditorium conducted by Rev. Max Seldin. Mr. Louis J. Gribetz, speaker.

Succoth Services—Dr. Levinthal, preacher—Oct. 2nd. Rabbi Mordecai H. Lewittes, speaker—Oct. 3rd.

Concluding Succoth Services—Oct. 9th and 10th.

## MONDAY NIGHT FORUMS

Frank Kingdon—Jan. 3rd.

Symposium on "How Can Strikes Be Avoided?"—Dr. J. Raymond Walsh and George Peck—Jan. 10th.

"The Achievement of Happiness in These Times"—Louis K. Anspacher—Jan. 17th.

"The Riddle of Russia in this War"—Dr. John Haynes Holmes—Jan. 24th.

"What Kind of a World Are We Fighting For?"—Dr. Frank Kingdon—Jan. 31st.

"Under Cover"—John Roy Carlson—Feb. 7th.

"World Events"—Boake Carter—Feb. 14th.

"New Forces That Challenge Our Times"—Abram L. Sachar—Feb. 21st.

"The Best Kept Secret of the War"—Pierre Van Paassen—Feb. 28th.

"Planning for Jobs Security and Freedom in the Post War World"—Dr. J. Raymond Walsh—Nov. 13th.

"Post War Jewish Reconstruction"—Marvin Lowenthal—Nov. 20th.

"The Youth of America Faces the World of Tomorrow"—Phillip Cummings—Nov. 27th.

Symposium on "What To Do With Germany"—Louis Nizer and Dr. John Haynes Holmes—Dec. 4th.

"Education and Democracy"—Dr. Ludwig Lewisohn—Dec. 11th.

"The Secret Nazi Weapon"—Henry Hoke—Dec. 18th.

## LECTURE COURSES

"Marriage and the Family in the Post-war World"

"War and Marriage"—Chaplain J. Carlson; "War and the Family"—Dr. Sidney E. Goldstein—Mar. 6th.

"Preparation for Marriage and Family Life"—Rabbi Nathan D. Perilman; "Sex Education and Marriage"—Prof. Beatrice Konheim—Mar. 13th.

"The War and Delinquency—The Boys"—Dr. Jacob A. Goldberg, Ph.D.; "The War and Delinquency—The Girls"—Dr. Rosalind J. Webster—Mar. 20th.

"The Problems of Youth in Wartime"—Rabbi Sidney S. Tedeschi; "Social Hygiene and Marriage"—Dr. Sophie J. Kleegman—Mar. 27th.



## SISTERHOOD ACTIVITIES

Jan. 10th—Installation of Officers—Social and Musical Program.

Feb. 14th—Monthly Meeting—Reading on "Life of Bialik" by Mrs. Anne Levenson; Reading on Moses Maimonides by Mrs. Bess Barnett; Program of Songs by Mrs. Mabel Berman accompanied at the piano by Mrs. Marion Fink.

Mar. 7th—Sisterhood participation in "Home Day" at the Hotel St. George.

Mar. 14th—Monthly Meeting—2nd Lt. Women's Army Corps representative, Janice F. Tyroler, Speaker; Demonstration and Lecture on "Victory Meals and Nutrition in Cookery and Rationing" by Mrs. Ruth Andron Spielman, Nutritionist.

Apr. 10th—Monthly Meeting—Miss Ethel Elfenbein, Concert Pianist.

May 8th—Monthly Meeting—Book Review "Breathe Upon These" by Rabbi Mordecai H. Lewittes. Vocal Selections by Mrs. Mabel Berman accompanied at the piano by Mrs. Marion Fink.

May 22nd—Theatre Party—"Jacobowsky and the Colonel" at the Martin Beck Theatre.

Oct. 11th—Monthly Meeting—Matteo Raimondi, Violinist accompanied by Mrs. Etta Nachman Vogel at the piano.

Oct. 25th—Annual Mother-Daughter Luncheon and Fashion Show.

Nov. 13th—Monthly Meeting—Book Review "The Ten Commandments" by Mrs. Maurice Shapiro.

Dec. 11th—Monthly Meeting—Card Party and Social afternoon.

## YOUNG FOLKS LEAGUE

Reorganization of Young Folks League—First Meeting—Mar. 7th.

Meeting—April 4th—Speaker from B'nai Brith Anti-Defamation League.

Meeting—May 2nd—Social Hour and Entertainment.

War Bond Rally—Bond auction for the boosting of sales on the 5th War Loan Drive—May 16th.

Auction for Bonds Drive—June 13th. Roof Dance—Sept. 5th.

Opening Meeting of Fall season—Oct. 17th.

Meeting—Nov. 28th—Social Hour and Entertainment.

Chanukah Party—Dec. 12th.

## CIVILIAN WAR ACTIVITIES

Red Cross Production Department—Surgical Dressings and sewing held every

Tuesday throughout the year from 10 A.M. to 4 P.M. and from 8 to 10 P.M.

War Bond and Stamp Department—Sold throughout the year—Campaigns conducted during all War Loan Drives.

Feb. 14th—Prize awarded at the Academy of Music for War Bond sales at the Brooklyn Jewish Center in organization contest sponsored by A. & S.

## PHYSICAL TRAINING COMMITTEE

*Basketball Games at Center Court*

B.J.C. vs. Washington Heights Y.M.H.A.—Jan. 2nd.

B.J.C. vs. Prospect Y.M.C.A.—Jan. 9th.

B.J.C. vs. Jersey City Team—Jan. 23rd.

B.J.C. vs. Army Base Staten Island—Jan. 30th.

B.J.C. vs. Army Service Team—Feb. 6th.

B.J.C. vs. U.S. Naval Armed Guard Center—Feb. 13th.

B.J.C. vs. Jewish Community House of Bensonhurst—Feb. 20th.

## JUNIOR ACTIVITIES

Gala Carnival and Dance—Inta League Boys—Jan. 15th

Basketball Game—Inta League Boys—Jan. 22nd.

Basketball Game, Handball and Swimming Games—Inta League Girls—Jan. 22nd.

Basketball Game—Shomrim Boys vs. St. Marks Athletic Club—Jan. 22nd.

Young People's Concert—Apr. 11th. Movies—Maccabees—Apr. 15th.

Gymnasium Activities—Vivalets and Candle Lite Girls—Apr. 22nd.

Special Discussion on "White Paper"—Inta League Boys and Girls—Apr. 22nd.

Opening Meeting of Junior Clubs for Fall season—Oct. 14th.

Thanksgiving Dance—Youth Council in conjunction with Inta League Boys and Girls—Nov. 23rd.

Chanukah Party—Inta League Boys and Girls, also Junior clubs—Dec. 16th.

## CENTER CLUBS

YOUNG FOLKS' LEAGUE—Unmarried Center members as well as children of members, males over 21 years and females over 18 years.

MASADA CHAPTER—Young men and women of college age. Zionist and social program. Meets weekly.

INTA-LEAGUE BOYS—Boys in junior and senior years of high school. Cultural athletic and social program. Meets every Saturday night. Arthur Safier, Leader.

INTA-LEAGUE GIRLS—Girls in high school. Red Cross, cultural and social program. Meets every Saturday night. Phoebe Honig, Leader.

A.Z.A.—Boys 14 to 21. Social and Jewish program. Meets Sunday evenings.

SHOMRIM—Boys in the first two years of high school. Young Judean and athletic activities. Meets every Saturday night. Burton Mehler, Leader.

VIVALETs—Girls in the upper grades. Young Judean and social program. Meets every Saturday night. Berenica Grayzel, Leader.

MACCABEES—Boys in elementary school. Young Judean and athletic program. Meets every Saturday night. Murray Wiener, Leader.

CANDLE-LITES—Girls up to 11. Games, Arts and Crafts. Meets every Saturday night. Miriam Zahl, Leader.

Center Clubs are open to the children of Center members and to the students of Center schools. The clubs are guided by expert leaders under the supervision of Rabbi Mordecai H. Lewittes.

## MEMBERSHIP SOCIAL ACTIVITIES

Annual Meeting—Election and Installation—Jan. 27th. Entertainment by Regina Resnik.

Membership Social—Molly Picon and Rev. Rubin Tucker—Mar. 8th.

Concert of Jewish Music—Cantor Rubin Tucker, Zavel Zilberts Choral Society, Miss Gloria Perkins, Violinist—Mar. 29th.

Membership Social—Zvee Scooler and Al Flosso—Apr. 12th.

Membership Social—Home Talent Night, Center members participating—June 1st.

Membership Social—Mascha Benya, Samuel Levenson, Ethel Elfenbein and Cantor Rubin Tucker—Oct. 5th.

Election Night Membership Social—Konradi Leitner, Paul Barry—Nov. 7th.

Chanukah Membership Social—Cantor Rubin Tucker, Isobel Walters, Benjamin Fishbein—Dec. 14th.

## HEBREW AND SUNDAY SCHOOL ACTIVITIES

Feb. 6th—Chamisha O'ser B'shvat entertainment.

Mar. 7th—Participation in the Megillah Services.

Mar. 12th—Purim Masquerade and entertainment.

April 4th—Model Seder—Dr. Levinthal and Mrs. J. S. Beder, Speakers. Singing led by Cantor Tucker and Mr. Julius Grossman—Rabbi Lewittes, presided.

May 14th—Lag B'Omer Outing at Prospect Park.

June 11th—Sunday School Graduation exercises.

June 18th—Hebrew School Graduation exercises.

Sept. 10th—Opening Session of Hebrew School.

Sept. 24th—Opening Session of Sunday School.

Dec. 17th—Chanukah entertainment.

### CENTER ACADEMY EVENTS FOR 1944

Jan.—Bond Drive for a fully equipped ambulance and a plane.

Jan. 19th—P.T.A. Meeting—Speaker, Mrs. Soskin—Subject, "What Are The Objectives in a School Like Ours."

Jan. 26th—Gala Carnival and Square Dance—proceeds to Jewish National Fund and National War Fund.

Feb. 16th—P.T.A. Meeting—Speaker, Prof. James H. Sheldon—Subject, "Your Child in the Post War World."

Mar. 15th—P.T.A. Meeting—Speaker, Dr. Isaac Rabinowitz—Subject, "The Meaning of Jewish Education for Our Children."

Apr. 2nd—16th—Exhibition of the Art Work in Jewish Schools and Jewish Centers at the American Museum of Natural History—Center Academy one of the contributors.

Apr. 4th—Children conduct Passover Seder.

Apr. 19th—P.T.A. Meeting—classroom discussions.

Apr. 19th—Opening of campaign for articles for child use in Bombed Britain.

Apr. 28th—Course in Child Guidance starts, lead by Mrs. Sophia Soskin.

June 14th—Graduation.

Sept. 25th—Opening Day of School.

Dec. 4th—Opening of Child Guidance Discussion Group, lead by Mrs. Sophia Soskin.

Dec. 6th—Opening of Campaign for Warm Clothing for the Children of Russia.

Dec. 20th—P.T.A. Meeting—Speaker, Mrs. Sophia Soskin—Topic, "Discipline."

### RECORD OF BAR MITZVAHS

David Schaeffer—son of Mr. and Mrs. Frank Schaeffer—Jan. 15th.

Irwin Dubrow—son of Mr. and Mrs. George F. Dubrow—Jan. 22nd.

David S. Saltzman—son of Dr. and Mrs. Edward A. Saltzman—Feb. 5th.

Allen Ballas—son of Mr. and Mrs. Max Ballas—Feb. 12th.

Marvin Cohen—son of Mr. and Mrs. Jack M. Cohen—Feb. 12th.

Abner S. Katlowitz—son of Mr. and Mrs. Harry S. Katlowitz—Mar. 4th.

Alfred Samberg—son of Mr. and Mrs. Harry Samberg—Mar. 11th.

Lloyd Altman—son of Mr. and Mrs. George Altman—Mar. 25th.

Bertram J. Diker—son of Mr. and Mrs. Daniel Diker—Apr. 22nd.

Richard Joseph Rottenberg—son of Mr. and Mrs. Leon Rottenberg, Apr. 29th.

Richard Simon—son of Mr. and Mrs. Victor W. Simon—May 6th.

Alan Forman—son of Mr. and Mrs. Irving G. Forman—May 13th.

Daniel Klinghoffer—son of Mr. and Mrs. Morton Klinghoffer—May 20th.

Arthur and Stephen Nicoll—twin sons of Mr. and Mrs. Samuel Nicoll—May 27th.

Gerald Cohen—son of Mr. and Mrs. Jacob Cohen—June 3rd.

Paul Kozinn—son of Mr. and Mrs. Maurice Kozinn—June 17th.

Morton Freilicher—son of Mr. and Mrs. Morris Freilicher—June 24th.

Malcolm Druskin—son of Dr. and Mrs. Sidney S. Druskin—Aug. 12th.

Lawrence Heimowitz—son of Mr. and Mrs. Joseph Heimowitz, Sept. 9th.

Leonard Morris—son of Mr. and Mrs. Joseph Morris—Sept. 23rd.

Malcolm Silverstein—son of Mr. and Mrs. Irving Silverstein—Oct. 21st.

Bernard Rosten—son of Mr. and Mrs. Herman Rosten—Oct. 28th.

Leonard Sackadorf—son of Dr. and Mrs. Isadore H. Sackadorf—Nov. 4th.

Alfred Rubin—son of Mr. and Mrs. Saul Rubin—Nov. 4th.

Melvin Kamen—son of Mr. and Mrs. Abraham L. Kamen—Nov. 11th.

David Lack—son of Dr. and Mrs. Cyrus Lack—Nov. 25th.

Gerald David Rabinowitz—son of Dr. and Mrs. Jay R. Rabinowitz—Dec. 9th.

Arthur Sulzer—son of Mr. and Mrs.

Fred Sulzer—Dec. 16th.

Arnold S. Warwick—son of Dr. and Mrs. Harry Warwick—Dec. 23rd.

Gerald A. Kotimsky—son of Mrs. and Mrs. Louis Kotimsky—Dec. 30th.

### INSTITUTE OF JEWISH STUDIES FOR ADULTS

Hebrew A—Every Thursday at 8 P.M., Miss Betty Ungar, Instructor.

Hebrew B—Every Thursday at 8 P.M., Mrs. Serbin-Beder, Instructor.

Hebrew C—Every Thursday at 8 P.M., Miss Lillie Rubee, Instructor.

Hebrew D—Every Thursday at 8 P.M., Mr. Samuel Edelman, Instructor.

Religion and Ceremonials—Every Thursday at 9 P.M., Mr. Leo Shpall, Instructor.

American Jewish History—Every Tuesday at 8 P.M., Mr. Leo Shpall, Instructor.

Special Day Classes in Jewish History and Religion—Every Wednesday at 10 and 11 A.M., Mrs. Helen Levinthal Lyons, Instructor.

Religion and Customs—Every Thursday at 9 P.M., Mr. Leo Shpall.

Talmud A—Every Tuesday at 9 P.M., Dr. Michael Higger, Instructor.

Talmud B—Every Tuesday at 8 P.M., Dr. Michael Higger, Instructor.

### HEBREW EDUCATION COMMITTEE

#### (a) JUNIOR CONGREGATION

The children of the Hebrew School meet every Saturday morning and during holidays in the Beth Hamedrash. Sermons are delivered by the members of the Hebrew School Faculty and guest speakers. High Holy Day services for the Junior Congregation inaugurated this year at the Rosh Hashonah and Yom Kippur services.

#### (b) THREE-DAY WEEK HEBREW SCHOOL

Meet week-days from 4 to 6 P.M. and legal holidays from 10 A.M. to 12:45 P.M.

#### (c) RELIGIOUS SCHOOL

Meets every Sunday morning throughout the season from 10 A.M. to 12 M. For students in the last two grades there is an additional session during the week for study of Hebrew.

#### (d) CONSECRATION GROUP OF GIRLS

Sunday morning, 10 A.M. to 12 M.

[Continued on next page]



## CENTER ACTIVITIES

[Continued from page 14]

### SMALLBERG, JOSEPH

Res. 253 E. 57th St.

Bus. Board of Education, Tilden

H. S.

Married

Proposed by Benjamin Smallberg

### SPIEGLER, HARRY

Res. 770 Empire Blvd.

Bus. Exterminating, 1776 Pitkin Ave.

Married

Proposed by Arnold Reisler, Louis Serlen

### WAX, BERTRAM

Res. 1536 St. Johns Pl.

Single

Proposed by Joseph Goldberg

### Movie and Lecture on Historic Palestine

At the next meeting of the Parent-Teachers Association of the Center Hebrew and Sunday Schools to be held Thursday evening, March 8th, motion pictures of old and new Palestine will be shown, accompanied by a commentary by Mr. Samuel Edelheit, of the Hebrew School faculty. The picture will take you through the old and new Jerusalem,

(e) POST-CONSECRATION GROUP OF GIRLS. Meets monthly.

### Faculty

Rabbi Israel H. Levinthal, Principal; Rabbi Mordecai H. Lewittes, Supervisor; Samuel Edelheit; Lillie Rubee; Betty Ungar; Mrs. J. S. Beder; Stanford Kling; Leo Shpall; Julius Grossman, Music Instructor; Mrs. E. Rabinowitz, Secretary; Rabbi Mordecai H. Lewittes, Principal of Sunday School.

### Saturday Afternoon Class

Meets every Saturday afternoon throughout the season. Mr. Samuel Edelheit, Speaker.

### Classes in Talmud and Mishnayith

Class in Talmud meets Saturday afternoon throughout the year.

Class in Mishnayith meets on Sunday mornings. Mr. Jacob S. Doner, Instructor.

Hebron, Bethlehem, a cruise of the Dead Sea into the mountains of Sodom. Some of the sequences will show how the Samaritans celebrated the Passover by sacrificing the Paschal lamb on Mt. Gerizim.

Center members as well as parents of pupils of our schools are cordially invited to attend.

### Forum on World Affairs

UNDER the auspices of the Brooklyn Section of the National Council of Jewish Women a Forum on "World Affairs" will be held on Thursday afternoon and evening, March 1st at the Brooklyn Academy of Music. The speakers will include Miss Freda Kirchwey, Dr. Alonzo F. Myers, Mr. Clark M. Eichelberger, Dr. J. Raymond Walsh and Lady Armstrong. There will be a registration fee of 25¢ for each session.

### Congratulations

OUR heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Philip F. Feinberg, of 1340 Carroll Street, on the marriage of their son, Howard, to Miss Helen Perlman, of New Haven, Conn., on February 18th.

Mr. and Mrs. Louis Jacobson, of 1315 Eastern Parkway, upon the Bar Mitzvah of their son, Miles Robert, on February 17th.

### Sabbath Services

KINDLING of candles at 6:31 P.M.

Friday evening services at 6:00.

Sabbath services, Parsha "Tezaveh" (Shabbat Zachor), will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Mr. Edelheit will continue his interesting lectures in Yiddish this Saturday at 5:00 P.M. sharp. All are welcome.

Mincha services at 6:00.

### Daily Services

MORNING services at 7:00 and 8:00 o'clock.

Mincha services at 6:30.

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## THE STORY OF THE TWELFTH MONTH

[Continued from page 6]

quirements for the Purim Rabbi was a glib tongue and a tart and active sense of humor. The Purim Rabbi was given full immunity to criticize and attack good-naturedly everyone and everything. Even the Rabbi of the town, the head of the Yeshivah, and the richest and most prominent citizens were not spared. Religious practices were good-naturedly satirized by the Purim Rabbi. The fun was conducted in the shape of a trial in the Court of Justice to give it an air of solemnity.

Parody was a strong point with the Jews of Provence and Italy. In the early fourteenth century, Kalonymos ben Kalonymos, the poet, philosopher and theologian, who lived in Italy, produced one of the finest of these parodies, the Mas-sacheth Purim. In excellent imitation of the Talmud style, both Mishna and Gemara, this learned Rabbi gave us a good picture of the manner of Purim festivities in the Middle Ages. A contemporary of his in Provence, R. Levi ben Gershon, known as Ralbag, philosopher and exigete and a truly great scholar, wrote a parody under the name "Mas-secheth Setharina," in which Purim is again presented. Both these works were analyzed by the late Professor Israel Davidson in his book, "Parody in Jewish Literature."

The characteristic dishes for Purim among the Ashkenazic Jews are kreplach, boiled in soup. The word is of German origin. The "homan taschen," a corruption of mohn-taschen, from the German mohn, meaning poppy seeds. Taschen means pouches. In order to give this fasting a Purim connotation, it was changed to homan (haman) taschen.

According to Esther, 9, 22, the main features for the celebration of Purim are the feast and the sending of gifts to one another, and alms to the poor. "Mishoach Monoth," corrupted to "Shalach Monos," means the dispatching of gifts to friends, who reciprocate by sending gifts in return.

Among the Sephardic and Oriental Jews, Purim is observed with both merriment and seriousness. The Jews of Persia begin their celebration with Sabbath Zakor, the Sabbath before Purim. On that Sabbath, when the Reader intones the

solemn words of the Torah, "Thou shalt blot out the name of Amalek," there is a great noise and confusion. The Persian Jew takes the Fast of Esther as seriously as "Yom Kippur." Every adult fasts for twenty-four hours, and even the children must be forced to eat. The "Mahtsith Ha'shekel" is collected before the reading of the Megilla in the evening. Among the Ashkenazim, this is done in the morning. The proceeds of the collection are distributed among the poor. All follow the reading of the Megillah intently. As soon as the word haman is heard, bedlam is let loose. Shooting of fire-crackers and bombs, stamping of feet, drumming on wells and desks continue for long periods. The Persian Jews also indulge in merry-making on the day after Purim. Dainties of all sorts are prepared or bought in the market to be consumed during these two days.

A vast literature has grown up around Purim and the Book of Esther. Even the Septuagint has additions to its translation of Esther. Later came the carious Midrashim. Plays, special papers—learned and unlearned—have been produced. Of late, many special articles appeared in Hebrew. Outstanding among them is the late David Frischmann's humorous defense of Haman.

Purim is a symbol of Israel's moments of danger. There were many Purims in the long history of the Jews. There were many Hamans who threatened them with destruction. There were a number of Esthers who helped in the redemption of their people. With such an understanding, every intelligent Jew can celebrate Purim in his own way.

Celebrate the Passover Holiday in the traditional manner at the

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## JUST BETWEEN OURSELVES

[Continued from page 4]

ularly now, when President Roosevelt is meeting with the leaders of our Allies. And the time is short. Let us not keep harping upon a matter which, for the present at least, is settled. Too much damage already has been suffered by our movement because of this unfortunate incident. Let us endeavor, by a double measure of service and activity, to prove our acceptance of the democratic procedure and our sense of loyalty to Zionist discipline.

We must have confidence in the men whom we ourselves have put in office to represent us. After all, even if any among us disagree with some of the views which these leaders uphold, let us not forget that they are no novices in the movement. They have risen to prominence because of decades of faithful, self-sacrificing service. We have applauded them when their views coincided with ours. Let us, sportsmanlike, accept their judgment when their views, though different from ours, represents the judgment of the majority. Let us, in a spirit of unity, join hands and work together for the cause so dear to all of us—the establishment of the Jewish Commonwealth in Palestine.

*Israel H. Ben-Zion*

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## NEWS OF THE MONTH

[Continued from page 11]

280,000 Jews remain alive in Hungary, including the territory still held by the Germans.

☆

AN important change in the internal structure of the Histadruth, the Jewish Federation of Labor in Palestine, was decided upon at a conference of Histadruth leaders in Tel Aviv. National trade unions will be established to replace the present system, in which each individual worker is directly affiliated with the Histadruth.

☆

CHIEF RABBI Isaac Herzog and Chief Rabbi Ben-Zion Usiel were re-elected heads of the Palestine Rabbinate which is composed of eight rabbis. The other six elected were three Sephardic rabbis and three rabbis of the Ashkenazi community.

☆

DR. CHAIM WEIZMANN, president of the Jewish Agency for Palestine, announced that he intends to establish in

the United States a movement for sending young pioneers to Palestine.

☆

THE executive of the Jewish Agency for Palestine indicated that it disagrees with a proposal made by Bernard Joseph, legal adviser of the Agency, for settling the rift within the Zionist movement in the United States by inviting Rabbi Stephen S. Wise, Mrs. Rose Halprin and Rabbi Israel Goldstein to Palestine for conversations to determine a policy for the Zionist Organization of America.

The Agency executive feels that instead of inviting a Zionist delegation from the United States to come to Palestine, it is more desirable that Dr. Chaim Weizmann, David Ben-Gurion and the Mizrahi leader Jacob Fishman, proceed to New York to straighten out the Wise-Silver controversy and to bring about unity in the ranks of the Zionist Organization of America.

In New York, the administrative committee of the American Zionist Emergency Council issued this statement:

"In the course of the past two or three months," the statement reads, "the Jewish Agency executive has made several requests to the Emergency Council to send a delegation representative of all groups to Palestine for a conference, in order to consider matters of general Zionist importance. The Council is ready to accept this invitation if transportation will be available. The Council knows of no such proposal as mentioned in the report from Jerusalem. The invitation to send a representative delegation to Palestine is one altogether independent of any controversy which may have arisen in Zionist ranks in this country."

☆

DEVELOPMENT of Palestine along modern industrial and agricultural lines, "spurred and strengthened" by the war, has made that country a "going concern," ripe for investment capital, it is pointed out in the 18th annual report of the Palestine Economic Corporation.

☆

THREE more kidnappings took place in Palestine, bringing to about a dozen the number of persons abducted within recent weeks.

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# *The Brooklyn Jewish Center Review*

*March, 1945*

THE APOSTATE ZOLLI AND THOSE  
WHO PRECEDED HIM

By JACOB S. MINKIN

HENRIETTA SZOLD—PERSONAL  
RECOLLECTIONS

By SOPHIE UDIN GINGULD

THE YIDDISH PRESS IS 75  
YEARS OLD

By HARRY SACKLER

GREAT FESTIVAL—THE STORY  
OF PASSOVER

By DR. E. N. RABINOWITZ

NEWS OF THE MONTH



**Victims of  
Cold Pogrom**

These victims, and a million and a half like them, must depend on the Joint Distribution Committee—a beneficiary of the United Jewish Appeal of Greater New York—for rescue and relief.

**TO MEMBERS OF THE BROOKLYN JEWISH CENTER**

A committee has been formed to conduct this year's Center campaign for the United Jewish Appeal. It is our sacred duty to raise our proportionate share of the \$75,000,000.00 the Jews of this country are expected to contribute to rescue the surviving million and one-half Jews in Europe.

I know that the members of our institution will do their full share in this life-saving work. The campaign will open with a dinner at the Center on Thursday evening, April 12th. I urge you to reserve the evening and make certain that nothing will interfere with your attending the United Jewish Appeal Dinner.

EMANUEL GREENBERG,  
President



# BROOKLYN JEWISH CENTER REVIEW

Vol. XXVI

MARCH, 1945 — NISAN, 5705

No. 28

## JEWISH REPRESENTATION AT THE SAN FRANCISCO CONFERENCE

WHILE the pattern of the new world which is being fashioned by Roosevelt, Churchill and Stalin is slowly beginning to emerge from the secrecy which enwraps their conferences, the mechanics by which this pattern is being achieved are still virtually unknown. One thing, however, may be surmised, and that is that there will, in all probability, be no repetition of the Versailles Peace Conference. There will not be one continued and continuous session of debate, negotiation and decision. A series of conferences, lasting possibly over a period of years and subject to revision from time to time as events dictate, will ultimately reconstitute the world. In the political sphere there will occur something analogous to the series of conferences which began at Casablanca and which have, so far, included Teheran and Yalta.

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On April 25th, 1945, the first of these partial peace conferences will be held at San Francisco. Under the sponsorship of the United States, England, Russia and China, all the nations which have so far declared war on Germany or Japan will meet to begin laying the foundations for, and drawing the outlines of, the brave new world which is to be created from the chaos and ruin of the present war. The list of invitees to the Conference is notable. It runs the whole national alphabet, from Abyssinia to Uruguay, and in this sense, and because of its inclusiveness, is an augury for good. But that same list is notable for an omission which portends an ill future for the particular uninvited guest. We would like to believe that a seating list at the table of conferring peoples, summoned on a plane of equality for the good of all, has omit-

ted the Jewish people only by accident. That, however, it is foolish to believe; for there are no accidents in the protocol of the State Department.

Why this omission? Certainly it cannot be argued that the Jewish people have no stake in the deliberations and decisions of the conference. It is impossible to think of any people having a greater interest in the final outcome of this and later conferences. True enough, every nation in Europe has a bill of complaint against Germany, and all peoples in Asia have the same grievance against Japan. The Jewish people, however, have admittedly a greater and a more poignant complaint. They were the first enemies of Hitlerism and they have been, in a terrible and torturous fashion, the most afflicted of its victims. In any court of equity the measure of relief is the extent and the verity of the complaint. And no court which assumes to dispense justice under the guidance of principle, measures the rights of a litigant to enter its halls only by the dictates of expediency.

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It may perhaps be urged that there is no need for a special representation of the Jews at the San Francisco Conference because they will form integral parts of peoples adequately represented there. The Jews of Poland, it will be said, are part of the Polish nation and, standing on a par with their Polish compatriots, cannot reasonably ask and, therefore, cannot reasonably expect, a special status. This is perhaps true as a matter of cold, international logic. It certainly is not true as a matter of Polish history and as a picture of the relations between Jewish and non-Jewish Poles. The same is true with respect to Rumania, Bulgaria, Hun-

gary and other nations in which previous guarantees of Jewish rights have been no more than words on a piece of paper, easily erased by the actions of governments and the animus of people.

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Versailles, for instance, guaranteed to the Jews, in the Constitution of the Polish Republic, a complete set of rights which, if observed, would have made the lot of the Jews of Poland completely normal. The history of that guarantee, however, is but the record of another paper promise. San Francisco, and the conferences which are to follow, must find some more durable solution for the European Jewish question. It must deal not only with the matter of retribution to the Germans and formal restitution to the Jews. It must, indeed, recognize the fact that European anti-Semitism, which antedates Hitlerism, has always been one of the chief causes for the misery of Europe by virtue of the fact that it has been one of the most useful expedients in the hands of would-be conquerors and dictators.

One special reason exists for Jewish participation in the Conferences. Out of Dumbarton Oaks, San Francisco and later conferences will come some organic international body which will replace the League of Nations. It will take over the rights and the obligations of the League. One of the chief obligations of the League was the supervision of the British Mandate over Palestine. As a matter of factual history, Britain has administered this Mandate for its own benefit and as though Palestine were a crown colony. The new League must put a stop to this breach of fiduciary obligation and must prepare a system under which a recurrence of British breach of trust will be made impossible. Zionists insist that this can be done only through the formation in Palestine of a Jewish National Com-

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# "JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

## An Intimate Chat Between Rabbi and Reader

### Disappointing Words from Roosevelt and Churchill

**N**EARLY every one of us who heard or who read the addresses delivered by Prime Minister Churchill and President Roosevelt, in which they gave their reports of the Yalta Conference, felt a keen sense of disappointment at the scant reference to the future status of Jewish Palestine. In common with the liberty-loving people throughout the world we were, of course, happy that the "Big Three" met and planned not only for the necessary military operations to win the war, but also for those essential tasks which will make possible an enduring peace. And we were proud, as well as happy, to read and to hear the detailed reports outlining the various steps agreed upon, the various problems which were solved—all with the one aim in view, to build a world upon the foundations of justice and equality.

We therefore had a right to assume that the future status of Palestine, as it relates to the Jewish people, would be definitely decided upon at this Conference. For surely, both Churchill and Roosevelt know that the Jew was the

first and, comparatively speaking, the greatest sufferer of the Hitler brutality. They know, too, the present plight of the Jew and that most of the Jews, not only in the Nazi-ruled lands but also in many of the liberated countries of Europe, look to Palestine as their only hope and salvation. They know, too, that world justice will not and cannot be achieved unless justice is done to the Jew.

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All this made our disappointment the greater when Churchill told us that the Palestine settlement was postponed till after the war is won, and our own President, in a side remark which was not even included in the prepared text of the address, simply told us that he learned more of the Jewish problem and the Arab problem in five minutes conversation with Ibn Saud than he could have learned in many written communications.

There was further justification for our painful reaction to these brief notices of one of the most pressing demands of world Jewry in the fact that many hints were offered through high circles that

monwealth. But whether this is to be the ultimate fruit of the Balfour Declaration or whether the yield and harvest of that seed is to be lesser in measure: whether we are to have a Commonwealth or an international trusteeship or a specific mandate either to Great Britain or a substitute trustee: whatever the result may be, certainly it is but elementary justice that the Jews, as the parties most nearly concerned, shall have an opportunity, through their own spokesmen, to present their case. And to present it not later on and not towards the fag end of the series and not after determinations have crystallized and not when minds of statesmen have become inelastic. No, this opportunity must be furnished from the very beginning of the conferences, when the spirit of the conferees is fresh and the mold and matrix of their deliberations is being created.

It is a maxim of equity that justice delayed is justice denied. Jews fear that their exclusion from San Francisco will mean, first, the delaying, and, ultimately, the denying of justice to those who need it so badly. By all of the processes of diplomacy, therefore, and at the same time without any yielding to the niceties and refinements of protocol, Jews must insist upon and arrange for the representation of the Jewish people at San Francisco.

— WILLIAM I. SIEGEL

### Festival of Liberation

**P**ASSOVER is the greatest Jewish national holiday, because for over two thousand years it has been the festival of liberation. Throughout history, Jews derived from the epic of the Exodus and

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this matter would receive very favorable consideration at Yalta. The additional fact that the platforms both major political parties in our country pledged themselves to work for the realization of a Jewish Commonwealth in Palestine gave us the right to hope that Yalta would offer the great opportunity for America's leader to achieve that goal.

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And yet, though we cannot deny the shock of our reaction, I for one refuse to lose faith in the justice that must be done to the Jew with regard to Palestine. I believe that Dr. Weizmann has a keener understanding of world events, when he said in Jerusalem—after these addresses were published—that these reports should not lead us into over-pessimism, just as we should ever guard ourselves against being led into over-optimism. That, indeed, is one of our great ailments. We are extremists both in our optimism and in our pessimism. Weizmann has not lost his faith either in Britain or in America. He still feels that when the time is ripe the Jewish right to Palestine will be recognized. And we, too, dare not lose that faith. There may be what diplomats term *Real-Politik*, which prevented the further disclosure of decisions reached. Perhaps the San Francisco meeting will present a better opportunity to right an unintentional slight to Jewish feelings in this vital matter. But above all, we dare not permit the feeling of pessimism to overtake us. On the contrary, these events ought to rouse us to a greater effort in behalf of our sacred ideal. We must unite now, as never before, to press our just demands to further enlighten public opinion, to win the support of our non-Jewish citizens, and in every way to keep the cause of Jewish Palestine before the conscience of America and Britain.

The greatest danger to Zionism today would be a confession of defeat on our part. Let us guard ourselves against such spirit of defeatism. Not over-pessimism nor over-optimism, but a steady, constant determination to achieve our goal, is the need in this most critical period in Jewish life.

*Israel H. Leventhal*



THE recent conversion to Catholicism of the Chief Rabbi of Rome is the sort of thing possible only in this crazy and twisted world we live in.

It is this writer's opinion that the Jewish press played up Zolli's apostasy out of all due proportion to its true importance. Too great prominence was given to a simple act of treason.

The next thing we may be led to imagine is the Grand Rabbi's spiritual struggle, his physical pain, his mental conflict, years spent in dismal, tormenting brooding when, like Paul on the road to Damascus, his soul was torn to shreds by religious doubts and uncertainties, wavering between the cross and the Torah; then, in a sudden illumination, hesitation faded, and indecision and irresolution disappeared like the morning clouds before the mounting sun. The musing, pondering, meditating rabbi had groped his way out of the darkness, divested himself of his sacerdotal robes and donned the cassock.

The facts, however, as told by men who knew Dr. Zolli over a period of years, reveal a character which might better be left to the psychoanalyst. According to these reports, he was a queer figure, a strange personality, full of incongruities and contradictions, at once cold and mystical, liberal and fanatic; a godly man, yet not without personal ambition, loving his people and bemoaning their lot, yet deserting them and leaving them to their fate at the first opportunity when his own safety was in danger. He preached impassioned sermons in the synagogue, but coveted Gentile company in his private life, preferably high church dignitaries who might further his ambition and gain him popularity in the society he courted. He was furiously opposed to assimilation and spoke with flaming orthodox zeal against it, yet he himself married a Christian woman after his Jewish wife died.

He was not the kind of pastor to gain the love and devotion of his flock. Indeed, he was cold and aloof, distant and remote from his people. They respected his learning and eloquence, but they did not really love him. He became the center of a conflict in his community, and no sooner was Rome liberated and the Jews free to speak their mind on the quality of the spiritual leadership

they wanted, than they had no hesitation in rising against him. The controversy became so acrimonious that the head of the military government of Rome had to be called in to settle it.

His last bond of affection with his people, if there ever was any, was severed when, during the German occupation of Rome, instead of remaining with his congregation and sharing its fate, as devoted Jewish leaders did everywhere, he went into hiding among Gentiles and did not emerge until the danger was past. He gave as an excuse the rabbi of Genoa who was cruelly beaten and tormented by the Nazis. He was a sorry example of a rabbi whose forebears were the first to die for their faith and people.

His scholarship, of which much display was made in the press releases, is more mythical than authentic. At any rate, this writer does not remember a single striking learned contribution bearing his name. He taught Hebrew and Semitic languages at the University of Padua and subsequently in Rome. But this only proves how low Jewish scholarship has fallen in Italy since the days of Samuel David Luzatto and Zebi Perez Chajes, his memorable predecessor in Trieste, to say nothing of the still earlier scholars. He contributed some essays to semi-learned publications and is credited with a brochure on Ahad Ha'am, but what rabbi with leisure on his hands has not been guilty of such things at one time or another?

In brief, there is nothing in the desertion of the former rabbi of Rome to cause the commotion it aroused. If not motivated by sordid reasons, it is one more illustration of the strange, warped mentality the war has created. When whole nations fall from the high pedestal of their professed morality and idealism, why quibble and scrutinize the scruples and motives of one individual?

What is difficult to forgive, is the affront of Zolli's conversion to his people. He has shamed the Jews at a time they are least able to bear it; he has hurt their pride, aggravated their grief, heaped humiliation upon heads already bowed low

By JACOB S. MINKIN

with much suffering, and given their enemies an opportunity to mock and taunt them. No matter what his motives may have been, an officer in high command, as is the position of a rabbi with respect to his congregation, does not desert his company howsoever the campaign goes against it. What is treason in the case of a private soldier is still more inexcusable when the culprit is in a position to lead and command.

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Unfortunately, Zolli is not the only man to run away from the field when the battle was going against him. It would be strange indeed if a record four thousand years old did not contain examples of men too weak and fickle to stand up under pressure. It is rather surprising, and it is eloquent testimony to the moral and spiritual stamina of the Jews, that, considering the universal exertion to break down their morale, Graetz is able to account for only less than seventy notable departures from the faith.

In pagan and Christian lands, under the cross and the crescent, and in times before either existed, the attempt was made, by devious ways and means, to woo and win the Jew from the religion of his fathers. Almost all the world joined in the noisy propaganda, as if neither paganism nor Islam nor Christianity nor any other system of belief devised by the human mind could exist so long as Judaism survived. When neither flattery nor verbal coaxing sufficed, the more convincing arguments of physical force were adopted. The faint-hearted succumbed—succumbed to suffer a life of unending pain, remorse and spiritual agony. But the strong and the stubborn rejected every bargain for their souls, although the crown of martyrdom was the only reward for their loyalty.

Although Jews ambitious for position and power had coquetted with the Greeks and Romans, and we read of priests who forsook the Temple and adopted the pa-

gan rites, apostasy, properly speaking, cannot be said to have begun until Christianity began progressing toward a world religion. It was only then, after the Church had established itself as a missionary religion with all the world for its parish, that the proselytizing propaganda began. There were Jews who, attracted by Hellenic culture on the one hand and Roman pomp and power on the other—the enigmatic Elisha ben Abuyah, teacher of Rabbi Meir, and Tiberius Julius Alexander, Philo's nephew, were among these—leaped over the fence of the Law before the advent of Christianity. But they were not religious apostates in the sense in which the term is understood in Judaism. They were not converts to the religions of either Greece or Rome, because neither of these two pagan faiths had any such systematized and elaborate conversion rites and ceremonies as were afterwards practised in the Christian Church. Their vice consisted in political, national and cultural desertion rather than in religious apostasy. In other words, to employ Hebrew terms for this form of departure from the normal Jewish way of life, they might be described as *Minim*, or *Apikorsim*—sceptics, heretics or infidels, but not as *Mesummadim*, which is the rabbinic reproach for complete and total abandonment of Judaism.

While Christianity preached and encouraged apostasy from Judaism almost from the very moment she gained power, honored and lavished her favors upon those who consented to accept her, and severely penalized those who refused, it was not until the eleventh and twelfth centuries, or the period synonymous with the Crusades, that the full force of her religious zeal fell upon the Jews. The unfortunate victims were given no choice; death by the most cruel tortures was their only alternative. Many had allowed themselves to be baptized while secretly remaining loyal to their religion. It was a forced conversion, and the Jewish authorities compassionately recognized the sham and dealt mercifully with them, treating them with every show of kindness and consideration. Thus, when a son of the Great Rabbi Gershom of Mayence died after he had been converted to Christianity, his father performed all the rites of mourning as if he had not apostatized.

Spain was the classical land of Jewish

suffering. In the fourteenth and fifteenth centuries she repeated a thousand-fold the cruel example practised in her sister-countries across the Pyrenees. Fanatic priests and flagellant monks touched off a persecution which, like a raging torrent, swept over the Jewish habitations of Castile and Aragon, with the result that when it was over 50,000 Jews had lost their lives and at least twice as many joined the Church. With tragic monotony, the same dismal tale was repeated again. While officially Christian, privately they remained loyal to their old religion, thus giving birth to that tragic group of Marranos who not many years later were destined for the fires of the Inquisition.

But not all who had been baptised belonged to the category of unwilling Christians. Some, indeed, had tasted of the power and glory and the advantages

of the Church, and it seemed good in their eyes. They were ambitious men, extravagant and lustful, hankering after power, itching for social position, with an eye to the material things of life, and where could they realize these things if not in the Church, which controlled so much and dominated so many?

One of the gloomiest chapters in Jewish history is the career of these debased and depraved individuals who, in their desire for wealth and power, had often turned against their former brethren, denounced and persecuted them and heaped humiliation and suffering upon them. Their story, too, belongs to the province of psychoanalysis. They were, on the whole, unhappy and bitterly disappointed men, these spiritual acrobats who were never quite sure of their balance. Their position was both tragic and ironic, for, while they were despised and mocked by

## TWO FIRST-HAND REPORTS ON ZOLLI

*Here are two first-hand reports on Zolli. One is from an old acquaintance, the other from an American newspaper man, son of Brooklyn Jewish Center members. His observations are taken from a letter to his parents.*

By CHAIM BLOCK

I HAVE KNOWN Dr. Zolli for thirty years, and I can speak with authority about him. His former name was Zahler, and not Zahlner, as some assert. He was born in Brody, Galicia, and is related to the late Professor Zewi Chayes, former Chief Rabbi of Vienna. In his youth he studied under the tutelage of the late Rabbi Chayes, Chief Rabbi of Brody, and was ordained by him.

His wife is not a convert, but a Jewess and a descendant of a prominent Jewish family. There may be a possibility that he remarried, and his present wife may be a Christian by birth. I, personally, am unaware of it.

From 1918 to 1936, Dr. Zahler was Chief Rabbi of Trieste. He succeeded Dr. Chayes, whose assistant he was prior to his teacher's departure for Vienna. As a matter of fact, it was Dr. Chayes who recommended Dr. Zolli as his successor. I am confident that Dr. Chayes considered him worthy to occupy the post,

otherwise he would have hesitated to recommend him. Dr. Zolli was both a nationalist and an ardent Zionist.

I visited Dr. Zolli a number of times and saw him in Vienna when he came to Dr. Chayes' funeral. While spiritual leader in Trieste, he openly preached Zionism and bitterly attacked the assimilationists and the anti-Zionists.

His latest act was, indeed, a great shock to me. I can give no explanation for his action except that he may have lost his mind.

It is worth noting another similar case. The son of Rabbi Casteloni, of Trieste, also accepted Christianity. He amassed a great fortune, but later died in poverty.

By LEO J. MARGOLIN

*Formerly on PM, now in Government service in Italy.*

PLEASE tell your friends at the Center not to be too concerned with the conversion to Catholicism of Zolli, former Chief Rabbi of Rome. I met and interviewed the man on several occasions. He was a great scholar, but the years of poking about books seemed to confuse him. During the interviews his daughter seemed to answer most of the questions. His thinking was roundabout. Never did he give me a straight answer.



their former brethren, they were not infrequently loathed and despised by the very men whose company they coveted. Uncomfortable in their new position, they attempted to gratify their wounded pride by plaguing and harassing their erstwhile co-religionists. Because of the knowledge of Jewish literature which some of these apostates possessed, it was not difficult for them to discover its weak points and make them the subject of attack.

An apostate of this type, hungry for power and greedy for the material rewards his humble community could not satisfy, was Abner of Burgos (1270–1346), who used his considerable biblical and talmudic learning to oppress and embarrass his people. As sacristan of a wealthy church in Valladolid, Spain, he was richly rewarded for the faith he betrayed, but something of the apostate's pricking conscience seems to have remained with him, for all through his life he never ceased advancing the most ridiculous reasons for the abandonment of the faith of his fathers.

The fourteenth century was the most critical for the Jews in Spain. It was the period which sealed their fate, foreshadowed their doom, and prepared for that great exodus which became known as the expulsion of the Jews from the Iberian peninsula. While many factors were involved and many hands and brains had spun the web of that tragedy, no little of the Jews' suffering came from a former rabbi, Solomon Levi of Burgos (1351–1435), who, although punctilious in the details of his religion, an expert in talmudic learning, and a pillar of the faith, was vain and ambitious, shrewd and calculating, longing for a life of wealth and splendor. He not only became a priest; his ambition was set for a higher goal. He would be bishop, cardinal—and why not, one day, pope? He was shrewd, he was learned, he was eloquent, he possessed many of the qualities suitable for the highest office. Moreover, he let it be known that he was not an ordinary Jew professing the faith of Jesus, but was of the tribe of Levi, the very tribe that gave birth to Mary, the mother of Jesus. He was overwhelmed with honors, rose to high ecclesiastical position and was appointed privy councillor of King Henry of Castile.

His apostasy, like that of his modern

counterpart, aroused the deepest consternation among the Jews. What effect would it have upon the wavering multitude of Jews? To what use would he put his knowledge, his intimate acquaintance with Jews and Judaism? Their past experiences were enough to make them anxious and fearful. And well they might be, for as Paul de Santa Maria, Rabbi Solomon Levi slandered his former religion, was cruel to his people and used his exalted office for whatever repressive measures his distorted mind could devise against them.

His pupil, Joshua Lorki, was among his severest critics, but afterwards he succumbed to his blandishments, and he too became a source of annoyance and irritation to his former brethren. More than that, as Geronimo de Santa Fe, in order to discredit the Jews and hasten their conversion, he made himself responsible for one of the most sensational debates between Jewish and Christian ecclesiastical authorities. This was the famous disputation at Tortosa (1413–1414), attended by almost all the notables of the Christian Church. In the end, the discussion proved inconclusive, and the Jewish delegates were dismissed unharmed. But the apostate rabbi won his point, for the study of the Talmud was prohibited, and whatever copies could be laid hands on were confiscated. Too, a series of curbs and restrictions which rendered life for Jews well-nigh unbearable were imposed.

In the course of time, zeal for the conversion of the Jews died down considerably, and apostates no longer stood in the high esteem of the Church. But it was left to a renegade Jew of the sixteenth century, Johannes Pfefferkorn (1469–1521), a thoroughly vile and worthless creature, to raise a controversy concerning the Jews which unwittingly caused the last shadows of the Middle Ages to fall and ushered in the Reformation. It was a burglary that brought this scum of German Jews into prominence, an offense he attempted to wash away with baptismal water. He more than succeeded, for soon he became the center of a company of heresy-hunting monks who used him to ferret out anti-Christian "blasphemies" in Jewish books, especially the Talmud, so that they might be confiscated and burned. To and fro the battle swayed for many a year, with arguments,

accusations and imprecations on both sides. Ignorant and illiterate himself, vicious and libelous pamphlets appeared in Pfefferkorn's name. In the end, John Reuchlin, the pride of Germany, whose character, learning and position were respected everywhere, was appointed umpire. And, indeed, it proved an appointment which, in less than a decade, raised a storm which shook the foundations of the trumped-up charges against the Jews. He studied Hebrew, he became an expert in Jewish literature, he came to love it for its beauty, depth and "divine character," and the opinion he rendered was as striking as it was novel for his time and environment. He not only exonerated the Talmud of its alleged blasphemies, and the Jews of the attack of heresy, but was the first to stammer words of Jewish rights and privileges of equality which, after more than four hundred years, are still a mirage in the land in which they were spoken.

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It is a gloomy and depressing picture these men create, these apostates who, to appease an accusing conscience, turned against their people and hounded and harmed them in every way. A Jewish scholar compiled a list of eighty such Jewish converts who vented their spleen against their former comrades in faith. One and all, they were tragic figures, pathetic failures, knowing full well, in the bitterness and emptiness of their soul, that there was something in the Jewish quality of their make-up which could not be destroyed or bartered away for something in which neither religiously nor psychologically they could strike roots. They embezzled their heaven, with no other paradise to offer them spiritual peace and tranquillity. Such hopelessly soured and exasperated individuals were the two famous German Jewish converts to Christianity, Ludwig Boerne and Heinrich Heine, the latter of whom had spent a life of pain and remorse, and did everything to atone for the wrong he had inflicted upon himself.

One meets a somewhat brighter picture of apostasy from Judaism among the Jewish converts in Russia. Bred in the Jewish tradition, most of them noted scholars and earnestly devoted to their people, they deserted them because of the lucrative positions they could not attain

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*The Yiddish press is currently celebrating its 75th anniversary. On March 1, 1870, the Yiddische Zeitung, a weekly, was founded by J. K. Buchler. The enterprise was suggested by Horace Greeley, who thought it might further his Presidential aspirations. It continued publication, though irregularly, for seven years. In September of 1870, another Yiddish weekly, the Post, was established by Zwi Hirsh Bernstein, uncle of the noted journalist and editor, Herman Bernstein. It lasted only six months, merging with the Hebrew News, printed in Yiddish, Hebrew, German and English. It, too, succumbed in a short time.*

—The Editors

**O**F the many and varied institutions which the Jews have succeeded in establishing in this country, none has more truly reflected the life and the temper, the spirit and the aspirations of the Jewish masses than did the Yiddish press during its long and exciting career. This career began approximately seventy-five years ago, and its anniversary, though occurring in the midst of a world war and at a time when an unprecedented calamity has overtaken the Jewish people, should not be passed over without a proper appraisal and a word of appreciation of the historic role it played in shaping the life of American Jewry.

The Yiddish press is, of course, an immigrant institution. The very first group of Eastern European Jewish immigrants in the early seventies of the last century made several attempts to establish some sort of a press, and it is no mere accident that the *Tageblatt*, the first Yiddish daily, came into being in 1885, four years after the outbreak of pogroms in Russia, which increased the number of Jewish immigrants from that country five-fold. Then, at almost equal intervals, new dailies were added. The *Herold* appeared in 1891; the *Forward*, in 1897; the *Morgen Journal*, in 1902; the *Warheit*, in 1905 and, finally, the *Tag* in 1914. It might easily be shown that, on the average, each increase of 100,000 to 150,000 newcomers from Eastern Europe created an opportunity for a new Yiddish daily to be born.

## THE YIDDISH PRESS IS 75 YEARS OLD

By HARRY SACKLER

Still, and paradoxical as it may seem, the Yiddish newspaper was a purely American product. During the second half of the nineteenth century, Jewish periodical literature had made but a timid start in Central and Eastern Europe. In the main, these were Hebrew monthlies or weeklies, given to literature, Bible exegesis and the discussion of abstruse problems. The two great Hebrew dailies, *Hamelitz* and *Hazefirah*, first made their appearance in the same decade that the *Tageblatt* began to appear in New York. In other words, the Jewish immigrant, hailing from Eastern Europe, was not the newspaper-reading kind. Being, in the main, a small-town dweller, he hardly had any opportunity to satisfy his need for it. News of world events reached him somewhat late, either through a casual visitor from the "wide world" or through the exceptional neighbor who subscribed to a German or Russian newspaper. Upon his arrival in America, however, he found, to his delight, a newspaper within reach. And he took to it avidly, for two reasons: one arising out of his disposition, the second arising out of his new circumstances.

By disposition, the Jew was always deeply concerned with world events. The world, almost all of it, was the habitat of his kin, and he wanted to know how they were faring. The coming of an emissary from Palestine, who had seen the Wailing Wall with his own eyes, was an event which small-town Jews spoke of for years on end. Somebody returning from distant and wonderful America—"where the trains run on the roofs"—was the center of attraction for young and old, for the great and the lowly. And now the newcomer held in his hand a printed sheet that told him all the news and almost as soon as it happened. That was a remarkable feat to admire, to appreciate and to take full advantage of.

The second reason, that of his new circumstances, was even more compelling. The transition from the small-town environment to the larger centers of American commerce and industry was essentially a violent wrench to the average immigrant. It was not merely a shift of

approximately five thousand miles in space; it was also a jolt in time—probably a full century as far as tempo and habits of living were concerned. Relatives, townsmen and friends tried, of course, to ease this impact of the timid and confused newcomer of the dynamic and overwhelming American environment. But the major contribution to this process of adjustment came from the Yiddish press. From its columns, generally written in the simplest Yiddish, the immigrant learned a great deal of what America stood for, what it expected of him and what he could expect in return. It was all so reassuring, and put one ultimately at his ease.

This instruction was only intermittently formal; that is, written with a view to familiarize the immigrant with American institutions and way of life. The bulk of it—and by far the most effective part—came as a mere by-product, arising from the daily concerns of a newspaper. There was the news, the feature article, the editorial comment. And while special emphasis was put on anything with a Jewish angle, the atmosphere in which all things transpired was essentially American. After a while, the contours of the new country and of the new life began to emerge, to grow clear, to make sense. In the course of one presidential election, the alert immigrant, reading his Yiddish paper regularly and carefully, learned more about the ways of democracy than he might have gleaned from the most adequate treatise on American civics.

From these generalizations the uninitiated reader might conclude that the Yiddish press was all of a piece, that the approach to most issues, whether American or Jewish, was more or less similar. Nothing, though, could be further from the truth. The fact is that the early history of Yiddish newspaperdom in America was replete with ideological dissension, and the polemics some of these rivals indulged in reached at times spectacular heights.

The Yiddish periodical, whether a



daily, a weekly or a monthly, never made a virtue of neutrality. Most of these papers began as the champions of one cause or another. The first Yiddish daily, the *Tageblatt*, began as the mouthpiece of orthodoxy. The *Forward* was and is the organ of labor and of social democratic doctrine. The *Warheit* was nationalist-radical, with strong Zionist leanings. These identification tags, with slight variations, might be hung on most of the Yiddish publications. In the course of time, many original positions were considerably modified. The *Morgen Journal*, originally ultra-orthodox and anti-Zionist, has become more liberal and pro-Zionist. The *Forward* has changed its attitude with reference to Jewish religious matters; it is milder, mellower. Nor does it find its socialism incompatible with Jewish aspirations in Palestine. The old "feuds" between editors have now become rarer and, by far, not as strident as they used to be. But the lines of division still exist, and the "party organs" (mainly weeklies and monthlies) still cleave strictly to party lines.

Did the Yiddish reader relish this ideological cleavage and the occasional "fireworks" resulting from it? He did. Any close observer of Jewish life a quarter of a century ago will testify to that. The ideological differences in the Yiddish press were but the mirror of the ideological differences that accompanied the first decades of Jewish immigrant life in this country. Revolutionary ideas were not prohibited in America. You could talk and write freely whenever the spirit moved you. The younger generation was easily attracted by radical slogans and flaunted their newly found freedom in the wry faces of an older generation which was trying to stem the tide of iconoclasm and of godlessness. And both young and old went to their papers to find support for the sides they had chosen. The paper supplied the reasoned argument and the historic background of these ideas. It made the reader articulate and prepared him for meeting his opponent in the labor union and in the fraternal organization. In this field, too, the Yiddish press performed an all-important function; it became a vast "preparatory school" for the democratic process, based upon the free give-and-take of ideological differences.

Jewish organized life in its varied

manifestations—economic, philanthropic, fraternal, political and cultural—could never have reached its high stage of development without the unstinted aid and constant vigilance of the Yiddish press. Its news columns were always open to the long and detailed reports coming from these organizations, whether large or small, national in scope or limited to the routine activities of some "landsman-schaft" society. The great national organizations found no difficulty in making the headlines on the front page, to receive editorial comment and to have their affairs carefully analyzed in special articles.

The emphasis in the field of Jewish communal effort differed, of course, from paper to paper. The conservative press favored philanthropic activity, religious endeavor, Jewish education. The radical press made labor its special care, fostered secular culture and paid special attention to Yiddish literature and the theatre. But, here again we meet with that rather happy inconsistency alluded to above. Whenever, in the course of time, a communal activity, at first deemed unimportant or reactionary or socially dangerous, proved its worth, showed progressive development or turned out to be socially beneficial, it was sure to receive the support of the paper which at first opposed it. These shifts were many in the history of the Yiddish press. Two instances, however, will suffice to illustrate the point.

The labor union movement among Jewish workers was, at its inception, the special care of the socialist *Forward*. In the beginning of the century, trade unionism had a strong radical tinge and, for some mystical reason, was coupled with iconoclasm and atheism. It is not unlikely that the younger generation of Jews coming to America from Czarist Russia wanted their freedom to be all-inclusive and, since the Russian church was on the side of reaction, they transferred the stigma to Jewish tradition and religious life as well. The conservative Yiddish press, notably the *Tageblatt* and *Morgen Journal*, found it necessary, therefore, to frown upon the radical movement as essentially undermining all Jewish life and hastening the process of complete assimilation. In time, however, the labor union movement became a great and telling factor in Jewish life.

The confusion of its first and boisterous entrance upon the scene subsided, and common, sober sense took its place. It built up great fraternal, social and educational institutions and, since it had now something to conserve, was no longer as averse to conservatism as formerly. Meanwhile, the two conservative dailies, the *Tageblatt* and the *Morgen Journal* (incidentally, now merged) had also somewhat shifted their positions from the extreme right towards the center, and labor unionism became, in their new orientation, as respectable as any other movement in Jewish America. Today the *Morgen Journal* has a special labor editor, and labor matters are given full and sympathetic treatment.

Exactly the reverse process took place with regard to Zionism. In the beginning of this century, Zionism in America was a rather puny affair. The old "Federation of American Zionists" had an insignificant membership and a rather inarticulate leadership which seemed unable to make the slightest impression in American Jewish life. The *Forward*, as well as the rest of the radical press, just laughed it to scorn. What sort of a movement was that which had no "masses" (a sacrosanct word in those days)? And whither would they take the Jewish people? To a Turkish province that was half desert? It was ridiculous, illogical, just wasted effort. The first world war, however, had shifted the rescue work of Jewish Palestine to the shoulders of American Jewry, and as a result of this effort, a resourceful and influential leadership had come to the fore and made its mark in Zionist history by helping to obtain the Balfour Declaration. And it was then that the ice in the radical press began to melt. The formerly intransigent *Forward* found it no longer difficult to discover not only the feasibility of Zionist effort in Palestine but also the inherent justice of the movement and the romanticism of its indomitable Chalutzim. Time, the great corrective of all ideological imperfections, did its work in this instance as well.

A similar healthy disregard for straight-laced consistency might also be noted with reference to the contents of Yiddish periodical literature. Take the case of the *Zukunft*, a monthly started more than half a century ago as the organ of theoretical socialism. For several

decades its editorship was in the hands of A. Walt-Liesin, a poet of high order, deeply rooted in the Jewish past, who printed his fervent verse, steeped in Jewish lore and infused with the spirit of Jewish rebirth, in this radical journal. Or one might go to the early files of the *Freie Arbeiter Stimme*, a weekly dedicated to the elucidation of philosophical anarchism, and find there not only occasional stories of Chassidic life, but also a series of articles in defense of Jewish tradition (by Krakauer). True, the editor would serve notice that these dissonant expositions were published on the "principle of free press and discussion." But no one was fooled thereby. They were printed because its radical editor suspected that there was some validity in the ideology of the opposing side, and he wanted it presented to his readers as something worthwhile pondering about.

The process of adjustment to changing conditions was continuous in the Yiddish press. Aside from the shifts of position noted above, there were many others, though less noticeable, in the editing and selection of material. The developments in the general field of newspaper work have greatly influenced the Yiddish newspaper. The news service has become more complete as well as more accurate. The early "clipping" period, when news columns were filled with slightly garbled versions of items taken from the metropolitan press, is long past and gone. Jewish events are covered by experienced reporters who bring to their work a thorough knowledge of the intricate relationship of men and movements in modern Jewish life. The dead level of popularization—once a necessity, since most of the early immigrants were strangers to the complexities of an industrial civilization—has long since made place for a more integrated and concise form of writing. Yiddish, in the hands of the Jewish newspapermen, has become a precise, highly articulate instrument of expression.

In general, a comparison of the Yiddish press with the press of other groups reveals a rather high cultural and spiritual level of which the Yiddish newspaper fraternity may well be proud. Incidentally, that fraternity is, by and large, an exceptional group. The majority of Yiddish journalists is exceedingly well in-

formed. College and university graduates abound. It may also be added here that most creative writers—the poets and the novelists—found in the Yiddish press the safest and most remunerative outlet for their efforts. Without the Yiddish press their work and livelihood would have been precarious indeed.

The most astounding thing about the Yiddish press is its vitality. Calculations as to its deterioration and demise have repeatedly come from various sources. After all, it is essentially an immigrant press. And now that immigration has stopped and the earlier immigrant has turned to the English newspaper, where is the circulation to come from? This is good logic. But life laughs at the logicians.

## INSIDE NEWS OF PALESTINE

By BORIS SMOLAR

THE talks which President Roosevelt had in Egypt with the Arab kings, en route home from the Crimea Conference, came as no surprise to Zionist leaders. They knew that Roosevelt would meet with them. Needless to say, American Zionist circles would have felt much happier if President Roosevelt had also summoned Dr. Weizmann for a talk. (It would have taken Dr. Weizmann only one hour by plane to come from Palestine.) But they need not be disappointed, since F. D. R. is well acquainted with the Jewish arguments regarding Palestine. One of the books that the President is now reading is "Palestine—Land of Promise," by the U. S. agricultural expert Walter C. Lowdermilk, who advocates the development of Palestine to absorb millions of Jewish newcomers.

Whatever suggestions the Arab rulers may have made to Roosevelt with regard to Palestine, it can be safely predicted that they will be ready to accept any decisions made by the "Big Three" even though these may not be fully to their liking. Indications to this effect were given by Arab statesmen to important leaders of the Jewish Agency who approached them with an offer to hold an Arab-Jewish round table meeting in order to come to a mutual understanding on the Palestine issue. The Arab statesmen declined, stating that the Palestine question is now in the hands of forces stronger than either the Jews or the

There are still four Yiddish dailies in New York, three of them quite vigorous and going strong. The *Zukunft*—venerable monthly—still appears regularly, offering Yiddish-reading "highbrows" all the theory and first-class fiction they hanker for. There are other weeklies and monthlies, catering to the needs of parties, engaged in defending ideologies, occasionally indulging themselves in a spurt of polemics. Obviously, there are readers who want to read all that in good, modern, vibrant Yiddish. And it should surprise no one if twenty-five years from now another scrivener, writing on the occasion of the hundredth anniversary of the Yiddish press, would be as impressed and as pleased with this inexplicable vitality as this scrivener is this day.

Arabs, or both. The Arab attitude at present can be formulated as follows: First, let the United Nations decide what solution they can offer for the Palestine problem, and let them present their decision to the Jews and the Arabs separately.

\* \* \*

Soviet diplomats in Arab countries, including Palestine, have been instructed to be non-committal on political questions affecting the Near East. In Palestine, Soviet consular officials occasionally meet with local Jews, but not with Jewish leaders, since this could be interpreted as semi-official talks. The same is true with regards to meetings with local Arabs.

It is now known that Stalin has formulated his policy with regard to Jewish demands for Palestine as follows: The so-called "Jewish question" is a result of anti-Semitism. No anti-Semitism exists in the U.S.S.R., therefore there is no Jewish question. The democracies are responsible for anti-Semitism because they brought Hitler, Franco and others to power, therefore, the solution of the Jewish problem is something with which the democracies alone must deal. Any decision taken by them regarding Palestine will not be opposed by the Soviet Government, which is, however, of the opinion that Jews should be protected and accorded equal rights in the countries where they live.



THE peace, repose and serenity of a Sabbath afternoon filled the room. Suddenly a beam of the Jerusalem sun broke through the clouds and enveloped the slight straight figure in the chair. It lit up the face, played on the white lace of the dark Sabbath dress, glistened on the brooch at the neck, lingered softly on the silver of the parted hair and brought into relief the dark eyes full of humanity and intelligence. We were "Sabbath visiting" with Henrietta Szold, a small group of Americans in Palestine during the winter of 1921-1922 who came "to listen and to learn" from our leader and countrywoman.

We all knew of Henrietta Szold in the United States. Some knew her father, Rabbi Benjamin Szold, others visited the apartment near City College in New York where Henrietta Szold lived with her mother. To all of us she was a writer and a scholar, the founder of the first Zionist society in the United States. Many worked with her when she organized an intimate group of friends into an organization for the "healing of the daughter of my people." My contact with her had been at the headquarters of the Zionist organization at the time of the recruiting of the Jewish Legion and the establishment of the Red Mogen David in this country.

But that afternoon we came to Henrietta Szold, as we did so many Sabbaths before and afterward, "to listen and to learn."

Henrietta Szold was telling us of her most recent visit to a camp of Halutzim who were building the "kvish," highway, between Samakh and Afule. The "kvish camp" was at Migdal, the tents hugged the hillside and below in the valley was the "kvish" which the Halutzim were building. It rained all the time she was there, and the sticky mud clung to one's feet. The kitchen was only partly roofed, and the rain fell in big drops into the kettles of boiling soup. Mud all around, yet she found a white cover for the beds, a picture here and there or a bit of bright embroidery.

Henrietta Szold talked with the girls while bending over the smoking primus stove and lifting kettles much beyond her strength; she watched the primitive laundering of heavy work-clothes; she sat on a pile of stones while a girl worker

## HENRIETTA SZOLD—PERSONAL RECOLLECTIONS

By SOPHIE UDIN GINGULD

broke gravel for the kvish. She carefully examined the "tent" hospital, filled to overflowing with malaria and dysentery patients. At night, by candle light, she watched the joyous young faces as they danced the Hora. Once, the night became suddenly very quiet as the rain stopped and a white moon silvered the landscape. Henrietta Szold lay sleepless in her tent. From a distance came the crying of the jackal. This American-bred woman felt herself one with "this generation that will have to perish to fructify the soil."

As we listened to her talk that Sabbath afternoon we were completely oblivious to the fact that Henrietta Szold was already past sixty and that during many of the years of her life she had given service to the Zionist cause and was one of the outstanding leaders in Zionism. She was now truly living a new life and was undergoing "what is without exaggeration the biggest experience of my life."

It was a hard life. Often, in heavy rain, we saw Henrietta Szold trudge ankle-deep in mud to reach her office on Jaffa Road. Jerusalem winters are cold. There was little heat from kerosine-lamp stoves and the tile floors seemed to hold moisture and cold. Many a Sabbath we found her bundled up in layers of sweaters. We knew that she worked endless hours to clear her correspondence, reports and memoranda. Her lamp burned late, for she read the magazines and books brought by the latest post as well as the current Palestinian publications. Nevertheless, she was ever reaching out for more and more, "for in Palestine there is a strenuous stirring."

Many a Sabbath, in our talks, we grew impatient with the slow advance of Zionism, with the one step forward and two steps back policy of the government, and clearly there rises before me the picture of Henrietta Szold at such a discussion, with that familiar gesture of emphasizing points by counting them off on her fingers: "I am so constituted that I see no promise in any movement which is

not built up slowly, bit by bit, each layer of stone and each trowelful of cement tested by every known principle of organization."

\* \* \*

Henrietta Szold returned to Palestine in 1926, and again her room at the "pension" became ours on Sabbath; or in the early spring, after the rains, she would walk to "Schiller's wood" and look down on the hills around Jerusalem covered with anemones "brilliant red, white, purple and lilac." Greater and greater responsibilities were placed upon the frail but courageous woman. In 1927 she became one of the three members of the Palestine Executive Committee. The country enjoyed comparative tranquility, but there was serious unemployment in the Yishuv. The unemployed stormed the Municipality of Jerusalem. Word of the disturbance quickly spread and almost immediately there appeared in the crowd the well known and beloved figure of Henrietta Szold. There was reverence among the men who a few minutes previously were almost uncontrollable. "Henrietta Szold has come!" "Henrietta Szold is here!" She stood on a balcony



*Henrietta Szold*

and putting her hands in front of her she enumerated on her fingers their problems. At once these half-starved and desperate men sensed her sincerity and her real desire to help them.

There lives in my memory the unforgettable picture of Henrietta Szold at the Kotel Hamaarivi. It is Tisha b'Ab. Down, down we go through the dimly lit streets, past the shuttered bazaars. Now we are nearing the "Wall." Hundreds of people sit on the pavement in front of the "Kotel." They are in groups, or "shulen," each around its lantern, which throws fitful shadows on the swaying figures. Here the leader is interpreting the Lamentations in a sing-song Yiddish; here a Yemenite plaintively sings the Hebrew verse; here a Bokhara Jew in many-colored garb is swaying to the sad melody. We are strangely silent. Henrietta Szold's face is sad and sweet, but her eyes, they are dark with the pathos and the tragedy of this Night of Lamentations, and soon she joins in the prayers of the destruction of the Holy City.

\* \* \*

Not until 1935 was I again to visit Henrietta Szold in her room in Jerusalem. At seventy-five she had assumed new responsibilities. The first group of the Youth Aliyah had already been settled at Ain Harod in 1934; but Henrietta Szold was ever ready to take a car to this or that settlement to discuss plans for the children which were to come shortly. She herself tells us of this new activity. "The transport of youth from Germany is not only chockful of time-consuming details but the undertaking is so overwhelmingly responsible that I sometimes am all but mastered by the impulse to flee from it." But instead, her life became completely submerged in the work for Youth Aliyah.

I was at Yagur, near Haifa. A group of Youth Aliyah had been received but a short while ago. Word came that Henrietta Szold was coming. Such a hurrying and bustling! Such a polishing up and washing up! And here was the auto, and the little frail, straight figure. There were tired lines on her face after the fatiguing hot, dusty drive from Jerusalem. But she saw the children and her face was alit with a deep quiet joy. They surrounded her and pressed as close as possible to her. But now came the offi-

cial reception in the dining room, and following it the visit to the houses where Youth Aliyah lived. Are there screens on the windows? This one seems to be broken a little. Is the plumbing in working order? Do the children use the mosquito nets and tuck them in carefully? Oh, the classrooms—they need a few pictures! Everywhere Miss Szold notes each detail which is to add to the welfare of her children. She takes lunch with them. The food is nourishing and pleasantly served. She remembers to visit the kitchen and compliment the staff on its spic and spanness. There are conferences with the *Madrichim*, the instructors and guides of Youth Aliyah. Other conferences with the teachers and Vaad of Yagur. A long, long day, but Miss Szold must look to every detail. In the evening there is a concert in her honor. Do I catch her head nodding? No, it is merely a nod of appreciation as the newcomers sing the songs of Halutzim and dance the Hora. And now Henrietta Szold speaks to the Youth Aliyah at Yagur of their life and responsibilities. "You are the bearers of the Youth Aliyah movement and the Jews throughout the world are watching your activities with hope and confidence. There are three things which you should always keep in mind as constituting the cornerstones of your life. The first is that you identify yourselves with work . . . you place your whole strength, each at the post assigned

to you, in the service of national integration. And then I want to say something about your responsibility for the fellowship in which you live. Each of you who exercises discipline, each of you who behaves towards his fellows in a friendly and comradely fashion exerts an influence upon the level of the life of the group. In conclusion, I would like to ask you to do something which you will doubtless regard as being too obvious for words. Think of your parents, write to them, let them take part in your experiences. For they have not the good fortune of being able to begin life anew."

\* \* \*

Such was Henrietta Szold, our great teacher-leader whom we love and venerate. She will never die. The work to which she so fully gave herself is the foundation of Zionism; and the roots of her soul are deeply embedded in the soil of a reclaimed Holy Land.

Our world is in chaos. Jewish children have suffered so much. But in other nations there are also homeless refugee children. Henrietta Szold's methods in her work with Youth Aliyah will prove invaluable in the rehabilitation of the young of the war-wrecked world. She, this "mother of Youth Aliyah," has built not only for her own children but for all children of all humanity.

## Dr. Silver in Response to Roosevelt and Churchill

EXPRESSING disappointment at Prime Minister Churchill's and President Roosevelt's references to the Palestine problem in their reports on the Crimea Conference, Dr. Abba Hillel Silver has issued a statement to the press urging American Zionists to mobilize behind "a vigorous, militant policy."

"Mr. Churchill has made it clear that no decision on Palestine has been taken, nor is one contemplated until the end of the war," Dr. Silver said. "In my opinion there was never solid ground for anticipating a positive pro-Zionist declaration to issue from Malta, Yalta or Egypt. I made no secret of my views, but always cautioned against false hopes and unfounded optimism. Repeatedly I warned my fellow Zionists that our battle was far from won and advocated a policy of constant vigilance and unrelenting mili-

tant action along our whole political front to ensure ultimate victory. For this I was bitterly attacked and my policy denounced by those who thought they knew better, who imagined themselves to be in the know, and who fostered a false atmosphere of inflated expectation. They attached exaggerated importance to their personal standing in official circles. They decried public agitation and the pressure of public opinion as harmful and a Congressional Resolution on Palestine as superfluous, untimely and inconsequential. They believed the time had come for our 'diplomats' to take over. . . . In the face of this new and bitter disappointment, our movement must recover its sense of reality, shake off illusions and gird itself for the great struggle which still lies ahead.



**P**ASSOVER is the greatest of the Jewish festivals. Its importance is indicated by the number of times it is mentioned in the Pentateuch and the other books of the Bible.

In the Book of Exodus there is a full description of the first Passover in Egypt: "Speak ye unto all the congregation of Israel, saying: In the tenth day of this month (Nisan) they shall take every man a lamb, according to their families. Your lamb shall be without blemish, a male of the first year, ye shall take it from the sheep or from the goats, and ye shall keep it until the fourteenth day of the month and the whole assembly of the congregation of Israel shall kill it at dusk. And they shall take of the blood and put it on two of the sideposts and on the lintel upon the houses where they shall eat it. And they shall eat the flesh in that night, roasted with fire and unleavened bread, with bitter herbs, they shall eat it" (Ex. 12, 3-8). This is as vivid a description of the preparation of the first Paschal lamb as we may find elsewhere.

In Exodus, too, we are reminded to observe the Passover festival as formerly commanded for seven days in the month of Abib, that is the month of early spring, the month of freshness and early ripening. Emphasis is laid on the consumption of matzoth during these seven days. In Leviticus, both the Paschal lamb on the evening of the 14th day of Nisan and the use of matzoth during the week are stressed. In Numbers we are told that the Passover festival was observed in the wilderness, but a new factor was added. Some men were contaminated by having touched dead bodies, and so were unable to perform the rite of the Paschal lamb. They were told that they could proceed with the entire ceremonial of the Paschal lamb on the 14th evening of the second month. This was known as the "Pesach Sheni," the Second Pesach.

In Numbers, emphasis is laid on the sacrifices to be offered during the entire festival. Deuteronomy gives a detailed account of the acceptable view of the Passover when there was an established place of sacrifice and worship. The passage reads: "Observe the month of Nisan and keep the Passover unto the Lord, thy God, for in the month of Abib, the Lord, thy God, brought

## GREAT FESTIVAL—THE STORY OF PASSOVER

By DR. E. N. RABINOWITZ

thee forth out of Egypt by night. And thou shalt sacrifice the Passover offering unto the Lord, thy God, of the flock and the herd in the place which the Lord shall choose to cause his name to dwell there." Then there is a continuation of the command to eat the unleavened bread, the bread of affliction. Compare this with the passage in Exodus in which we are told that the Israelites were urged hastily out of Egypt. They had no time to prepare the dough, and therefore had to use the unleavened mixture.

The first Passover celebrated by the Israelites after they crossed the Jordan into the Promised Land is described in Joshua: "And the children of Israel kept the Passover on the fourteenth of the month at even in the plains of Jericho. And they did eat of the produce of the land on the morrow after the Passover, unleavened cake and parched corn, the self-same day." Less than a half century before the destruction of the first temple, during the reign of the pious King Josiah, of Judah, Passover was celebrated with great pomp according to the king's wishes.

During the Second Commonwealth, as we can gather from Rabbinic literature, much ado was made over the Passover celebration. The Mishna Pesachim, consisting of ten chapters and the two Talmudim, deal to a great extent with the manner of preparation of the Paschal lamb, the methods of removal of the "Chametz," and what is permissible and what is prohibited as food for the festival.

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Our ancestors of a generation or two ago were busy with preparations for the Passover a great part of the winter. In their zeal they went beyond the Rabbinic statement: "Questions are asked and lectures are given on the laws of Passover for thirty days before Passover." What with the preparation and fermentation of mead and beet-soup (borscht), this was a task to occupy the mother of the household for some days. The collection of fats, especially goose and chicken fat, was also the concern of the housewife. The father was interested in the preparation

of wine for the Sedorim and for Kiddush throughout the festival. As the winter progressed and the festival approached, the thoughts of all the family turned towards new clothes. Even in the poorest families some changes in the outward appearance of its members were expected. Then the question of Matzoth and Matzah products came up. Every family had to bake its own Matzah in community bakeries where rather primitive conditions prevailed.

Just before the Passover, the question of dishes was paramount. An inventory of the dishes had to be made, especially of glassware which may have been lost or broken and had to be renewed for the coming festival. On the Sabbath before Passover, the Shabbas Haggadol, the Rabbi of the Synagogue, in one of his few speeches of the year, instructed his congregants what could be used and what was forbidden during Passover and how to avoid the implications of "chametz," prohibited food combinations.

During the month of Nisan no fasting is permitted, nor is it permitted to hold a *hesped*, a memorial sermon. The reason for this is given in Massecheth, Soferim 21, 1. During this month, the tabernacle was set up in the wilderness, and in the first twelve days of Nisan the princes of the people offered their gifts and their sacrifices as related in Numbers 7, 1-89.

The only exception to the prohibition of fasting is on the day before the Passover, when the first-born are required to fast as a reminder that the Hebrew first-born were saved while all the Egyptians were slain.

No prayers of supplication are to be recited during the month of Nisan, the month of Redemption. It is expected that the future redemption of the Jews will be in the month of Nisan.

The prohibition of leaven comes under the Biblical injunction of Exodus 12, 7, "and there shall be no bread seen with thee." Again in Exodus 12, 19, "Seven days shall there be no leaven found in your house." To prevent the presence of

leaven in the home, the head of the household resorts to various procedures. There is the *Bedibath Chametz*, the search for leaven. This takes place on the evening before *Erev Pesach*, except when the first day of Passover is on a Sunday. Then, the *Bedikath Chametz* is pushed back one day to the Thursday before the festival. The master of the house takes a candle, preferably a wax candle, and crumbs of bread are scattered over the window sills and other places where *Chametz* will have accumulated. This is done to make sure that the benediction will not be in vain. With a feather brush, the crumbs are pushed into a small box and put away for the next morning. Before the search, a benediction is uttered, for the removal of leaven. After the completion of the search, the following is recited, "All manner of leaven that is in my possession which I have not seen nor removed shall be null and accounted as the dust of the earth."

On the 14th day of Nisan, at 10 o'clock in the morning, the crumbs collected on the night before, and what is left over from breakfast, is burned and the following recited: "All manner of leaven that is in my possession which I have seen and which I have not removed shall be null and accounted as the dust of the earth." If the Eve of Passover is on Saturday night, the removal of leaven takes place on Friday. Enough food is stored away for the Sabbath eve and morning.

In order to be rid of all leaven which may be stored in granaries and storage houses, the Rabbis have ordered what is known as *Mechirath Chametz*, the sale of the leaven. This is done by selling all the leaven to a Gentile; generally through a Rabbi who has chosen his Gentile for the purpose. All the property is returned after Passover. Leaven that is otherwise left over may not be used after Passover.

No leavened bread or other leavened products may be eaten after 9 A.M. on the 14th of Nisan, the day before Passover. Those who have poor appetites are permitted to fast until the evening so as to be able to partake of the matzoh with zest.

The great Passover ceremony is the Seder. This is a ceremony which goes back, in variable forms, to the hoary ages.

Outgrowth of the Temple Celebration and its sources are the Bible, the Tanaitic Midrashim, the ordinary prayer book, the book of Psalms, some medieval liturgical sources and, finally, some childish games and nursery rhymes. The oldest portion is probably the section which reads, "this is the bread of affliction." This was written in Aramaic, the vernacular of the Jewish people during the second commonwealth. In it are mentioned the celebration of Passover with the Paschal lamb. The four questions are also very old and are taken, with modifications, from the Mishna Pesachim.

The reply to the son's questions are ten, given in Pesachim in a statement of Mar Samuel, a great Babylonian scholar of the third century C.E.

The portion of the Haggadah dealing with the Rabbis at Bne Berak is found nowhere else. The section of the four sons is based on the fact that in four in-

stances in the Pentateuch we are told to instruct our sons in regards to the observance of Passover and other laws. The Haggadah shows no changes through the ages, the text of Maimonides, Abudraham and Machzor Vitry are all strikingly similar to our accepted Haggadah. The finest portion of the Haggadah text are the Psalms 113-118, read before and after the meal. These Psalms seem to have been recited during the preparation and consumption of the Paschal lamb, and were changed by the Levites. Another part of the Haggadah, outstandingly beautiful, is the Nishmath, taken from the Sabbath Prayer Book. Legend has it that it was composed by Simon Caiaphas, more generally known as St. Peter, at a time of contriteness. This is hardly acceptable because Peter was an ignorant man, and never rose to the heights of ecstasy of this fine hymn.

[Continued on page 23]

## THE MEANING OF THE PASSOVER SYMBOLS

**P**ESACH means "The Pascal Lamb," the blood of which, according to the Biblical tradition, was smeared on the doorposts of Israelite homes as a signal to the angel of death to "pass over" the homes of the Israelites.

*Haggadah* means "story."

*Bedikath Hometz* means searching for the leaven. The head of the house conducts an impressive ceremony searching for the leaven. He holds a candle in his hand and gathers crumbs of bread carefully placed in advance.

*Seder* means "order," or program of exercises at the home celebration.

*Matzoh* is the unleavened bread eaten in recollection of the hurried departure from Egypt.

*The Four Cups*—Each has a specific place in the service. The first serves as the *kiddush*, the second is taken at the conclusion of the first part of the Seder. The third is the cup marking the conclusion of the grace after the meal, while the fourth cup comes at the conclusion of the Seder.

*The Cup of Elijah*—Jewish tradition pictures Elijah as the herald of the great Messianic era, when God's reign will be fully established amongst men. Hence a cup is kept ready and is designated as the "Cup of Elijah."

*Karpas*, or parsley, is made part of the

meal to signify a festive supper, as befits a great occasion.

*Moror* is the horse-radish symbolizing the bitter plight of the enslaved Israelites.

*Haroses* is made of a mixture of apples, nuts and wine. Originally it was used as a medicinal protection against the sharpness of the bitter herbs. Because of its color it is taken as a reminder of the bricks and mortar with which the Israelites built the Egyptian structures at the order of their taskmasters.

*The Shank-Bone* is emblematic of the pascal lamb. To this day, the Samaritans at Nablus still sacrifice a pascal lamb on Pesach amidst quaint ceremonies.

*The Egg* represents the Passover festive offering.

*Afikomen* is a Greek word meaning "dessert." In Temple days the meal would end with the meat of the pascal lamb. In our days we make the matzoh the official dessert of the Seder meal. To keep the children alert during the Seder, the Afikomen is hidden.

### "Pass on the Review"

Send the "Review" to a man in service you know. He will enjoy reading it and appreciate your thoughtfulness.



# NEWS OF THE MONTH

**A** PLEA to the Jewish public not to form hasty conclusions concerning the Yalta conference in relation to the Palestine issue was made by Zionist leaders at a meeting of the National Executive of the Zionist Organization of America. Jewish public opinion was counseled to withhold judgment on the actions of Roosevelt and Churchill until definite word will have been ascertained regarding decisions reached on Jewish problems and Palestine.

☆

THE trial of Rumanians charged with organizing a pogrom in the city of Jassy on the 29th of June, 1941, during which 12,000 Jews were massacred, opened in Bucharest before the special tribunal for war criminals.

☆

A GROUP of 44 Jewish survivors from the Oswiecim "extermination camp" arrived in Bucharest, including a number of Jews who were deported by the Germans from Paris and Brussels. Several groups of Jewish survivors from Oswiecim have arrived in Budapest.

☆

THE Government of the Lithuanian Soviet Republic has appointed a commission to receive several hundred Jewish women liberated by the Russian Army from the German concentration camp in Torun, Poland.

☆

PURIM services, a week late, were held in Munschen-Gladbach in a castle belonging to Dr. Joseph Goebbels by front-line troops who were too busy fighting during the holiday.

Capt. Manuel Poliakoff of Baltimore, a Jewish chaplain, carefully arranged the candles over a swastika-bedecked bookcase in Goebbels' main dining room. Pfc. Arnold Reich of Meadville, Pa. and Corp. Martin Willen of Baltimore assisted the chaplain.

The services were attended by a large crowd, which filled the vast room. Jew-

ish and non-Jewish soldiers were in the audience, and the Jews explained to their Christian comrades who Haman was and why it was so fitting that Purim services should be held in a castle belonging to Goebbels.

☆

ALTHOUGH the Greek Government has announced its readiness to rescind the law under which Jewish property was confiscated during the German occupation, the problem of restoration is not acute at present in Salonica for the simple reason that there are very few Jews left in this city which had a Jewish population of about 60,000 before the outbreak of the war.

☆

THE Jewish community of this city is slowly rebuilding its cultural and religious life despite the fact that four years of German occupation reduced Belgrade's Jewish population from 12,000 to about 800.

Both of Belgrade's synagogues were destroyed and all of its rabbis were killed, as, indeed, were all the rabbis of Yugoslavia. Nevertheless, services are being held regularly Friday and Saturday, with two laymen of the community in charge.

Dr. Friedrich Pops, for 35 years president of the local Jewish community and for the past 19 years head of the Yugoslav Union of Jews, is still an active leader. All during the German occupation Dr. Pops hid in the heart of Belgrade in the home of a Serb Christian family. A bearded, white-haired old man, he talks cheerfully of the reconstruction of Jewish life in Yugoslavia, where the National Liberation Committee has already restored full citizenship rights to the Jewish population.

☆

JEWISH refugees from Poland, Lithuania and Latvia who are now in Uzbekistan have been notified by the Soviet authorities to prepare for repatriation to their former homes.

It was estimated here that there are between 150,000 and 200,000 Polish

Jews in Uzbekistan who may be repatriated to Poland. The number of Baltic Jews is comparatively small, since few succeeded in escaping into Russia prior to the German occupation of the Baltic countries. It is assumed here that these Polish Jews, who are considered Soviet citizens because they were born in Polish territory now claimed by Russia, will not be included among the repatriates.

☆

DR. CHAIM WEIZMANN, president of the Jewish Agency, has left Palestine for Cairo. Prior to his departure he addressed a session of the Small Zionist Actions Committee on the political situation, warning against pessimism, but at the same time emphasizing that "there is no ground for exaggerated optimism." Declaring that he presumes that "Britain has begun thinking about our problem, although she has not yet reached any decision," Dr. Weizmann said: "I believe we are going toward better days. I am convinced that you—at least the younger people—will live to see a Jewish State." After spending several days in the Middle East he will proceed to London and from there to the United States.

☆

EDITORIALS in Swedish newspapers indicate that public opinion in Sweden disapproves of the fact that the solution of the Palestine question has been postponed by the Allies until after the war.

"Not only the Jews, but the entire world is tensely awaiting the Allied decisions on Palestine and on other questions concerning Jews," the *Svenska Morgenbladet* writes. The *Dagens Nyheter*, another leading newspaper, analyzing the Jewish problem, advocates that Sweden open its doors to "a moderate Jewish immigration."

☆

DR. IGNACY SCHWARZBART, Jewish member of the Polish National Council in London, appealed to leaders of the Allied Nations to take effective measures against Germany's segregation in separate camps of the Jews among Polish war prisoners.

Confirmation of such segregation reached Dr. Schwarzbart from the International Red Cross. Emphasizing that the segregated Jewish soldiers face the danger of annihilation, Dr. Schwarzbart asked that the Allied Nations exchange them for German prisoners. The British

section of the World Jewish Congress submitted a similar appeal to the Foreign Office here. (In New York, the Emergency Committee to Save the Jewish People of Europe cabled to Gen. Eisenhower asking for a warning of stern retaliation against German prisoners held by the Allies.)

☆

LESS than ten per cent of the 75,000 Jews who lived in Yugoslavia before the war are now alive. The surviving Jews have been guaranteed the same rights as all citizens of Yugoslavia under a decree of the National Liberation Committee, although the problem of property restoration is still being worked out. Jews are again in government positions, and a Jew, Moshe Piade, is vice-president of the Provisional Parliament.

☆

THE Official Gazette of Bulgaria published a law which provides for the return of confiscated Jewish property and for the annulment of all anti-Jewish regulations. All land, excepting that upon which Bulgarian peasants have settled, will be returned to the former Jewish owners. Compensation on the basis of land prices of two years ago will be paid for unreturned land. Rent collected by the government from confiscated Jewish houses will be refunded to the owners. Compulsory sales by Jews of stocks and bonds are considered void. The Bulgarian Government will start refunding amounts owed to Jews immediately, providing the total owed an individual does not exceed fifty thousand leva, approximately \$625. If the amount exceeds this sum, the balance will be paid in government bonds redeemable within six years. The Sofia radio reported in a Hebrew broadcast that Jewish community councils have been re-established in thirty-three Bulgarian towns.

☆

FOR the first time since the Soviet Revolution, the Jews of the U.S.S.R. joined world Jewry in a fast day proclaimed by the Palestine Rabbinate to commemorate the Jewish communities annihilated by the Germans.

☆

18,000 PERSONS filled the vast Luna Park sports arena in Buenos Aires, Argentina, and paid tribute to the estimated 5,000,000 Jews murdered in Europe. They pledged assistance to the surviving

Jews in liberated Europe. The meeting was called by the D.A.I.A., the central organization of Argentine Jewry.

☆

THE Turkish Embassy in Washington has informed the group calling itself the Hebrew Committee for National Liberation that Eri Jabotinsky was deported from Istanbul to Palestine at the request of the British Ambassador in Turkey "as he was believed to have been involved in the assassination of the late British Resident Minister in the Near East."

Jabotinsky, who was in Turkey on what the Hebrew Committee terms a "rescue mission," was released from the Feru jail in Palestine, to which he was taken by police authorities upon his reaching the Palestine frontier. He will be obliged to reside in Haifa and to report his movements to the police.

☆

ARCHBISHOP DAMASKINOS, Regent of Greece, announced that all anti-Jewish laws adopted during the German occupation will be repealed. Measures to be rescinded include those providing for the confiscation of Jewish property, expulsion of Jews from the country and their exclusion from the liberal professions.

☆

THE rehabilitation of the Jewish community of Poland and the rebuilding of Jewish culture there was discussed at an

over-flow meeting in the hall of the Jewish Anti-Fascist Committee in Moscow, attended by leading Polish and Russian Jews.

☆

THE first conference of the Zionist Laborites to be held since the liberation of France met in Paris with 600 delegates in attendance. Guests included Daniel Meyer, secretary of the French Socialist Party, who brought official greetings from his organization, and Mme. Rene Blum, daughter-in-law of Leon Blum.

☆

IN the presence of a delegation from the Federation of Jewish Communities in Rumania, the bodies of 126 Jews massacred by Germans and Hungarians in the township of Camar, Transylvania, were exhumed. The corpses were then given a Jewish burial.

☆

ABOUT one million Jews in Europe will have to be moved to new homes during the post-war period, Abraham Herman, president of the HIAS, told 2,500 delegates attending the annual convention of the organization at the Hotel Astor. To meet the transportation needs of dislocated Jews in 1945, the convention adopted a budget of \$1,808,000, the largest in the sixty years of the HIAS immigration activities.

## New York State First to Bar Discrimination in Employment

NEW YORK became the first state in the nation to officially bar racial and religious discrimination in employment when the Senate, by a vote of 49 to 6, adopted the Ives-Quinn bill.

The bill becomes effective on July 1. It creates a five-man commission charged with fighting racial and religious discrimination in employment as the opening gun in a long-range and broader program aimed against all types of discrimination. To prepare the way for this goal, the bill provides that the commission may begin immediately to administer educational and persuasive anti-discrimination programs all over the state.

In the field of employment, the bill carries maximum penalties for offenders convicted of discrimination of a year in

jail or \$500 fine, or both.

Similar legislation is under consideration in Massachusetts and New Jersey. A public hearing on bills for a permanent FEPC was held in Boston, and prominent civic leaders have voiced their approval of such legislation.

In Trenton, capital of New Jersey, both Democratic and Republican legislators are supporting legislation to bar discrimination. The Democrats have already introduced several bills and the Republicans announced that they will introduce a measure which has the support of the state's chief executive, Gov. Walter E. Edge.

In addition, California, Illinois, Pennsylvania and Connecticut have similar legislation pending.



# BROOKLYN JEWISH CENTER ACTIVITIES

## PASSOVER SERVICES AND SEDORIM

THE services for the first days of the Passover holiday will be held on Wednesday evening, March 28th and Thursday evening, March 29th at 7 o'clock and on Thursday and Friday mornings, March 29th and 30th at 8:30 o'clock. Our cantor, Rev. Rubin Tucker, will officiate on both days. Rabbi Levinthal will preach on the significance of the Passover festival both on Thursday and Friday mornings.

### *Passover Sedorim \**

THE first Seder, Wednesday evening, March 28th, will begin at 7:30 o'clock and the second Seder will begin at 7:30.

### *Lighting of Candles During Passover*

THE lighting of candles during Passover on Wednesday and Thursday evenings, March 28th and 29th, will be at 6:58. On Friday evening, March 30th at 7:00.

On the concluding days of Passover candles will be lit on Tuesday and Wednesday evenings, April 3rd and 4th

at 7:05. On Friday evening, April 6th at 7:08.

### *Concluding Passover Services*

SERVICES for the concluding days of the Passover holiday will be held on Tuesday and Wednesday evenings, April 3rd and 4th at 7 o'clock and on Wednesday and Thursday mornings, April 4th and 5th at 8:30 o'clock.

Yizkor (memorial services for the dead) will be recited at the services on the last day of Passover, Thursday, April 5th at about 10:30 o'clock. Rev. Tucker will officiate on both days. The sermon on Wednesday morning will be delivered by Rabbi Mordecai Lewittes and on the concluding day of the holiday, Thursday, Rabbi Levinthal will preach.

### *Siyum Services for First-Born Wednesday Morning*

SERVICES for the first-born son (Siyum) will be held on Wednesday morning at 7:30 and 8:30 o'clock. Mr. Edelheit of the Hebrew School faculty will speak.

### **Rabbi Levinthal's Address**

RABBI LEVINTHAL delivered the Invocation at the Annual Meeting and Fortieth Anniversary of the Brooklyn Chapter of the American Red Cross, at the Hotel St. George on February 20th. He was also elected a member of the Board of Directors of the Red Cross.

On March 7th, the Rabbi was the guest speaker in Montreal, Canada, at a dinner in behalf of the Jewish Theological Seminary of America.

On March 20th, the Rabbi took part in the Centenary Religious Institute, in Temple Emanu-el, New York, delivering an address on "The Problems of Evil"—with special reference to war and its underlying meaning.

On Sunday evening, February 25th, Rabbi Levinthal was one of the speakers at the annual dinner of the Histadrut Ivrit at the Hotel Astor.

### **Closing Lecture on Talmudic Series**

MR. EDELHEIT will deliver his closing lecture this Sabbath, March 24th at five o'clock, on the series "The Ethical Teachings of the Talmud." He will discuss the following topics: (a) "Filial Love, Respect and Duty"; (b) "Honoring of Rabbis and Scholars."

### **Sisterhood Monthly Meeting April 9th**

THE next regular monthly meeting of the Sisterhood will be held on Monday, April 9th at 1:30 P.M. The cultural program will include a most interesting analysis of the new book "Germany's Stepchildren" by Liptzin and will be given by our ever popular Mrs. Naomi Finkelstein. Refreshments will be served.

### **School Notes**

THE annual Passover Model Seder of the Hebrew and Sunday Schools will be held before the Passover. Mr. Shpall's 3B-2 class will conduct the Seder, with

Rabbi Lewittes presiding. The following will take part: Herbert Bressman, Stuart Fay, Paul Kaufman, Leonard Littke, Marvin Lutzker, Dorothy Pine, Paul Stavitsky, Ronald Altman, Bertram Rudofsky, Samuel Weinstein, Stephen Weinstein, Marilyn Backinoff, Edward Yalker, Barbara Schwartz, Carole Kessler, Martin Weseley and Alen Weseley.

The Purim celebration featuring Palestinian movies by Mr. Edelheit was a great success. A feature of the celebration was a choral number under the direction of Mr. Julius Grossman.

The schools are now collecting funds for Hebrew Education in connection with the Histadrut Ivrit campaign and for chalutzim in Palestine in connection with the Gewerkschaften campaign.

### **P.T.A. Hebrew and Sunday School**

THE monthly meeting of the Parent-Teachers' Association was held Thursday, March 8th. Mr. Samuel Edelheit, a member of the faculty, presented movies on "Historic Palestine." The movie featured Old and Modern Jerusalem, a trip to Hebron and Bethlehem, Excursion to the Dead Sea, the Wilderness of Judea and the Samaritan Celebration of Passover. Mr. K. Karl Klein presided. Rabbi Mordecai Lewittes spoke.

The next meeting of the P.T.A. will be held on Thursday evening, April 19th. Mr. Shpall of the faculty will speak on "The Jew in American History."

### **Sabbath Services**

KINDLING of candles at 6:58 P.M.

Friday evening services at 6:00.

Sabbath services, Parsha "Zav," will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Mr. Edelheit will continue his interesting lectures in Yiddish this Saturday at 5:00 P.M. sharp. All are welcome.

Mincha services at 6:00.

### **Daily Services**

MORNING services at 7:00 and 8:00 o'clock.

Mincha services at 7:00.

## STANDING COMMITTEES

JUDGE EMANUEL GREENBERG, President of the Brooklyn Jewish Center, has appointed the following heads of standing committees of the institution:

### *Budget Committee*

Samuel Lemberg, Chairman

### *Catering Committee*

Dr. Moses Spatt, Chairman

### *Cemetery Committee*

Samuel Lemberg, Chairman

Isidor Fine, Vice Chairman

### *Chevre Kadisha Committee*

Louis Albert, Chairman

### *Delinquent Accounts Committee*

Morton Klinghoffer, Chairman

### *Forum and Education Committee*

Harry Blickstein, Chairman

Isaac Siegmeister, Vice Chairman

### *Committee on Fund Raising Activities*

Dr. Moses Spatt, Chairman

### *Hebrew Education Committee*

Frank Schaeffer, Chairman

Max Goldberg, Vice Chairman

### *House Committee*

Hyman Aaron, Chairman

Bernard J. Aaron, Vice Chairman

### *Library Committee*

Irving L. Cohen, Chairman

Morris Neinken, Vice Chairman

### *Membership Committee*

Maurice Bernhardt, Chairman

Samuel H. Goldberg, Vice Chairman

### *Physical Training Committee*

David B. Kaminsky, Chairman

Albert Witty, Vice Chairman

### *Religious Service Committee*

Abraham Ginsburg, Chairman

Morris D. Wender, Vice Chairman

### *Social Committee*

Saul S. Abelov, Chairman

Ira I. Gluckstein, Vice Chairman

### *Committee on Youth Activities*

Jesse J. Fine, Chairman

Sol W. Amster, Vice Chairman

### *Visitations Committee*

Louis Simon, Chairman

Philip Palevsky, Vice Chairman

### *Committee on Zionist Activities*

Isidor Fine, Chairman

## Club News

### *Purim Carnival*

THE annual Purim carnival sponsored by all the clubs was held Saturday, March 3rd at 8:30 P.M. Club members and their friends attended. Each club was in charge of a booth. An enjoyable evening was spent by all. Part of the proceeds will be given to the Histadrut campaign for Cholutzim in Palestine.

### *Junior League*

The newly-organized Junior League has held successful social and business meetings on Thursday nights. Young men and women of college age who are children of Center members are urged to attend.

### *Inta League*

In recent weeks the Inta League had some very interesting programs, including an important discussion relating to the Jew in the limited states.

The clubs are making plans to raise funds for the United Jewish Appeal.

### *Shomrim*

The Shomrim devoted a few meetings to a discussion of the significance of Purim as well as outstanding events of the past months.

### *Vivalets*

The Vivalets were hosts at a Purim party to the Shomrim. The features of the party were games and dancing. A good time was had by all who attended.

### *Maccabees-Tzofim*

Like the other clubs, the Maccabees made their preparation for the Carnival at their meetings. They played games and discussed the significance of Purim. Most of the meetings during the past month were held in conjunction with the Tzofim.

### *Candle-Lights*

The Candle-Lights had a busy month making plans for the Carnival. Another feature of the club was the discussion on the rise and development of anti-Semitism in connection with Purim.

### *Rachel Judeans*

The Rachel Judeans which meet every Sunday afternoon, arranged a trip to the Planetarium on March 2nd. The trip was a great success.

## Holiday Gym Schedule

THE gym and baths department will be open to men and boys on Wednesday

afternoon, March 28th from 1 to 4 P.M. The department will be closed on Thursday, Friday and Saturday, March 29th, 30th and 31st and will reopen on Sunday morning, April 1st at 10 o'clock. The regular Sunday schedule will prevail.

For the concluding Passover holidays, the gym and baths department will be open on Tuesday afternoon, April 3rd for men and boys from 1 to 4 P.M. The department will then be closed on Wednesday and Thursday, April 4th and 5th and will reopen on Friday afternoon, April 6th at 1 P.M.

## "Center Bulletin" Will Not Be Published During Passover

DUE to the intervening Passover holidays our weekly *Center Bulletin* will not be published before Friday, April 13th.

## Young Folks League Meeting Postponed to April 10th

DUE to the intervening Passover holidays the meeting of the Young Folks League, scheduled for Tuesday evening, April 3rd, will be held the following week, Tuesday, April 10th at 8:30 o'clock.

## Acknowledgment of Gifts

WE acknowledge, with thanks, receipt of gifts to the library from Mrs. Erna Fischbach, Mr. K. Karl Klein, S. L. Kurshan and Suzanne Shapiro.

We extend our thanks also to Mr. and Mrs. L. Robinsky, who presented the Junior Congregation with a *Bechar*, in memory of Lazar Robinsky.

## Bar Mitzvah

A HEARTY Mazel Tov is extended to Mr. and Mrs. Max Rothman of 770 Empire Boulevard upon the Bar Mitzvah of their son, Lawrence, which will be celebrated at the Center Saturday morning, April 7th.

## Congratulations

WE extend our heartiest congratulations to:

Mr. and Mrs. Harry Greene of 408 Crown Street on the birth of a son to their children, Mr. and Mrs. George Greene, on March 14th. Congratulations are also extended to the great-grandmother, Mrs. Mary Duberstein, of 406 Crown Street.

Mr. and Mrs. Simon Katz of 675 Empire Boulevard on the occasion of the celebration of their twenty-fifth wedding anniversary on March 25th.



# APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ALPER, SOL  
Res. 1920 Union St.  
Bus. Luggage, 1196—6th Ave.  
Married  
*Proposed by Philip Amster*

ASHENDORF, HARRY  
Res. 1378 E. 49th St.  
Bus. Millinery, 15 W. 39th St.  
Married

BALTERMAN, Miss DORIS  
Res. 1196 Eastern Pkwy.  
*Proposed by Paul Levine*

BERKOWITZ, SAM  
Res. 641 Crown St.  
Bus. Shoes, 818 Nostrand Ave.  
Married  
*Proposed by Larry Perrin, Harry Munzer*

BLOCK, ABRAHAM  
Res. 1160 Eastern Pkwy.  
Bus. Luncheonette, 346 Utica Ave.  
Single  
*Proposed by Dr. Harry I. Samuels*

CASPER, HARRY  
Res. 770 Empire Blvd.  
Bus. Coats, 348 W. 36th St.  
Married  
*Proposed by Louis Rosenblatt, Abr. P. Puchkoff*

FEINBERG, LOUIS  
Res. 216 E. 91st St.  
Bus. Paints, 604 Rockaway Ave.  
Married  
*Proposed by Louis Rosenblatt, Abr. P. Puchkoff*

FELLMAN, B.  
Res. 1130 President St.  
Married

FINE, SAM  
Res. 148 E. 56th St.  
Bus. Sandwich Shop, 60 Fulton St.  
Married

FINKELSTEIN, HAROLD  
Res. 1297 E. 48th St.  
Bus. Smoked Fish, 3801 Ft. Hamilton Pkwy.  
Married  
*Proposed by Edw. Geroff, Sam Schoenfeld*

FINKELSTEIN, SAMUEL  
Res. 76-02—174th St.  
Bus. Blouses, 175 Glenmore Ave.  
Married  
*Proposed by Louis Rosenblatt*

FISHER, DAVID  
Res. 275 Linden Blvd.  
Bus. Trucking, Same  
Married  
*Proposed by Louis Rosenblatt*

GELLER, Miss ANNE  
Res. 752 Murray St., Elizabeth, N. J.  
Bus. Buyer, Elizabeth, N. J.  
*Proposed by Moe Albert*

KATCHER, MAYER  
Res. 287 Sullivan Pl.  
Bus. Candy, 131 W. 14th St.  
Married  
*Proposed by Emanuel Greenberg*

LONDON, HAROLD  
Res. 5318 Snyder Ave.  
Bus. Provisions, 69 Fulton St.  
Married

PITCHENIK, SOLOMON W.  
Res. 45 E. 56th St.  
Bus. Distillery, Elizabeth, N. J.  
Married  
*Proposed by Albert Joley*

POLLACK, BENJAMIN W.  
Res. 1441 Prospect Pl.  
Bus. Government, 90 Church St.  
Single  
*Proposed by Jacob Mines, Morris D. Wender*

POSNER, SOL  
Res. 269 Brooklyn Ave.  
Bus. Dresses, 550—7th Ave.  
Single

RETTINGER, DAVID H.  
Res. 1057 Eastern Pkwy.  
Bus. Raincoats, 37 Union Sq.  
Married  
*Proposed by Cantor Rubin Tucker*

ROSE, LESTER  
Res. 1035 Washington Ave.  
Bus. State Ins. Fund, 625 Madison Ave.  
Single  
*Proposed by Joseph Blumberg*

ROSENBLATT, HERMAN  
Res. 660 Hegeman Ave.  
Bus. Trimmings, 18 E. 16th St.  
Married  
*Proposed by Louis Rosenblatt*

ROSOF, AL  
Res. 299 Hinsdale St.  
Bus. Broadloom, 675 Rockaway Ave.  
Married  
*Proposed by Dr. Irv. L. Rosof, Murray Rosof*

RUTENBERG, MORRIS  
Res. 1555 Carroll St.  
Bus. Dresses, 1400 Broadway  
Married  
*Proposed by Murray J. Danciger*

SIRCUS, PHILIP  
Res. 704 E. 51st St.  
Bus. Buttons, 22 W. 32nd St.  
Married

TEMIN, Miss ARLINE  
Res. 129 E. 52nd St.  
*Proposed by Paul Levine*

WAGNER, MURRAY E.  
Res. 921 Washington Ave.  
Bus. Securities, 120 Broadway  
Married  
*Proposed by Meyer Rogoff*

WEISS, LOUIS  
Res. 474 Brooklyn Ave.  
Bus. Umbrellas, 260—5th Ave.  
Married  
*Proposed by M. Bob Epstein*

ZIMMERMAN, CHARLES  
Res. 285 Albany Ave.  
Bus. Electrical, 344 Bowery  
Married

ZOHN, DR. BENJAMIN  
Res. 1449 Union St.  
Married

The following have applied for reinstatement:

GOLDFARB, HARRY  
Res. 288 Crown St.  
Bus. Resort, Bethlehem, N. H.  
Married  
*Proposed by Joseph Goldberg, Isidor Fine*

PINCUS, LEO  
Res. 480 Montgomery St.  
Bus. Attorney, 26 Court St.  
Married  
*Proposed by Meyer Chizner*

RATNER, JACOB  
Res. 101 Lincoln Rd.  
Bus. Retired  
Widower

## Personal

Mrs. Ira L. Rosenson, daughter of Mr. and Mrs. Moses Ginsberg, was elected President of the First Hebrew Day Nursery and Neighborhood of Brooklyn. She was formally installed as President of the Nursery on March 15th. Dr. Levinth delivered the installation address.

## Center Thanked by Baron Rothschild

THIS letter was received by Dr. Levinthal in appreciation of the gift of the two Sifre Torah presented to the Jews of France by the Brooklyn Jewish Center:

"We are extremely grateful to you as well as to the trustees and the members of your congregation for the very generous gift of two Sifre Torah which you have made. We will send these as soon as possible to the President of the Consistoire of the Jews of France, who will allocate them to the synagogue or syna-

gogues mostly in need.

"May we say that your fine gesture is appreciated not only by us here, who have at heart the rebuilding of Jewry in France, but will also be an encouragement to our brothers in France, who will know that their American co-religionists are helping them to rise again.

"You are surely contributing to that rebirth and we are all deeply thankful to you.

BARON EDOUARD DE ROTHSCHILD"

## Judge Greenberg Again Heads United Jewish Appeal

THE Brooklyn campaign for the United Jewish Appeal will again be conducted under the leadership of Judge Emanuel Greenberg, President of the Center. The Jews of this country will be asked to contribute seventy-five million dollars, as against thirty million dollars last year. Of this sum the Jews of New York are expected to raise twenty million dollars. In 1944, the campaign in our Borough netted approximately a million and a half, an increase of about \$600,000 over the previous year. This year a proportionately larger sum is expected, because of the increased needs and the larger quota.

The campaign will provide funds for the Joint Distribution Committee, the United Palestine Appeal, the National Refugee Service and the Jewish Welfare Board.

It is estimated that a million and a half surviving Jews, exclusive of those living in Soviet Russia, will require help in the form of food, clothing and shelter. With the liberation of additional Jews from the clutches of Hitler's Germany, the problem of saving our surviving fellow-brothers becomes more and more acute. Despite the restrictions placed on immigration into Palestine by the British White Paper, it is expected that thousands of Jews will find a home in that country during the coming year. Money will be needed for rescue and relief for these new immigrants. New agricultural settlements will have to be established, and industry and trade will have to be developed to make the newcomers self-sustaining. A portion of the campaign

income is to be devoted to the needs of the refugees in this country. This year the campaign in New York will raise money for the National Jewish Welfare Board, thus obviating the necessity for a separate drive. The Jewish Welfare Board has been responsible for the religious and recreational activities among the men and women serving in our Armed Forces.

The Brooklyn Jewish Center will open its campaign with a dinner on Thursday evening, April 12th. The Committee is headed by Mr. Isidore Fine, with Messrs. Maurice Bernhardt and David Spiegel as co-chairmen.

### Sisterhood Theatre Party, Wednesday, April 25th

THE Annual Theatre Party, arranged by the Sisterhood of the Center, will be held on Wednesday evening, April 25th, at the Alvin Theatre.

The proceeds of the Theatre Party are to help the Sisterhood in its work.

The following officers in charge of the Theatre Party have been appointed by Mrs. Isador Lowenfeld, President of the Sisterhood: Mrs. Maurice Bernhardt (SL 6-2135), Chairman; Mrs. Saul Abelov (SL 6-5736), Mrs. Isidor Fine (NE 8-9750) and Mrs. Kalman I. Ostow (SL 6-2842), Co-Chairmen; Mrs. Charles Safier (PR 2-0725), Secretary; and Mrs. Hyman Rachmil (NE 8-4864), Treasurer. Tickets may be secured from any one of the above.

### Best Wishes

WE extend our best wishes for a quick and complete recovery to Mr. Joseph Shapiro of 17 Ludlam Place.

## HONOR ROLL

The following is an additional list of Center members, children and grandchildren of Center members, serving with the United States armed forces. The list includes names received up to the time of going to press.

Finkelstein, Milton, S/Sgt.  
Finkelstein, Walter, F/Officer  
Gelber, Gabriel A., 1st Lt.  
Horwitz, Benjamin, Cpl.  
Koplick, Michael R., Lt. J.G.  
Kurshan, Daniel  
Lesser, Al, Pfc.  
Levy, Allan, Pvt.  
Lipp, Melvin D., Pfc.  
Rosen, Harold J., Pvt.  
Quittner, Howard, Lt.  
Quittner, Leonard  
Yeskel, Gilbert D., S 2/c



The following is a list of promotions in rank:

Gluckson, Albert, Sgt.  
Hurwitz, Irving, Major  
Jaffe, Albert S., Lt. J.G.  
Kramer, Nathaniel, T/Sgt.  
Levinthal, Lazar E., Sgt.  
Levy, Theodore, Pfc.  
Sorscher, Solomon, W.O.  
Stoloff, Bernard J., Sgt.  
Wender, Jerry, O.C.



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Sunday, April 1st

From 2:30 to 6 P.M.

Refreshments will be served

## THE APOSTATE ZOLLI

[Continued from page 7]

as Jews. They not only harbored no hostility to their ancestral faith, but with very rare exceptions, as, for instance, Jacob Brafman, continued their attachment to their brethren and protected them in every way possible. Indeed, so deep and earnest was their devotion to their former faith and people that, like the Marranos of Spain, one would hardly call them apostates. An interesting example of such half-hearted conversion to the Greek Catholic Church was the case of Professor Daniel Chwolson (1819-1910). Born in Vilna, and an outstanding talmudic scholar already in his youth, he later devoted himself to the study of oriental languages, in which he attained great distinction. Embracing Christianity, he was appointed professor at the St. Petersburg—now Leningrad—University, but never for a moment did he cease loving and caring for his people. Indeed, all his life was devoted to them. When the Jews were attacked he defended them; when the Talmud was maligned, he hurled back the charges; when the ritual blood accusations was made, he wrote learned books to refute them; when repressive measures were planned against his people, he did much to mitigate their severity. His home was a meeting-place for Jewish thinkers and scholars, and among his correspondents were rabbis of the fame and standing of Yitzhok Elhanan, of Kovno. Immersed in Jewish studies all his life, loving and loyal to his brethren to the very end, Professor Chwolson remained a sincere

son of his people, although, unfortunately, in Christian guise.

And so the story ends, a story such as only a Jew with the peculiar twist of his life and fate could tell. For the rabbi of Rome to become converted is not more exciting than the conversions of the other tragic figures strutting through the Jewish ghetto. Posterity will be the judge of his deed. We can permit ourselves neither to condemn nor to deprecate it.

## FESTIVAL OF LIBERATION

[Continued from page 4]

their faith in the ultimate emancipation from oppression and injustice.

The association of Passover with the spring festival is very appropriate. Spring, the time of liberation for nature, harmonizes very well with this celebration. Both the historical and seasonal significance of Passover symbolizes national freedom and its awakening to new life.

Today the memory of the exodus burns strongly in our minds. The commemoration of the day of deliverance has instilled in us a desire for self-dedication to the principle of freedom as the essential prerequisite of national growth. Today, as heretofore, we again turn to our historic Haggadah for inspiration and assurance that the Jews throughout the war-stricken world will be delivered from the Pharaohs of today and be enabled to live as a free people in a free, democratic world.

—LEO SHPALL

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## GREAT FESTIVAL—THE STORY OF PASSOVER

[Continued from page 14]

An observant Jew comes home from the synagogue on the first Eve of Passover. Most likely he has been away from his regular work since noon. He is physically and spiritually clean. He finds everything ready for him. His wine is in a decanter, ready to be poured into glasses for Kiddush. The four cups are symbolic of the four expressions of redemption. (The Mishna Pesachim ordains that each Jew must have his four cups of wine even if he is dependent on charity. The Rashbam—R. Samuel b. Meir, grandson of Rashi—in his commentary to Pesachim adds that a man must have four cups even if he borrows money or sells his clothes and is reduced to the status of a mendicant). The matzoth are on the table, also the six species of the *ke'ara* on a plate. They are the shank bone of the shoulder of lamb on the top, on the right-hand side, and the egg on the left-hand side, opposite the bone. The bone represents the Paschal lamb, the egg is explained by

some as representing the other sacrifices eaten before the Paschal lamb. The *maror*, or bitter herb, is on the right hand center, and the *charoseth*, or mixture of apple and spices, supposedly representing the mortar and bricks which the Israelites were preparing in Egypt, opposite the bitter herb. The *karpas*, a pungent vegetable like the celery or parsley, is at the right-hand side, and opposite to it some vinegar or salt water. The *karpas* was originally our hors d'oeuvre, and was served by the Ancient Greeks and Romans. Every male of the family must sit in a reclining position as a sign of freedom and independence. This custom was probably imported from the Persians.

The *aphikomen*, the piece of matzoh put aside at the beginning of the service, is eaten last. The word *aphikomen* means dessert in Greek. It was eaten to recall to mind the Paschal, which was eaten last.

It has been stated that the Seder is not

a religious performance. This is altogether wrong. Our forefathers clad themselves in a *kittel*, indicating how religious they considered the entire service to be. The ceremony generally lasts beyond midnight, and is generally followed by the chanting of *Sbir Hashirim*, the "Song of Songs."

On the second Eve of Passover we begin to count the *Omer*. In Temple days, there was quite a ceremony connected with this event.

Throughout the various passages of the Scriptures, Passover is connected with Spring, with new life. Therefore, the "Song of Songs," the greatest lyric of life and love, has been chosen to be read in public during the Sabbath of the Passover Week. It is an excellent conclusion to any story about Passover—

For, lo, the winter is past,  
The rain is over and gone.  
The flowers appear on the earth,  
The time of singing has come  
And the voice of the dove is heard  
in our land.

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CHARLES ROSENTHAL, Director

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# *The Brooklyn Jewish Center Review*

*April, 1945*

## FRANKLIN D. ROOSEVELT'S PRACTICAL IDEALISM — QUOTATIONS

FROM THE LATE PRESIDENT ROOSEVELT AFFECTING  
JEWS AND ZIONISM

Compiled by SOPHIE UDIN GINGULD

## THE ASSASSINATION THAT HERALDED THE NAZI PLAGUE

By ALFRED WERNER

## HENRIETTA SZOLD—THE WRITER AND EDITOR

By MORTIMER J. COHEN

## SLUM CLEARANCE — A SHORT STORY

By JOAN KINNER

## THE GREAT IN HEART

By L. SHANBERG

## NEWS OF THE MONTH

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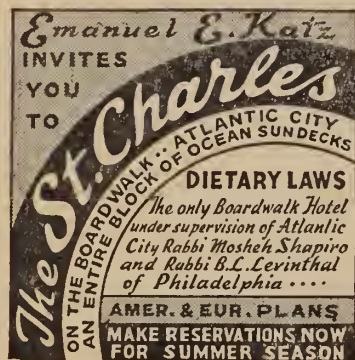
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CHARLES ROSENTHAL, Director



# BROOKLYN JEWISH CENTER REVIEW

Vol. XXVI

APRIL, 1945 — IYAR, 5705

No. 31

## OUR CAPTAIN LIVES ON

THERE is still an ultimate inadequacy of mere words to express the feeling of the American people on the death of President Roosevelt. The tributes which were paid to him in the first shock of his passing, however, have one common denominator which set them above the usual formal pronouncements concerning the death of a great public figure. Every word spoken, from whatever source, had the imprint of deep sincerity and sense of personal loss, which is almost, if not quite, unique in the history of our day.

\* \* \*

There comes to mind at once a parallel. Abraham Lincoln died on April 15th, 1865, eighty years almost to the day before the death of his pre-eminent successor. Then, as now, the country was turning its thoughts from the task of war to thoughts of peace. Both of these men had guided the country through a great struggle and to both their fellow-countrymen looked for the inspiration, not only to bind up national wounds, but to create a secure future and an understanding among men of good will. In both cases, the confidence reposed in these men had the verity of instinct because the lives of both had created a sure trust in each. There is the hallmark of Americanism in the fact that these two men, coming from such dissimilar backgrounds, nevertheless could express so completely the character of the country in which they lived and which they helped to mold. Lincoln, from the backwoods of Illinois and a poverty almost abysmal; Roosevelt, from Groton, Harvard and the ancestral acres of Crumb Elbow: in their youth both so different but, in their maturity, both so identical. Lincoln had the vision of

the emancipator in a legal and constitutional sense. Roosevelt, in an era when such reforms were no longer necessary, personified the same instinct and the same purpose in economic and social fields, where the need was as great.

\* \* \*

In 1865 there were men and influences in this country who opposed Lincoln with a bitterness until then unequalled. In 1945 there are men living in this country to whom, until at least the moment of his death, the name of Roosevelt was anathema, and by whom his purposes were hated with an intensity not equalled since the days of his eminent predecessor. Nevertheless, it is true and, we are certain, will continue to be true, that the great movements which they initiated and to which they gave expression as the very essence and conscience of America cannot be frustrated but, on the contrary, will continue in ever greater measure to function for the well-being of our country and the world.

\* \* \*

No greater test of the strength and fiber of the American people could have been fashioned than in the death of Franklin Delano Roosevelt. The clarity of his purpose in international affairs, the definiteness of his plans in the fashioning of a new world, the prestige of his presence at international deliberations: these are all now, in the physical sense, lost to us and to those who would have been the beneficiaries of his continued living. Just as it will take generations fully to assay the complete value of his life, so it will take years to understand exactly the real measure of loss inherent in his death. But the American people are a strong people with a history of survival in the face of many great emer-

gencies. It must be the prayer of every citizen that, in the providence of God, there will come to us an adequate leadership, strengthened, on our part, by a sense of dedication to the purposes of peace for which Franklin Delano Roosevelt stood. Generations not yet born will be affected by the measure in which America adjusts itself to this great loss and dedicates itself to the fulfillment of Roosevelt's ideals. May we not fail in this test and in this task.

— WILLIAM I. SIEGEL

## An Inspired Beginning

THOSE who attended the annual Center Dinner for the United Jewish Appeal on April 12th were greatly surprised and moved by the spontaneous outpouring of contributions. It required little of the usual emotional appeals to make the gathering conscious of their duty. Spurred on by the continually mounting requirements to ease the lot of the ever increasing number of Jews liberated from the yoke of Nazism, and, perhaps, also by shattering news of the passing of the great champion of the down-trodden, President Franklin D. Roosevelt, which had just been announced, the men assembled gave not only liberally but even more generously than they had expected. The substantial sum of \$200,000.00 was announced as the contributions received up to that evening. Compare this initial sum with last year's campaign total of \$175,000.00.

The sum subscribed at the dinner was by 300 members of the Center. But what about the hundreds of others who have not yet come forward? In this hour of acute need everyone must be counted. Whether one can give much or little, his name should not be missing from those who come forward to share in this life-saving work.

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Max Herzfeld and Hyman Aaron, Vice-Presidents  
Israel H. Levinthal, D.D., D.H.L., Rabbi

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# "JUST BETWEEN OURSELVES"

"ביננו לבין עצמנו"

## An Intimate Chat Between Rabbi and Reader

### A COLLECTION IN THE JUNGLE FOX-HOLES

I HAVE before me a copy of a letter received by one of our Center boys, Captain Lawrence Stark, stationed for several years in the far-away South Pacific. It is a letter of thanks sent to him and to his Jewish buddies in that distant area of service from the heads of the United Jewish Appeal. These lads, enjoying no comforts themselves, thought of their stricken brothers in all the lands of Europe; they felt that they, too, must have a share in the work of rescue and relief of their suffering co-religionists, and so they took up a collection among themselves. Within a few days they were able to turn over to their chaplain the sum of \$1,541, with the request that he forward this money to the headquarters of the United Jewish Appeal in New York.

I can appreciate the feeling of happiness and gratification of Chaplain Chomsky, in charge of that post, to see soldiers displaying such a spirit of self-sacrifice and loyalty to the Jewish people. What grand hope there is for Israel when such young men, despite suffering untold hardships themselves, do not forget their brethren in the hour of their great need.

When I read this letter of praise and appreciation, I thought—by way of contrast—of the many men and women not in the service of the armed forces, living in their homes among their dear ones, enjoying comforts and even luxuries, but who seem to be deaf to all cries that come to them from their sorrowing and suffering brethren in the depths of European misery. What efforts must be made to get from them some response to this call for help!

\* \* \*

The sum announced by the United Jewish Appeal for the quota to be raised this year seems to be large. And yet, how pitifully small it is when one thinks of the immensity of the needs. How woefully inadequate this sum is when we know that the moneys are to cover

the combined budgets of the United Palestine Appeal, the Joint Distribution Committee, the National Refugee Service and also the Jewish Welfare Board. How much more could be raised, and how easily, if every Jew in America responded to the call of his stricken brethren

in the same manner as these soldiers in the South Pacific.

Let each of us, as we read of this fine action of our heroic boys in the midst of their struggles with our country's enemies, try to rise to their heights of selfless devotion. Let us endeavor to match their loyalty to our people in this, the greatest crisis in our people's history.

*Israel H. Perutthal*

### GEN. ROSE—"HE SUPERBLY DIRECTED HIS COMMAND"

**B**RIGADIER General Maurice Rose, 50, who never directed his tank groups from the rear, but always led them personally into battle, died in action this month on the German front. Thus ended a career of military exploits which extended over two World Wars. Born in Middletown, Conn., in 1895, the general never forgot the early teachings of his father. The Reverend Samuel Rose, who will soon be 90, taught his son always "to demonstrate the love of liberty."

Rose spent his youth in Denver, where his family settled when he was three. He attended East High School there and went on to Colorado University. He also went to the Hebrew School at the Beth Hamedrosh Hagadal Synagogue, and his father, a Hebrew teacher, hoped that his career would be religious. The Hebrew scholar, however, left college to join the First Colorado Cavalry on the Mexican border. He was commissioned a second lieutenant at 21 at Camp Funston, Kansas. During World War I, he went overseas with the 89th division and fought with them in Argonne and major campaigns in France.

Peacetime found Rose still in pursuit of an army career. He served in Panama and at army posts in various parts of the country. When the United States entered World War II, he was brigade executive officer of the First Armored Division.

Sailing to the Mediterranean theater with the First Armored in 1942, he led the Second Armored Division into action

in North Africa and saw it through the North African and Sicilian campaigns. It was General Rose who, at Bizerte, handed General Borowietz, idol of the Prussian military, the Allied unconditional surrender terms. And it was Rose who carried the unconditional surrender terms that day to Nazi General Fritz Krause.

Known to his men as an aggressive, devil-may-care, action-loving fighting man, Rose stayed with the Second Division and went before his tanks during the Normandy invasion, riding ahead of them as they thundered across France and battled their way all summer toward the German border.

Only a week before his death General Rose led eleven members of his staff in a hand-to-hand pistol fight against thirty Germans. He was leading his division on an advance into Germany when he died. He had successfully generalled them through the Ruhr, where they spearheaded the closing of the trap on 110,000 Germans. His tanks were on the road to Berlin when an enemy shot cut short his life.

He is survived by his wife and their son, Roderick, in Denver.

He held awards for valor in both World Wars, and received the Distinguished Service Medal for "a duty of great responsibility" as Commanding General of the Third Armored Division in Europe. The War Department citation reads: "Major General Rose superbly directed his command to many decisive

[Continued on page 21]



# FRANKLIN D. ROOSEVELT'S PRACTICAL IDEALISM

## QUOTATIONS FROM THE LATE PRESIDENT AFFECTING JEWS AND ZIONISM

Compiled by Sophie Udin Ginguld

### I.

#### JUSTICE TO ALL PEOPLE

*Prayer by the President of the United States released to the press, June 6, 1944*

MY FELLOW AMERICANS:

In this poignant hour, I ask you to join me in prayer:

Almighty God: Our sons, pride of our Nation, this day have set upon a mighty endeavor, a struggle to preserve our Republic, our religion and our civilization, and to set free a suffering humanity.

They are men lately drawn from the ways of peace. They fight not for the lust of conquest. They fight to end conquest. They fight to liberate. They fight to let justice arise, and tolerance and goodwill among all Thy people.

And, O Lord, give us faith. Give us faith in Thee; faith in our sons; faith in each other; faith in our united crusade.

*Statement of January 6, 1941 before Congress*

WE look forward to a world founded upon four essential human freedoms:

Freedom of speech and expression—everywhere in the world.

Freedom of every person to worship God in his own way.

Freedom from want—economic understandings securing every nation a healthy peacetime life for its inhabitants.

Freedom from fear—worldwide reduction of armaments so thorough that no nation would be able to commit an act of aggression against any neighbor.

This is no vision or distant millenium. It is a definite basis for a kind of world attainable in our time and generation.

*Letter to Pope Pius XII, December 23, 1939*

IN their hearts men decline to accept for long the law of destruction forced upon them by wielders of brute force. Always they seek, sometimes in silence, to find again the faith without which the welfare of nations and the peace of the world cannot be rebuilt.

I believe that while statesmen are considering a new order of things, the new order may well be at hand. I believe that it is even now being built, silently but inevitably in the hearts of masses whose voices are not heard, but whose common faith will write the final history of our time. They know that unless there is belief in some guiding principle and some trust in a divine plan, nations are without light and peoples perish.

Because the people of this nation have come to a realization that time and distance no longer exist in the older sense, they understand that that which harms one segment of humanity harms all the rest.

### 2.

#### JUSTICE TO JEWS

*Message to Congress, June 12, 1944*

CONGRESS has repeatedly manifested its deep concern with the pitiful plight of the persecuted minorities of Europe whose lives are each day being offered in sacrifice on the altar of Nazi tyranny.

This Nation is appalled by the systematic persecution of helpless minority groups by the Nazis. To us unprovoked murder of innocent people simply because of race, religion or political creed is the blackest of all possible crimes.

As the hour of final defeat of the Hitlerite forces draws closer, the fury of their insane desire to wipe out the Jewish race in Europe continues undiminished.

This Government has not only made clear its abhorrence of this inhuman and barbarous activity of the Nazis, but in cooperation with other governments has endeavored to alleviate the condition of the persecuted peoples. Accordingly, I establish the War Refugee Board. . . . This Board was charged with the responsibility of taking all action consistent with the successful prosecution of the war to rescue the victims of enemy oppression in imminent danger of death and to afford such victims all other possible relief and assistance. It was en-

trusted with the solemn duty of translating this Government's humanitarian policy into prompt action, thus manifesting once again in a concrete way that our kind of world and not Hitler's will prevail.

*Message to the Centenary Dinner of Congregation Emanu-El, April 6, 1945*

THE majority of Americans find religious unity in a common biblical heritage—the heritage of the Old Testament. Whether our allegiance is to the tenets of Christian revelation or to the ancient teaching of Israel, we all held to the inspiration of the Old Testament and accept the Ten Commandments as the fundamental law of God. It is well for us, therefore, in the face of global war and world upheaval, to emphasize the many essential things in which we, as a nation, can find unity as we seek solution of the momentous problems before us.

*Statement released to the Press on October 15, 1943*

I HAVE BEEN informed that the Argentine Government has suspended the publication of the Jewish newspapers, some of which have been in existence for many years. While this matter is, of course, one which concerns primarily the Argentine Government and people, I cannot forbear to give expression to my feeling of apprehension at the taking in this hemisphere of action obviously anti-Semitic in nature and of a character so closely identified with the most repugnant features of Nazi doctrine. I believe that this feeling is shared by the people of the United States and by the people of the other American republics. In this connection, I recall that one of the resolutions adopted at the Eighth International Conference of American States at Lima in 1938 set forth that "any persecution on account of racial or religious motives which makes it impossible for a group of human beings to live decently, is contrary to the political and juridical systems of America."

Statement released by White House,  
March 24, 1944

THE United Nations are fighting to make a world in which tyranny and aggression cannot exist; a world based upon freedom, equality, and justice; a world in which all persons regardless of race, color or creed may live in peace, honor and dignity.

In one of the blackest crimes of all history—begun by the Nazis in the day of peace and multiplied by them a hundred times in time of war—the wholesale systematic murder of the Jews of Europe goes on unabated every hour. As a result of the events of the last few days, hundreds of thousands of Jews who while living under persecution have at least found a haven from death in Hungary and the Balkans, are now threatened with annihilation as Hitler's forces descend more heavily upon these lands. That these innocent people, who have already survived a decade of Hitler's fury, should perish on the very eve of triumph over the barbarism which their persecution symbolizes, would be a major tragedy.

It is therefore fitting that we should again proclaim our determination that none who participate in these acts of savagery should go unpunished. The United Nations have made it clear that they will pursue the guilty and deliver them up in order that justice be done. That warning applies not only to the leaders but also to their functionaries and subordinates in Germany and in the satellite countries. All who knowingly take part in the deportation of Jews to their death in Poland or Norwegians and French to their death in Germany, are equally guilty with the executioner. All who share the guilt shall share the punishment.

We call upon the free peoples of Europe and Asia temporarily to open their frontiers to all victims of oppression. We shall find havens of refuge for them. . . .

In the name of justice and humanity let all freedom-loving people rally to this righteous undertaking.

3.

## JUSTICE TO ZIONISM

*Letter to Grover A. Whalen, Honorary  
Chairman of "The Night of Stars,"*

## Prayer Recited by Rabbi Israel H. Levinthal at a Special Memorial Service for Franklin Delano Roosevelt in the Center Synagogue on Saturday Morning, April 14, 1945

Heavenly Father, Lord of the Universe,

Our Sabbath peace and joy are marred by the overwhelming tragedy which befell our beloved country. Like a thunderbolt from a clear blue sky came the terrifying news that Franklin Delano Roosevelt has been summoned to his eternal rest. Verily, we are all orphaned today. We have lost friend, counselor, guide. We leaned upon him so heavily. He was not only the heart of America, but also the heart of all humanity. We, of the House of Israel, have lost a brother in spirit, who felt our sorrow, who shared our woe, who understood our need.

We pray, O God, for Thy consolation. We pray Thee, comfort his bereaved family. Comfort the citizens of our beloved America in their loss of a great and true leader, who was their inspiration for the life of genuine Americanism.

We thank Thee, O God, for the service he has rendered, for the devotion and selfless loyalty which he gave to every endeavor to promote the welfare of our country and the happiness of all mankind.

We thank Thee for his leadership as Commander-in-Chief of our armed forces, in leading the democratic peoples toward victory in their war against the barbaric forces which threatened to sweep the world. We thank Thee for his vision of world peace, for which he strove and for which he gave his life.

We pray Thee, in this hour, to bless the new President of the United States, Harry S. Truman. May he be accorded the whole-hearted support and cooperation of all our citizens. Grant him, O Lord, the strength and the wisdom to lead our country in the spirit of his matchless predecessor.

We pray Thee that all the citizens of our glorious America may ever remain loyal and faithful to the memory of our departed chieftain by clinging to his ideals, by cherishing his visions, by carrying on his service in behalf of our country and in behalf of all mankind.

We pray Thee, God, bless America in this its great sorrow and need.

In submission to Thine inscrutable will, all of us assembled in this House of God, now join in reciting the hallowed words of the Kaddish, in the cherished memory of our unforgettable and beloved Franklin Delano Roosevelt.

*United Palestine Appeal, July 16, 1936*

MY DEAR MR. WHALEN:

We need from time to time to review our faith in those eternal verities which are and which must forever remain the bases of human betterment. First among these is the common aspiration of mankind to seek communion with the Great Ruler of Human Destiny and next is the love of homeland, which is a natural aspiration of our devotion to family life.

The interest which I have had and have frequently manifested in the rebuilding of the ancient Jewish homeland is, I am persuaded, an interest which is shared by all who recognize that every people has the inalienable right to life, liberty and the pursuit of happiness. It is a source of renewed hope and courage that by international accord and by moral support of the people of the world, men and women of Jewish faith have a right to resettle the land where their



faith was born and from which much of modern civilization has emanated.

*Letter to Dr. Stephen S. Wise, on occasion of the National Conference for Palestine, February 1, 1936*

EVERY American knows of the love of Jews for the land associated with the great beginnings of their history and every Jew must rejoice that this undying loyalty has been crowned by the establishment of a Jewish National Home resting upon the sure foundations of justice and well-being for all the residents thereof.

The American people which has, by the action of Presidents and a joint resolution of Congress, attested its sympathy with the great purpose of a national Jewish home in Palestine, will, I am persuaded, be ready to cooperate generously with the United Palestine Appeal which aims to provide a home for homeless Jews. I confidently hope that the co-operation of the American people will contribute to the further progress of the Holy Land, which, I am sure, will continue to give light and leading to all the world.

*Letter to Judge Lonis E. Levinthal, November, 1942*

I HAVE received your and Mrs. Pool's letter of September ninth, regarding the forthcoming joint convention of the Zionist organization of America and Hadassah.

At this time, when our country is at war, it is fitting to note the substantial contribution which Palestine is making to the war effort of the United Nations. That contribution is due in great part to the work of your organization in the past and the present.

I am sure that your deliberations will have primarily in view the great struggle in which we are engaged, and I know that you will share fully in the hard work and sacrifice required for the total defeat of our enemies.

*Statement issued by Dr. Stephen S. Wise and Dr. Abba Hillel Silver, co-chairmen of the American Zionist Emergency Council, after being received by President Roosevelt in Washington, on March 9, 1944*

"THE President has authorized us to say that the American Government has

never given its approval to the White Paper of 1939. The President is happy that the doors of Palestine are today open to Jewish refugees, and stated that when future decisions are to be reached, full justice will be done to those who seek a Jewish National Home for which our government and the American people have always had the deepest sympathy—and today more than ever in view of the tragic plight of hundreds of thousands of homeless Jewish refugees."

*Message from President Roosevelt brought to the 47th Zionist Annual Convention in Atlantic City by Senator Robert Wagner*

DEAR BOB:

Knowing that you are to attend the 47th Annual Convention of the Zionist Organization of America, I ask you to convey to the delegates assembled my

most cordial greetings. Please express my satisfaction that in accord with traditional American policy, and in keeping with the spirit of the Four Freedoms, the Democratic Party at its July convention this year included the following plank in its platform:

"We favor the opening of Palestine to unrestricted Jewish immigration and colonization, and such a policy as to result in the establishment there of a free and democratic Jewish Commonwealth."

Efforts will be made to find appropriate ways and means of effectuating this policy as soon as practicable. I know how long and ardently the Jewish people have worked and prayed for the establishment of Palestine as a free and democratic Jewish commonwealth. I am convinced that the American people give their support to this aim: and if reelected I shall help to bring about its realization.

## THE GREAT IN HEART

By L. SHANBERG

IN these busy and troubled times I rarely pass the little house where she lived for so many years. As the family fortunes improved we moved from the shabby little suburb, where the old houses seem to lean on one another for support and where the wind sends the creakings of old age through dry and unpainted timbers. But once a year I take the bus and stop there for a little while, seeming to see her sitting there by the gate, her red and work-worn hands clasped placidly on her over-large stomach.

She was a huge woman; not appetite but glandular disturbance after an almost fatal illness had made her that size. Her face was flushed and her scanty hair pinned in a thin knot on top of her head, yet such sweetness shone from her mild blue eyes, that to me—as to every child in the neighborhood—she was beautiful.

It was heart-warming to stand in the circle of her arms pressed lovingly against her bosom and smell the clean freshness of her cotton dress. She had three children of her own but she was "aunty" to everyone else. After school most of the little ones could be found romping on

her lawn or crowding the kitchen for a cookie and a pleasant word. She will live eternally not only for us, but also for the unfortunate boys of the Hebrew Orphan Asylum, whom she sheltered and loved.

How often did I run across the street for a moment, to find her tiny parlor crowded with young men, "her boys," who, grown-up and successful now, came to pay their tribute to Aunt Minna. Her charges were the handicapped ones that no one else wanted—the lame, the hare-lipped, the dull-witted. She helped each to flourish and perhaps grow whole with a mother's love.

In this sad world we hear of many who are brilliant and successful; but not enough who are kind. I remember her best for the gentle understanding she always showed.

She was the eldest of five children in the home of a poor peddler in Darmstadt. The family were so wretchedly poor that often they did not taste meat for weeks. When her two brilliant brothers were offered university scholarships she went to work as a servant to support the family. Then she married

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# LETTERS OF SERVICEMEN TO KIN IN THE CENTER

From Capt. Robert J. Bank

DEAR RABBI LEVINTHAL:

Since leaving London many months ago, military duties precluded any contacts with the religious life of the Jewish community in Paris. However, I was fortunate enough to attend services Erev Pesach at the magnificent Rothschild Synagogue, and to attend a Seder at a French home. Knowing that you, as well as the Center brotherhood, have a deep interest in the religious life of our co-religionists, as well as an insatiable curiosity as to how the Center boys in khaki spent the holiday, I am sending this along for what it is worth.

The Rothschild Synagogue on Rue de la Victoire is a splendid edifice of which Jews the world over may well be proud. The tremendous altar with its beautiful silver candelabra is most impressive. The pew of the chief rabbi of Paris is far up toward the altar, and protrudes from the wall. It is completely isolated from the rest of the worshippers. High above the Holy Ark are beautiful stained-glass windows, some of which were shattered by a Jerry bomb. Here and there one may see visible evidences of Nazi vandalism in the defacement of the walls but, on the whole, the synagogue is in comparatively good shape.

The service, with but slight modifications, followed the typical evening service at the Center. The sole major departure was the use of organ and choir. Every prayer was chanted in Hebrew.

The garb of the officials was intensely interesting. The cantor's long black vestment, adorned with a patch of white lace at the neck, was, of course, covered with a prayer shawl. There were three attendants; one "shamus" and two assistants. Each wore evening dress, and suspended about each one's neck was a long silver chain reaching down to the waist line. What it symbolized I do not know. Each, too, wore a cocked blue hat with red piping.

The grand rabbi of France, Monsieur Schwarz, a very distinguished-looking gentleman, occupied the pew of honor. In his long black robe and circular black

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*The following is an extract from a letter written by the nephew of Center member Herbert Turner to his parents on November 21. On January 9 he was killed in an action in the Philippines in which he took a heroic part.*

*Lieut. Diamond was only 22, but the wisdom of his words are far beyond that age, and the experience the boy could have had. It would almost seem as though he sensed his coming end and spoke with that spiritual knowledge which those who are about to pass from this world so often possess.*

*These lines should be a motto for all of us, and a deep comfort to those who are bereaved. There is truth, and the most compassionate reality, in what Sidney Diamond wrote.—Ed.*

You should go ahead with your plans. The activity will prove a source of interest and diversion. You should think of your future. The march of life cannot be stopped completely. It cannot hinge on the existence or presence of any individual. You are helping no one by allowing yourselves to be stalled in a doldrum because of the war.

It displeases me greatly to realize that you are coasting along—not caring for yourselves. People are not constituted to be dependent entirely upon other persons. Selflessness and deep affection are not demonstrated by maudlin moaning, groaning and tears. Love is demonstrated by determination to be better—to strive for improvement. Love is demonstrated more sharply by those who carry on—even after those they hold affection for are gone—because they know that that would be the wish of the one who has gone.

Take care of yourselves.

Love,

Sid

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hat, a "shtraimel without fur," he was indeed a commanding figure. Sitting on the opposite side of the altar were the chief rabbis of Paris and Lyons. At the conclusion of the service, Rabbi Schwarz delivered a passionate plea for mainte-

nance of renewed hope and faith in view of the Modern Emancipation. Attending the service was indeed a rich experience.

Major Nadisch, the chief Jewish chaplain in the ETO, conducted a Seder for approximately 600 officers and enlisted men. Matzoh and wine—not enough for "Arba Kosos"—were provided by the Jewish Welfare Board; and the Quartermaster General cooperated beautifully in furnishing steak instead of the usual Spam. Lt. General Lee, the commanding officer of Com. Z, was the guest speaker. His presence, I felt, was a marked tribute to the fine work of our chaplain. High-spirited enthusiasm characterized the lusty singing of the Seder songs which were followed by our national anthem and the Hatikvah.

For the second Seder, I was more fortunate in being invited to a French civilian's home. The folks were Alsations and, though good solid Jews, they knew little Hebrew. After much insistence, they prevailed upon me to officiate, and I am proud to relate that my early training in Hebrew enabled me to do so. I am sure, Rabbi, you would have been convulsed with laughter at my feeble efforts to interpret in French significant passages from the Hagadah to the fifteen-year-old son of my hosts. The supper, including some good old-fashioned soup with "knedlach," was very "homey."

It is quite apparent that there is scarcely a Jewish family in France whose soul has not been scarred by the Nazi beasts. Each one, it seems, can tell a ghastly tale of the bestial brutality that the Nazis visited on their kinsmen. Many families have not heard from deportees for years. Is it a wonder they are wracked by horrifying anxiety? Yet, if my hosts were typical, I am glad to say that they have not lost faith in God. If anything, I rather sensed a renewed hope and courage.

May that renewed faith and courage be rewarded by the Almighty with an early emancipation and liberation of our fellow-men from bondage and tyranny

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**W**HEN the victorious Red Army will have occupied Berlin, some Russian senior officer, strolling through the *Koenigsallee*, may recall that there, thirteen years back, Nazi bullets killed modern Germany's most progressive and most honest statesman. The Russians have every reason to remember Walter Rathenau most gratefully. It was on April 10, 1922, when the delegates of thirty-four nations, including Germany and Soviet Russia, convened at Genoa to discuss the means of financially assisting the new-born governments of Europe. Soviet Russia got neither loans nor credits since she refused to honor the Czar's debts—after all, the Allies refused to pay indemnities for the devastations caused by the Allied "intervention" during the Russian revolution.

Thereupon two delegates, the German, Walter Rathenau, and the Russian, George Chicherin, secretly left the Conference and retired to the little port of Rapallo, where, without preceding announcement, they signed a treaty by which the two countries recognized one another's government, cancelled each other's national pre-war debts and reopened trade relations. That treaty, signed on April 16, aiming at establishing a real state of peace between the two great nations, was, of course, both a far-sighted step and a moral victory for the Weimar Republic, which thus had gained a powerful ally. But when the German Foreign Minister returned to Berlin, he was not thanked but furiously attacked by the nationalist press. Originally they had fumed because that man Rathenau had urged the Germans to pay off her reparations—the chauvinists preferred to use German resources for rearmament rather than for the fulfillment of a contract—and now he even attempted to "bolshelize" Germany, as they put it. That was the last straw! (By a strange irony of fate the Nazis, after having assumed power, considered it advisable to renew the treaty of Rapallo in 1933, and in August, 1939, Von Ribbentrop, holding the post that had been held by Rathenau seventeen years earlier, did not mind reaching an agreement with Soviet Commissar Molotoff.)

In the Reichstag, Nationalist members like Karl Helfferich, through inflammatory speeches, kindled among the right-

est circles a hatred of Rathenau, the "arch-traitor," the "Bolshevik," the "dictator," and in the streets the Foreign Minister could hear the ribald marching songs of semi-militarist organizations, the predecessors of Hitler's storm-troopers, tolerated by the police:

"Shoot down Walter Rathenau,  
Der Verdammter Jewish sow."

A plot against Rathenau's life was hatched by six nationalist hot-spurs between 16 and 25. One of them, Kern, an ex-naval officer and member of the *Konsul*, a terrorist society, told Techow, the Berlin agent of the organization, that Rathenau was a supporter of Bolshevism, that he had married his sister to Karl Radek (Rathenau's only sister was actually the wife of a Berlin banker), that he wanted to bring Germany under the influence of the Jews and the Entente, and more of the same nonsense, as was to be discovered during the trial of the culprits. On June 24, 1922, when Rathenau left his villa in the suburb of Gruenwald, southwest of Berlin, for the Foreign Office, his car was followed by another one. In the *Koenigsallee* the assassins fired pistol shots at him, and even threw hand grenades into his car. He died on the spot. It is known that Rathenau, disgusted with the opposition, had intended to tender his resignation that very day.

From the United States to Soviet Russia the deed aroused deep indignation among statesmen and politicians, one of whom, Lloyd George, praised the deceased as one of the ablest ministers Germany ever possessed. Reichspresident Ebert did not exaggerate when he stated in his funeral oration, "the atrocious crime struck not only at Rathenau the man, but at the whole German people." The state funeral which was granted him was, perhaps, the only such ever accorded a Jew. The body was borne through the assembled Reichstag to the measures of the funeral march from Wagner's "Goetterdaemmerung," with 80-year-old Frau Rathenau, the mother of the deceased,

sitting in the former Imperial Lodge. Behind her was Professor Einstein. But there was no doubt in the minds of the genuine republicans that the murder—the 368th political assassination since the armistice—had deprived the Weimar Republic of one of its most valiant fighters for progress and international peace.

The death of Rathenau was not only a German tragedy. It was a bad omen for German Jewry, and it signified the hopelessness and futility of German-Jewish assimilation. Old mother Rathenau definitely misjudged the mentality of the assassins when, in her moving letter of condolence to Frau Techow—the mother of one of the two murderers who committed suicide in an old castle when they found themselves surrounded by police—she declared that "had he [young Techow] known my son, the noblest man earth bore, he would rather have turned the weapon on himself than on him." With the exception of one who later joined the French Foreign Legion and became an anti-Nazi, the assassins, and the high-ranking politicians who backed them, were made of the same stuff as the torturers of Dachau, the butchers of Maidanek: they were ruthless fanatical Fascists who would kill anyone, whether it be Chancellor Schuschnigg, General von Schleicher, or Professor Theodor Lessing, if it served their sinister purposes and hastened the creation of a German world empire.

Walter Rathenau was probably one of the most brilliant men modern Jewry produced. He was born in Berlin in 1867, the son of a leading industrialist, founder of the powerful Allgemeine Elektrizitaetsgesellschaft, who had introduced Edison's incandescent lamps to the whole of Germany. The younger Rathenau held a leading position in the direction of eighty-six German and twenty-one foreign enterprises: he was so wealthy that neither he nor his advisers knew the exact size of his fortune. But these

## THE ASSASSINATION THAT HERALDED THE NAZI PLAGUE

By ALFRED WERNER

advantages of birth meant little to one who did not care for luxury and would have attained a high rank in letters and society by the power of his tremendous intellect even if he had been born the son of a proletarian.

He had studied at several universities, and was equally successful as an industrial organizer, a technological inventor and a man of letters. One of his numerous books, the long and difficult philosophical treatise, "Von kommenden Dingen," sold more than 70,000 copies in Germany in one year and was translated into twenty foreign languages. Rathenau was an excellent orator, the leading figure, even before he had been appointed minister, at all international conferences where he represented Germany, speaking English like an Oxford graduate, French like a Parisian, Spanish like a Castilian. He had an imposing presence, tall and slender, almost like an Arabian prince in physique.

Let me quote from one of his most ardent panegyrists, the late Stefan Zweig: "Although every minute of his day was always allocated he was ready to turn from one subject to another without the least effort, for his mind was always on the alert, an instrument of such precision and rapidity as I have never seen in anyone else. He spoke fluently as if he were reading from an invisible page, and yet each individual sentence was so plastically and clearly formed that, had it been taken down in shorthand, his conversation would have been a perfect exposition, ready for the press. . . . His memory never failed him, and he required no special preparation for any subject. . . . In the presence of his calm, deliberate, and clear-thinking objectivity, one felt stupid, faultily educated, uncertain and confused."

And yet, despite his great talents and achievements, he was rarely, if ever, happy. For he suffered from a painful disease: Jewish self-hatred, while all his love was given to Germany. It was a thwarted love, though, from the moment he learned that the gymnastics club of the high school he attended (the Koenigliches Wilhelms-Gymnasium) did not admit Jewish boys. During his year's service in the Cavalry he was not promoted, although he was an efficient horseman. "In the youth of every German Jew there is a moment," he wrote

many years later, reviewing the past, "which he remembers with pain as long as he lives—when he becomes for the first time fully conscious of the fact that he has entered the world as a citizen of the second class, that no amount of ability or merit can rid him of this status."

Theodor Herzl, who was seven years older than Rathenau, made a similar painful discovery as a member of a students' organization. Herzl's answer to the Jew-baiters was Zionism, while Rathenau's reaction was self-hatred. The first essay Rathenau published, "Hear, O Israel," appeared in Maximilian Harden's magazine, *Zukunft*, in the year of the first Zionist Congress (1897). Anticipating Goebbels, he declared that the marvelous blonde Aryan race of the North was menaced by the dark peoples of the South, among which, unquestionably, he counted the Jews. Peaceful relations between Germans and Jews were possible, in his opinion, only if the latter completely discarded racial qualities which had proved "repugnant" to their fellow-countrymen. "The goal of this process should not be imitation Germans, but Jews bred and educated as Germans." For young Rathenau, Judaism was a misfortune, as it had been to Heinrich Heine. On the other hand, he did not completely succumb to the racial theories initiated by the Anglo-German anti-Semite, Houston Stewart Chamberlain. "I am convinced that religion, language, history and culture are of far greater importance than physiological questions of blood mixture, and that they cancel them out," Rathenau wrote to a friend. In another letter he declared: "For me the [German] Jews are a German race, like the Saxons, the Bavarians, or the Wends. . . ."

Had Rathenau foreseen the great harm that was done to his co-religionists through his essay—which, while it contained some deeply penetrating observations on Jewish shortcomings and failures, also contained too much negativism and self-negation—he would never have published it. When he withdrew the volume which included a reprint of his essay, it was too late. The anti-Semites quoted the author against his will time and again, praising his frank acknowledgment of Jewish faults and even suggesting—in 1933—that the essay be read and discussed in German classrooms as a

Jewish disclosure of Jewish parasitism and degeneration.

Rathenau deeply deplored that development, for he was anything but a traitor. In the Kaiserreich, where he reached a councillor's position under Wilhelm II, he could have entered the Cabinet had he renounced Judaism. But he refrained from conversion "because it would have been a contemptible thing to purchase a personal advantage at the cost of conversion," and because he did not wish to "countenance the wrong done to the Jews," as we learn from his biographer, Harry Count Kessler. Since he was Germany's most outstanding Jew, Curt von Trutzschler-Falkenstein, in 1917, addressed his pamphlet, "Die Loesung der Judenfrage im Deutschen Reich," to him. The nobleman considered conversion to Christianity the best solution of the Jewish problem in Germany. Rathenau replied in a pamphlet, "Eine Streitschrift vom Glauben," dissuading the Jews from embracing Christianity. They should include Jesus among their spiritual leaders—just as they included Spinoza—and they should pay homage to the New Testament, a product of Jewish spirit. But they should not join any Church, and the Germans should be tolerant toward a religion that is neither contrary to reason nor to morality, but actually the mother of Christianity.

Yes, he was a paradoxical thinker, full of contradictions. That ardent admirer of the German people became one day a eulogist of Israel's mission among the nation. Israel, he wrote to a friend, had a special task: "Do you know why we Jews were born into this world? In order to call every human being to Sinai. You don't want to go there? If I don't call you, Marx will call you. If Marx doesn't call you, Spinoza will call you. If Spinoza doesn't call you, Christ will call you." He was an engineer and industrialist, dealing with facts and figures, yet he was a mystic at the same time: "The soul is the image of God. . . . The soul is disinterested, the intellect is the slave of purpose. . . . The soul derives its nourishment from the urge to life, the intellect from fear of death." A worshipper of Prussia and the dashing Junkers, he was nevertheless opposed to

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**H**ENRIETTA SZOLD'S achievements in Jewish social service and statesmanship outshine her accomplishments as writer and litterateur. Yet, had she given her life and energies to literature, she might have won for herself a high and distinguished place in that realm. She possessed rare linguistic gifts and was master of German, French and Hebrew as well as of English. She was endowed with a sympathetic and rich imagination which enabled her to enter into the minds of authors, and helped to put her so *en rapport* with their thoughts and feelings that as a translator she interpreted the spirit as well as conveyed the meaning of their words. Early in her life, Dr. Cyrus Adler recognized the abilities of Henrietta Szold, and induced her to devote herself and her exceptional talents to the Jewish Publication Society of America.

## 1.

The home in which Henrietta Szold was born prepared her for a life of literature, scholarship and culture. Her father, Rabbi Benjamin Szold, was a man whose learning was deep and broad. In the Szold household German was the prevalent speech. Thus, at the age of eight, the young Henrietta had already mastered sufficient German to read Goethe's "Hermann und Dorothea."

Shortly after her graduation from high school, Henrietta Szold taught at the Misses Adams's private school, where she remained for nearly fifteen years. Of this teaching a friend has said: "Some of the pupils at that private school, middle-aged women now, still recall with pleasure the classes she taught. She brought a fine enthusiasm, a fresh point of view, a delight in her subject, and an eagerness to share it with her pupils that made of her teaching a rare art."

Miss Szold taught in the religious school of her father's synagogue early Sabbath mornings and on Sundays. She conducted a Bible class for adults and led a "select class" in Jewish history for Jewish women of the exclusive set. She was greatly concerned over Jewish education. In an article she wrote in 1880 she asserted: "A Jewish youth must be

## HENRIETTA SZOLD—THE WRITER AND EDITOR

By MORTIMER J. COHEN\*

instructed in the glories of our history and thus learn to know the exigencies of his time and be ready to do battle with them."

She found time to serve as Baltimore correspondent of the New York *Jewish Messenger*, signing her articles with the pen name "Sulamith." Her column is a mirror of the age in which she lived, reflecting its restless, groping, confused and bewildered spirit. Time and again she bewailed the loss in American Jewish life of the love of Jewish learning and piety and the evident decrease in pride in things Jewish. "The extensive fields of Hebrew lore, philosophy, poetry, and the noble language in which it is expressed, all have been allowed to remain barren." Of her fellow Jews she wrote: "The very mention of Jewish literature and history is sufficient to blanch their faces and strike their hearts with terror." She once observed sadly in her column that when a lecturer closed his talk at the local Young Men's Hebrew Association, "there was a general uproarious movement as if the audience had been liberated from prison."

When Russian Jews fled from the persecutions of the Czar to the United States, Henrietta Szold helped them to adjust themselves to the New World by establishing Americanization classes, she herself doing much of the teaching. In 1888, after many Russian Jews had emigrated to America and had joined literary societies where they learned the language and customs of America, Henrietta Szold occasionally lectured to them on American and Jewish themes. She brought to them the flaming words of Emma Lazarus, whose death a year earlier shocked American Jews into an awareness of her greatness. "I chose to tell you of Emma Lazarus," she declared, "because she is a fit model for you, my young Russian friends, to follow. The flame which burst forth in her bosom—warm yourselves by its warmth and kindle in your hearts a similar light."

## 2.

By the time Henrietta Szold had reached her twenty-seventh birthday,

Jewish life in the United States had grown sufficiently mature to begin to be conscious of its cultural needs. Not that this was universally felt, but a few Jewish leaders realized how necessary it was to bring Jewish history and values into the homes and lives of the growing American Jewish community. In 1888, after two other attempts had failed, a small group of far-sighted Jews founded the Jewish Publication Society of America. The date of its organization was June 3, 1888. At the second meeting of the Executive Committee, held on August 19, 1888, the Publication Committee was formally constituted. Such outstanding men as Judge Mayer Sulzberger, Rev. Dr. Marcus Jastrow, Rev. Dr. Joseph Krauskopf, Rev. Dr. B. Felsenthal, of Chicago, and Dr. Cyrus Adler, among others, were elected the first members of that Committee. Henrietta Szold, too, was elected a member of the Publication Committee, the first and the only woman ever to have held a place in that important group. On that Committee, she served from 1888 until 1931, when her duties in Palestine required all her time and energy.

The purpose of the Society was to publish and foster books on Jewish subjects. At the twenty-fifth anniversary of the Society, Henrietta Szold delivered an address on "How the Publication Committee Does Its Work." In the course of that most informative speech, lit up with flashes of her charm and humor, she described the problems that beset the Society in its early days. It had not only to publish books; it had to make a public that would read Jewish books. "What we lacked," she said, "was a goodly Jewish representation of the so-called general reader. The ordinary publisher can devote his attention to the book alone. The reader meets him at least halfway, the author leaps into his arms. When our Publication Society was born, the American Jewish book, the American Jewish writer, and the American Jewish reader, all three lay in the lap of the future."

The issuance of a first volume was

\*Rabbi Cohen is a member of the Publication Committee of the Jewish Publication Society of America.

needed to attract members to the Society. The initial publication came in 1890, two years after the Society was founded. It was Lady Magnus's "Outlines of Jewish History." However, the manuscript lacked what was felt to be essential for the American Jewish public—something about the Jews of America. To remedy this defect, Henrietta Szold, together with Dr. Cyrus Adler, wrote its concluding chapter on the Jews in America.

When the Society determined to publish the great work of Heinrich Graetz, "History of the Jews," Miss Szold and Dr. Adler went through the five huge volumes of the English translation as joint proofreaders. She pointed out so many inaccuracies in the translation that more and more responsibility was thrust upon her, until finally she was urged to give up her teaching, and become the editorial secretary of the Society. When the five volumes of Graetz were published, an additional volume was added containing a Memoir of Heinrich Graetz by Dr. Philipp Bloch and a comprehensive and very helpful index compiled by Henrietta Szold.

In June of 1893, Henrietta Szold was elected the paid secretary of the Publication Committee. She gave up her activities in Baltimore and moved to Philadelphia, where the Jewish Publication Society was centered. In the capacity of secretary of the Publication Committee she served until 1916, acting for twenty-three years as editor, translator and compiler of its various publications.

### 3.

Miss Szold's feeling for language, her sensitive command of English, and her love for Jewish knowledge combined to make her an ideal translator. She had not altogether given up her inclination to scholarship. When in Palestine later, she recalled her father's words. She said: "I have often felt in all these years of Palestinian and Zionist work that my father would not have been satisfied with me. He would have said: 'You have chosen to go away from the worthwhile thing for which you should have prepared yourself—that is, scholarship.'"

In 1903, she went to New York and devoted her spare time to studies in Hebrew and Talmud at the Jewish Theological Seminary. She pursued these

courses as a kind of preparation for editing and publishing a large number of her father's manuscripts—a task she never finished—and, likewise, to increase her services to the Publication Society.

Among the translations from the German that Henrietta Szold did for the Society are such volumes as "The Ethics of Judaism," by Moritz Lazarus, the first four volumes of "The Legends of the Jews," by Louis Ginzberg, the finest work ever written on the Agada, and "The Renaissance of Hebrew Literature," by Nahum Slouschz, the latter volume translated from the French.

When one reviews the work of Henrietta Szold for the Society, one sympathizes with the evaluation of Miss Szold by Louis Lipsky when he wrote: "She was all there was of the Society exclusive of its canvassers and directors. She gathered all the work in her lap—whatever there was of the making of books, the editing or translating of its manuscripts, the proofreading of the galleys and the pages, the compiling of indexes and appendices, the preparation of advance notices, the motherly care of rejected and accepted manuscripts."

In addition to all these literary activities, Henrietta Szold shared with Dr. Cyrus Adler the onerous but important task of "The American Jewish Year Book," which was published from its inception by the Jewish Publication Society. In 1898, Dr. Adler induced the Board of Trustees of the Society to venture into this new field. Dr. Abraham A. Neuman has clearly described the significance of the Year Book in his biography, "Cyrus Adler," in these words: "With rare insight, Cyrus Adler perceived that a far-reaching transformation was taking place in the American Jewish community and that its full significance would be comprehended only by a knowledge of all the facts. With this conviction he turned to his colleagues in the Jewish Publication Society. He argued: 'If Jews are to grapple successfully with the large problems of the Jewish situation, the facts of Jewish life must be discovered.' He therefore proposed to the Society the publication of a year book which would record, year after year, authoritative statistics of the number and distribution of the Jewish population, the facts of their organizational life, their contributions to the civilization and cul-

ture of the country in which they lived. He was convinced that the year book would thus not only mirror the community life, but would operate as a unifying force and would bring the segments and sections of the community together in an orderly pattern."

In Volume 2 of the Year Book, issued in 1900, Dr. Adler paid special thanks to Henrietta Szold for her help in compiling the work. She continued to receive his high praise in subsequent volumes; and in 1904 she joined with Dr. Adler in editing the Year Book, and their names appear as co-editors. This co-editorship continued to 1905. In 1906 and 1907, Miss Szold alone edited Volumes 8 and 9.

Her conscientious loyalty to details, her strict adherence to factual truth, her utter devotion to duty, though onerous and trying, are revealed in her work on the Year Book. It was a tedious and grueling task. Time and again, in her letters, she described the wearisomeness of reading proof, of verifying statistics, of putting the Year Book into shape. When her friends complained about her infrequent letters to them, she wrote: "Year Book—by this time those two words ought to suffice to make my friends understand a state of mind, body, and temper not in the least conducive to letter-writing." Even when she found life good, she declared: "I'd love it more if it weren't so packed with Year Book—and its wearisome work." Yet she faithfully persisted in her work.

### 4.

The year 1909 was a milestone in the life of Henrietta Szold. During the previous years, her interest in and work for Palestine had grown, and her understanding of and commitment to Zionism as a Jewish philosophy had steadily deepened. Marvin Lowenthal, in his "Henrietta Szold, Life and Letters," considers her efforts as teacher and writer as merely dead-ends, but her interest in Zionism as a thoroughfare leading to the true and great goal of her life. "By accident," he writes, "she took a journey—she thought of it as a vacation—to a world where all the paths of her life joined into one road, a steep, rocky, and tortuous road, but this time a road without end."

Henrietta Szold and her mother were about to embark on a European tour.

[Continued on page 23]



## SLUM CLEARANCE

By JOAN KINNER

LUCY wanted to cry whenever Mama talked about moving to a better neighborhood. Lucy loved Vogel Street, in Williamsburg. There were crowds of children, and they were always playing games, and the school was wonderful, and Lucy would die if they moved away and she couldn't see Bessie anymore.

If a big fight started and the other side called her "Cock-eyed Mamie" for wearing glasses, Lucy would get mad on all of them and play only with Bessie.

They would sit in the back of Bessie's candy store and sew dresses for their penny dolls, and make up names to call the other side. The minute they made up a good one they left their sewing, ran to the front and called it out.

"Op-op-pah is froney."

Then they ran back to the kitchen.

Only Lucy and Bessie knew that those words meant:

"All of you are crazy."

They would run back and forth, shouting "Op-op-pah is froney," until Bessie's father became annoyed and sent them outside.

"This is a business, children, not a playground."

Lucy wished her family had a candy store, too. Papa wanted one all right, but Mama didn't, and they were always fighting about it. Mama wanted to pay more rent and buy new furniture.

"With a business," she said, "we would be buried in Vogel Street forever. For Flatbush I'm not asking, for steam heat I'm not asking: I was born and I will die in coal dust and ashes. But is it too much to ask for a bathtub? and hot water? and maybe a clean street where you don't see pushcarts and smell garbage the whole day long?"

"Sure," said Papa, "clean is all right, but working people should not pay high rent? How many years yet can I remain by the machine? Before the strength leaves my body altogether we ought to borrow a few hundred dollars, open a business, and work our way up."

"Peasant!" screamed Mama. "With dark dirty walls and roaches he is satisfied. With plumbing troubles, too, that only the landlord and my worst enemies should know in their own homes! And space? What about space? You go to lectures, you read articles in the paper, you ought to know that the children need separate beds, the boy nearly ten,

and I too—eh, I'm sick to the ears of it. Let me see *you* stay home from the lecture some Friday night and *you* try to bathe the children in the washtub. See how you like to heat kettle after kettle of water while the draft creeps in under the door. That moves him a lot—to the soles of his shoes. And *that* calls himself a father."

"Never will she let a man finish reading. Seven times already I have started this article. If you're such a good mother, why don't you give the tongue a rest and the children a little chance to do their homework?"

"Shut your own mouth if you know what is good for you. Talks like an expressman and wants to go into business, where you have to be extra special polite to customers. Hm, a business! Maybe he thinks I could stand a whole day of him. This is yet my salvation, that I have a few hours of peace when he is at work."

They were always having arguments, and in the middle of a fight Lucy or Joe would often get licked, for not even doing a thing. Then Mama would say, "Tomorrow I go look for rooms. How do you expect children to grow up decent in filth? Children are like flowers. They need the right soil and care."

Usually Mama would be too tired the next day to go looking for rooms, and Lucy was glad.

In summer they had the most fun on Vogel Street. They played *Fifty Scatter* and *Statues* and *Crazy Servant*.

Lucy loved to be the servant. She made such ugly faces and walked so crooked that the children would bend over double from laughing.

She wasn't allowed to play *Cops and Robbers*, though. Mama said it was a boys' game; so all the other mothers sitting on the stoop said the same thing; so the girls did folk dancing instead.

The mothers and fathers clapped their hands and said, "Very nice. Do they teach you that in school? Long live the Board of Education."

One evening, after a Roumanian

dance, Bessie's uncle from Connecticut treated the girls to five-cent ice-cream sandwiches.

The boys were good and jealous, but it served them right because just that morning they had stepped on every single blade of grass the girls had planted between the paving stones. After all the trouble they'd had, getting the horse seeds when the Dairyland stableman wasn't looking, and watering the cracks every day! Boys were mean things all right.

Lucy wouldn't play with them even if she were allowed to. She would much rather play with Bessie, and Bessie's little sister.

"Ruth," Lucy warned her, after they had secrets with her, "if you ever tell on us you'll get cock-eyed. That's why I have to wear glasses. I once told on somebody."

In the winter-time when they couldn't play outdoors, Bessie brought up crayons and drawing paper from the store, and a whole bunch of children would sit around the table and make pictures. The last time they did this, Joe made an insulting one; so they made him get out of the game.

"Who cares?" he said, sitting down near the stove with his geography book. "I don't wanna be a sissy anyway."

"You used to be a nice boy before you started to play with those older boys," Lucy scolded.

"Huh. Look who's talking."

Mama wanted to know what was the matter, and they said very quickly, "Nothing."

She watched them draw and shook her head.

"No, children, it's not good to work with those bright colors by such a bad light. A life this is, young eyes already spoiling. Here, Bessie, take your crayons and your paper downstairs," and she shoved all the drawing materials into a pile in the center of the table.

After the children had filed out, Lucy

started to cry and Joe, slicing his left finger with his right, cried, "Cry-baby, cry-baby," and chanted a vulgar ditty.

Papa threw down his paper and pounced on him.

"So you'll bring street-talk into this house, will you?" and one slap after another fell across Joe's face till Mama ran around the table to save him.

"Let it be enough, Wild One," she shouted, hugging Joe and drying his tears. "Is it the child's fault that he lives on Vogel Street? First let us move, and then the children can grow up a little refined and talk nicely."

"Bring them up yourself," said Papa. "First you complain I don't help; then when I want to give him a lesson, you interfere. So, see if you can teach him the way to talk."

He slammed the newspaper down on the sewing-machine and put on his hat and coat.

"There's man, selfish man, for you," Mama said. "Leaves me with two howling children while he goes out for a walk."

"Never mind! I could fix them! This clamor would cease. But you say no? Is no."

"With those long, wild arms he wants to raise children to be fine and good."

"Don't think this ends it," she called after him. "Tomorrow I go look for rooms. I am the housewife and the mother and I am tied down to this filth and ugliness. You can always sneak out. All right, children," she turned to them, "now stop your crying. Tomorrow I will find rooms from a landlord who will not be too stingy to give us the right electric fixtures, and then you can draw with crayons the whole night long." She hugged Lucy and Joe and made another speech about flower gardens and the right soil.

In a few weeks she did find a new place.

Lucy couldn't bear to hear about it. Mama kept telling Bessie's mother about the light rooms, and not having four flights of stairs to climb any more, and all for only five dollars more rent.

"Take my advice," said Mama, "and get out of this pest-hole before the city throws you out."

Bessie's mother laughed.

"Why should we?" she said. "We have our business here. And the city won't be

in such a hurry to tear these buildings down. For many years the politicians have talked about it. And see? We are still here."

"Not to strive is not to live," said Mama. "What could be better than a white enamel tub that a grown person can lie in?"

The day they moved Lucy refused to bring down any of the bundles.

When the last load was put on the truck she began to cry.

"Mama, I don't want to go away, I don't want to leave."

"Foolish child," said Mama and tried to tell her how wonderful the new neighborhood would be, and their new flat, and the new school. But Lucy wailed even louder.

"All right, you're still crying? Then have something to cry about." And Lucy got a spanking.

When they tried to lift her into the truck, she dodged into the candy store and shrieked.

Now Bessie began to cry.

"I want to move, too," she sobbed. She got a licking from her mother, and so both of them were crying.

"Come, say good-bye to Bessie and Ruth," urged Mama, but Lucy was too full of choking. She pressed her face against a bundle of laundry in the truck.

As soon as the wheels began to turn, a crowd of children started to sing, "Cry-baby, cry-baby." Joe threw a screwdriver at them, and he got his licking, too.

"This," shouted Mama, above all the crying and noise of the truck, "this should be the happiest day in our lives."

The new street was awful. The children were so dumb in school that Lucy and Joe got "A" all the time. In One-Forty-One it had been hard to get "B Plus." And these kids had the nerve to be stuck-up!

"Greenpoint, Greenpoint," they were always shouting after Lucy and Joe. They just didn't listen when you explained that Vogel Street was in Williamsburg, not Greenpoint. They would shout just the same, "Greenpoint, Greenpoint."

They were such dumb-bells that they didn't even know any games.

"Wanna play *Statues*?" Lucy asked them once.

They hunched up one shoulder after the other and went in to get their toys. One girl had a big sleeping-doll with blue eyes, and a big carriage with a crocheted carriage-cover, just like for a real baby.

"Have *you* got a doll?" she asked with a show-off smile.

"Of course I have," said Lucy.

"Well, let's see it then," said another girl. "Bet she hasn't got one. Huh, I dare you bring it out."

"I have so," said Lucy indignantly. "She has a lot of clothes, too. My mother gives me pieces of goods left over. And when I am nine this winter I will get furniture for her too."

"Well, let's see your doll," they said, clustering around the big carriage.

Lucy left and came back with a small cardboard box Bessie's father had given her. It was full of tiny dresses and hats. The girls crowded around and one of them said, "The clothes are cute, but where is the doll?"

And then, from the bottom of the pile, Lucy drew out a penny doll the size of a stick of chalk.

"Stop laughing," she yelled at them. "Stop laughing this minute."

They kept right on laughing and pointing.

"Huh, she calls that a doll," they jeered. "Hah, hah, see what she calls a doll!"

Lucy dashed the doll to the pavement, picked up the pieces, threw them down hard, and finally crushed them into powder with her foot.

"There," she said. "Satisfied?" And she ran into the hall sobbing.

The boys in the neighborhood were selfish things too. They wouldn't loan Joe their bicycles even after he helped them with their geography homework.

"Well, let me ride only to that lamp-post and back," Joe suggested.

"Aw, go on back to Greenpoint," they said.

Lucy hated every single person in that whole neighborhood. She wanted to sit in the kitchen after school and memorize the poems in her reader and speller, but Mama was always kicking her out.

"Children are like flowers," she said. "They need fresh air."

[Continued on page 22]



# NEWS OF THE MONTH

**L**EADERS of American Jewry joined the nation in mourning the sudden death of President Roosevelt, whose friendship for the Jewish people was displayed in words and in deeds on many occasions, particularly in the last decade, the darkest in Jewish history.

The American Jewish Conference issued a statement, reading, in part: "It is with great grief that we learn of the death of our beloved President. This grief befalls the world on the eve of victory over the forces of tyranny. A victory achieved because our late President gave the liberty-loving people of the world supreme leadership in mankind's struggle for life and liberty for all men. . . . As Americans and as Jews we join with our fellow-men everywhere in mourning the death of a man who symbolized the passionate desire to build a world founded on justice for all men."

Dr. Israel Goldstein, President of the Zionist Organization of America, stated: "We are stunned by the tragic news. America has lost its famous leader. The United Nations have lost their architect-in-chief. The Jewish people have lost an understanding friend. Zionism has lost a self-avowed supporter of its program. . . ."

Other public statements expressing grief at this great loss were made by Dr. Stephen S. Wise, as President of the American Jewish Congress; Judge Joseph M. Proskauer, as President of the American Jewish Committee; Henry Monsky, as President of the B'nai B'rith, as well as many other Jewish leaders.

The Synagogue Council of America, representing the Orthodox, Conservative and Reform Jewish congregations and rabbis throughout the country, proclaimed the week of April 15th a week of mourning to honor the memory of the late President, and called on all rabbis and congregations to offer memorial prayers on the day of the funeral and during the week of mourning.

The Synagogue Council also requested that a five-minute period of silence be observed during this week beginning at 3:00 P.M. in all Jewish establishments and that all social events scheduled for this week be cancelled.

In London, Dr. Chaim Weizmann, the members of the Jewish Agency office there, and leaders of the Board of Deputies of British Jews, sent messages to Mrs. Roosevelt and to U. S. Ambassador John G. Winant.

Dr. Weizmann cabled Mrs. Roosevelt, "The world has lost an inspired leader and fighter for freedom and peace, America a great president and noble son, and the Jewish people a true friend and their most powerful champion. For myself, may I express to you my feelings of personal grief and tender and most profound sympathy."

In a telegram to Ambassador Winant, Prof. Selig Brodetsky, President of the Board of Deputies, asked him to convey to the American people its grief, adding: "By the Jewish people he will always be remembered for his outspoken denunciation of racial and religious hatred, his untiring championship of the persecuted sufferers of Nazi and fascist tyranny and

for his profound, practical sympathy with the aspirations and hopes of the Jewish people centered around a national home in Palestine."

☆

AMERICA is faced with a virulent revival of the old spirit of Ku-Klux Klanism, Elmo Roper, public opinion expert, warned in an address at a special all-day meeting of the National Conference of Christians and Jews at the Waldorf-Astoria, attended by one thousand representatives from forty-nine cities.

While the Negro will probably be the first victim of this attack, anti-Semitism has spread over the country, especially in urban centers, and anti-Catholicism is prevalent in the Middle West and South, Mr. Roper said. He emphasized that if persecution begins with a single group, it is only a question of time before it spreads to others, and he insisted that "we might get farther if we pointed out that a blow against any minority is a blow against democracy and against America."

This same point was made by speakers throughout the day, and Dr. Everett R. Clinchy, president of the Conference, who pointed out that attacks which may start after the war against Jews, "will inevitably turn against Catholics and against sections of Protestants."

Roger W. Straus, a co-chairman of the conference, and Basil O'Connor, a member of its budget committee, urged greater support of the tolerance program of the National Conference of Christians

## President Truman Has Championed Tolerance and Denounced Slurs Against Jews

**P**RESIDENT Harry S. Truman has on a number of occasions shown his sympathy with the work of Jewish organizations, and has championed the Jews. In October, 1943, he voluntarily appeared at the St. Louis B'nai B'rith centennial meeting and denounced slurs which had been made on the Jewish part in the war effort. During his term as Grand Master of the Masons in Missouri Mr. Truman appointed a rabbi as lodge chaplain.

In the first speech after his inauguration as Vice-President, made in Chicago on March 17, 1945, the President made

a strong plea for religious tolerance. He said: "Bigotry and intolerance are the munitions of our enemies. Evil doctrines of discrimination frequently imported from gangster nations plague certain areas in America. Racial and religious intolerance is being preached here by agents of our enemies as well as by innocent victims of their propaganda."

Mr. Truman warned against the enemy doctrine of divide and rule, and said that the after-effects of the poison of intolerance would long circulate in the nation's bloodstream unless it were resolutely opposed.

and Jews. Mr. O'Connor urged that the annual budget of the organization be increased from \$1,000,000 to \$2,000,000, and this was voted.

★

DEPLORING anti-Semitism as a "particularly vicious form of intolerance," Edward N. Scheiberling, national commander of the American Legion, declared at a dinner in New York sponsored by the American Jewish Committee and the Anti-Defamation League of B'nai B'rith, that it is a national duty to stamp it out completely in the United States.

Commander Scheiberling pledged the full support of the American Legion in efforts to crush intolerance, "blend the races and build the America our forefathers conceived."

★

IN response to the invitation extended by the State Department, the American Jewish Conference announced that a panel of nine will represent it at San Francisco.

The Conference designated Henry Monsky, a member of its three-man Interim Committee, and President of the B'nai B'rith, as its consultant, at the same time informing Secretary of State

Stettinius that any of the other eight members of the panel would be in a position to act in place of Mr. Monsky.

The members of the panel, in addition to Mr. Monsky, are: Louis Lipsky and Dr. Israel Goldstein, both of whom are members of the Conference's Interim Committee; Rabbi Maurice Eisendrath, Prof. Hayim Fineman, Hayim Greenberg, Rabbi Joseph Lookstein, Judge Morris Rothenberg and Herman Shulman.

The Conference announced that its delegation will co-operate fully with the Board of Deputies of British Jews and the World Jewish Congress through the joint committee on post-war problems recently established by the three organizations.

Judge Joseph M. Proskauer, president of the American Jewish Committee, will be that organization's consultant to the United States delegation at the San Francisco Conference. With Judge Proskauer will be Jacob Blaustein, chairman of the American Jewish Committee's executive committee, and George Z. Medalie, head of its overseas committee. These three will constitute the AJC delegation at San Francisco. They will be accompanied by a group of experts from the organization's staff.

★

THREE thousand Jews, including 1,100 children, have been found in the already liberated sections of Holland, Max Gottschalk, special European representative of the American Jewish Committee, said after returning from a visit to Eindhoven, where he conferred with the Jewish co-ordinating commission for liberated Dutch territory.

All Jews are being given relief by the Dutch Government, he said, and the Joint Distribution Committee is providing additional assistance for specific Jewish purposes.

★

PALESTINE's blue and white national flag was formally raised over Jewish Brigade Headquarters in Italy in a simple, quiet ceremony.

The proceedings were so moving that many of the soldiers participating had tears streaking their dust-caked faces. They watched the Star of David, which the Nazis had forced them to wear as a badge of shame, unfurled as a symbol of fighting honor. The ceremony took

## Vengeance, and Death

PF. Curtis Field, who was brought to Cleveland by the National Refugee Service some ten years ago from the city of Fuerth, Germany, was killed in his home-town on February 28, while battling German troops, it was revealed in Cleveland. The Jewish Children's Bureau, which took over the care of young Field after he was brought by the N.R.S., announced that it was informed of his death in Fuerth.

place in a grassy meadow, near a shell-packed baronial mansion, to the constant accompaniment of crashing distant cannon.

The flag was presented to the Brigade by the Jewish Agency for Palestine. Moshe Shertok, head of the political department of the Jewish Agency, brought the flag from Palestine and presented it to Brigadier Ernest Benjamin, Brigade commander, while the troops, in a hollow square, stood stiffly at attention. It was unfurled by the Brigade's oldest enlisted man, Sucher Spiegel, whose entire family, except for one uncle living in New Jersey, was massacred by the Nazis.

Some of the soldiers of the Jewish Brigade will probably serve in the Allied army of occupation in Germany, Mr. Shertok later said. Meanwhile, military authorities released the first casualty list of the Jewish Brigade. It disclosed that five men were killed in action, three died of wounds and 52 were wounded.

★

HUNDREDS of Jews in Manila, both refugees and long-time residents in the Philippines, are destitute as a result of Japanese looting of their homes and businesses and the wide-scale destruction committed by the enemy during the last days they held the city.

★

LONDON newspapers report from Hanover, Germany, that when American advance units entered the city, they found 190 Jewish survivors in shacks, some of them so ill and starved that they may not live.

The survivors, all that remained of many Jews deported from Poland for slave labor in Hanover, are now being treated by American doctors. They are all lice-ridden, clothed in dirty rags, and hardly look like human beings.

## Jewish Life in Vilna Revived

THE number of Jews in Vilna has increased to 4,000, compared with the few dozens that were there eight months ago when the city was liberated by the Red Army, it was reported in Moscow by Perez Markish, Jewish writer who has just returned from a trip to Lithuania and Poland.

Addressing a meeting at the Writers Club in Moscow, Markish stated that the majority of the Jews who now live in Vilna were partisans. Others have been repatriated from the Soviet interior. It is expected that the number of repatriated Vilna Jews will increase soon, he reported.

Jewish cultural life in Vilna is gradually being revived, the Jewish writer said. An elementary school for Jewish children is now functioning and a Jewish museum has been opened. The Lithuanian Soviet Government intends to establish a Jewish high school, he said.



# BROOKLYN JEWISH CENTER ACTIVITIES

## Center Conducts Memorial Services for President Roosevelt

THE Synagogue of the Brooklyn Jewish Center was filled to overflowing on Saturday morning, April 14th, at the Memorial Services held for President Franklin D. Roosevelt. Those who could not find places in the synagogue listened to the service in the auditorium and Social Rooms through the public address system. The services were very impressive and brought tears to many of the congregants. Rabbi Levinthal read a special Memorial Prayer, printed elsewhere in this issue, which was followed by the reciting of the ancient Kaddish by the rabbi and the congregation. The sermon dealt with the life and achievements of President Roosevelt and the void left by his death at a moment when his services were so vital to America and to the world.

Similar services were held in the Prayer Room under the auspices of the Junior Congregation. Rabbi Lewittes delivered an address on the late President and his place in world history.

### Center Academy Service

The children of the Center Academy were deeply saddened by the death of their President—the only President they had ever known. They felt the loss in an intimate, real sense.

At an assembly called especially for the six-, seven-, and eight-year-olds, at 10:00 o'clock on Friday, April 13th, Mrs. Soskin helped the children, young as they are, to realize the special qualities of Mr. Roosevelt, and the esteem and affection in which he was held by all the peoples of the world, educated and uneducated, rich and poor, colored and white. She pointed out, too, the need for supporting the new President, Harry S. Truman, and encouraging him to keep on with all of President Roosevelt's plans for a better, friendlier and happier world. She told the children that everything they themselves have been doing to help in the war effort was important and must go

on—from buying war stamps to making clothing collections.

At 11:00 o'clock, on the same day, the Eighth Grade conducted Upper School Memorial Services in the synagogue. Kaddish and El Mole Raehamim were recited by individual children, and Psalm 26 was read in Hebrew and in English. Several of the boys and girls read papers extolling Franklin Delano Roosevelt as a leader with vision, a great historical figure, a humanitarian and a true friend of minority groups and oppressed peoples.

"The Star Spangled Banner," "Home on the Range," "Hodu L'Adonai," "The United Nations Song" and "Hatikvah" were sung by the whole school.

### Hebrew School and Sunday School Service

The children of our Hebrew School and Sunday School paid a glowing tribute to the memory of our deceased leader at an assembly held in the Auditorium on Sunday morning, April 15th. Their program was as follows:

23rd Psalm	Rabbi Lewittes
Rabbi Silver's Tribute	Mr. Gabel
"Home on the Range"	School
"Four Freedoms"	Miss Honig
Hymn	School
"Captain, My Captain"	Toby Stromfeld
Address	Rabbi Lewittes
Dr. Levinthal's Prayer	
	Read by Mr. Rubin

### Service of the Inta-League Club

Members of the Inta-League joined together in a most impressive service in memory of President Roosevelt on Saturday evening, April 14th.

The service was prepared by the club members and included the following: the color guard, composed of a member of the Armed Forces, Daniel Pressner, and Enid Nemerov; reading of several memo-

rial prayers by Alan Maslow, Sara Levin, David Levin, Enid Nemerov; reading of famous Rooseveltian quotations by Edward Katlowitz, Morton Lowenfeld, Daniel Berman, and Rita Safier; reading of Walt Whitman's "Captain, My Captain" by Toby Stromfeld.

Mr. Maurice Bernhardt was guest speaker. His topic centered about Mrs. Roosevelt's statement upon notification of the President's death, "I feel more sorry for the people of the United States and the world than for us." Irvin Rubin opened the service with a few introductory remarks about the significance of the President's death.

Inasmuch as the month of April was set aside for the raising of funds for the United Palestine Appeal, Arthur Safier asked that funds collected on this night be donated in memory of President Roosevelt.

A prayer composed by Rabbi Levinthal was read by Irvin Rubin, followed by the saying of the Kaddish. The service was closed with the reading of an original prayer composed by Martin Katlowitz and read by Charles Podell. Martin Katlowitz was narrator for the occasion.

### Acknowledgment of Gifts

WE acknowledge with thanks, receipt of Prayer Books and Taleisim from the following:

Mr. and Mrs. Samuel Schulman in honor of the Bar Mitzvah of their son, Herbert, on February 17th.

Mr. and Mrs. Harry Zeitz in honor of the Bar Mitzvah of their son, H. Willard, on March 17th.

### To Parents of Servicemen

THE Center is in constant touch with our servicemen through its publications and other communications. Please notify us of any changes of address.

### School News

THE Sunday School and Hebrew School students worked hard collecting funds for two worthy causes—for the

Histadrut Ivrit and for the Gewerkschaften campaign for the Chalutzim of Palestine. A sum of over \$400 was turned over to the two funds. This is the largest amount ever collected by our schools for these two causes.

Lag B'Omer outings are being arranged for both schools. The students of the Sunday School will have their outing on Sunday, April 29th. Students will report to their classrooms at 10:00 and, from the school, will then proceed to Prospect Park. In case of rain, there will be regular classes.

The Hebrew School Lag B'Omer outing will take place on Sunday, May 6th. Early session students will report to their regular classrooms at 10:00; late session students will report, also at 10:00 A.M., to the Beth Ha-Midrash.

The Parent-Teachers Association held a meeting on Thursday, April 19th. Mr. Leo Shpall, a member of our Hebrew School faculty, who has done original research work in American-Jewish history, spoke on "The Jew in America." Rabbi Mordecai Lewittes, principal of the Hebrew School, also spoke. The parents were entertained by several musical numbers under the direction of Mr. Julius Grossman. Mr. K. Karl Klein, president of the P. T. A., presided.

Dates for the graduation exercises have already been set. The Sunday School graduation will take place on Sunday, June 10th, at 10:30 A.M. Seventeen members of the graduating class will receive diplomas on that day.

The Hebrew school graduation will take place on Sunday, June 17th, at 10:30 A.M. These exercises have been arranged to honor the first graduation class from the Brooklyn Jewish Center branch of the Hebrew High School. Also six students of the graduation class of the regular Hebrew School will receive diplomas. All members of the Center are cordially invited to attend.

The Center Committee on Youth Activities, under the chairmanship of Mr. Jesse Fine, met on Monday, April 9th. Rabbi Mordecai H. Lewittes, director of youth activities, delivered a report on the organization of our clubs.

#### Club Notes

THE reorganized Junior League, under the direction of Mr. Irvin Rubin and Mr. Arthur Safier, has had highly suc-

## V-E DAY THANKSGIVING SERVICES

As the "Review" goes to press victory in Europe seems so close that we feel we are justified in publishing this notice:

On the day on which the cessation of hostilities in Europe will be officially announced, services of thanksgiving will be held at the Synagogue at 8:00 P.M. Should the announcement be made after 6:00 P.M., services will be conducted the following day at 8:00 in the evening. All men in uniform in a position to do so, are cordially requested to join us on that occasion.

Immediately upon announcement of V-E Day the Synagogue will be open for individual prayer and meditation.

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cessful meetings. Center members of college age are cordially invited to attend. Meetings are held every Thursday night at 8:30 P.M.

The Inta-League is engaged in a campaign for the United Jewish Appeal. Fund-raising efforts will be climaxed by a bazaar to be held in our auditorium on Saturday, April 28th, at 9:00 P.M. The club pledged \$100 to the United Jewish Appeal. Members are hopeful that they will raise even more than the amount pledged.

Athletic events in connection with Lag B'Omer have been arranged for the clubs. The Shomrim, Tzofim and Maccabees will have an athletic meet under the direction of Mr. Feldman on Saturday, May 5th. A similar event is also planned for the Vivalets and Candlelites, girls' clubs, for the near future.

The Rachel Judeans, consisting of girls aged 9 to 11, wants more members. The club meets on Sunday at 2:00 P.M., under the direction of Miss Muriel Goldberg.

#### Young Folks League

THE next regular meeting of the Young Folks League will be held on Tuesday evening, May 8th. A social hour will follow the meeting and refreshments will be served.

#### Center Library

OUR Librarian, Dr. Elias N. Rabinowitz, has returned to duty. Until further notice the library will be open on Mondays and Wednesdays from 2:00 to 6:00 P.M.; Tuesdays and Thursdays from 2:00 to 9:00 P.M.; Fridays from 1:00 to 4:00 P.M., and Sundays from 10:00 A.M. to 1:00 P.M.

#### Bar Mitzvah

A HEARTY Mazel Tov is extended to Dr. and Mrs. Isaac Skir of 985 Park Place on the Bar Mitzvah of their son, Joshua, which will be celebrated at the Center this Sabbath morning, April 28th.

#### Jewish Day for the Blind

THE annual Jewish Day for the Blind will be held at the St. George Hotel on Wednesday, May 2nd. The Sisterhood will serve luncheon and tea. Center members are urged to attend. Merchandise may be purchased in advance. If interested, please see Mrs. Ida Fried, Mrs. Samuel Stark or Mrs. Stephen Rey, co-chairmen.

#### Women's Division United Jewish Appeal

THE Women's Division of the United Jewish Appeal is sponsoring a Tea on Thursday, May 3rd at 2:00 P.M., at Delmonico's. The Sisterhood as well as the Center Academy and the Hadassah are cooperating in arranging the Tea. All members making a contribution of \$10 or more may make reservations for the Tea by communicating with Mrs. Ida Fried, chairman at PR 4-2251.

#### Sabbath Services

KINDLING of candles at 7:36 P.M.

Friday evening services at 6:00 and 7:30.

Sabbath services, Parsha "Emor," will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Mr. Edelheit will continue his interesting lectures in Yiddish this Saturday at 5:00 P.M. sharp. All are welcome.

Mincha services at 6:00.

#### Daily Services

MORNING services at 7:00 and 8:00 o'clock.

Mincha services at 7:30.



## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BACKINOFF, NATHAN

Res. 757 Empire Blvd.  
Bus. Radio, 1521 Bedford Ave.  
Married  
*Proposed by Isador Lowenfeld*

BARAS, ABNER A.

Res. 901 Washington Ave.  
Bus. Dental Lab., 220 W. 42nd St.  
Single  
*Proposed by Abe Mann*

FEUERSTEIN, EMANUEL

Res. 161 Utica Ave.  
Bus. Navy Yard, Ship Construction  
Single  
*Proposed by Bertram Wax*

HALPER, NORMAN H.

Res. 1598 Carroll St.  
Bus. Accountant, 1440 Broadway  
Single  
*Proposed by Aaron Halper*

KAHN, MICHAEL

Res. 1548 President St.  
Bus. O.P.A., 26 Court St.  
Single  
*Proposed by Jack Axelrad*

KALIKOW, SIDNEY

Res. 1415—55th St.  
Bus. Real Estate, 16 Court St.  
Single  
*Proposed by Sam Seelenfreund,  
Fred Kronish*

LANDSMAN, NATHAN

Res. 802 Eastern Pkwy.  
Bus. Retired  
Widower  
*Proposed by Meyer Rogoff*

LEVINE, SIDNEY

Res. 1415—55th St.  
Bus. Real Estate, 315 E. 196th St.  
Married  
*Proposed by Sam Seelenfreund,  
Sam Inkeles*

LIFTON, GEORGE

Res. 2 Stoddard Pl.  
Bus. Furniture, 435 E. 56th St.  
Married  
*Proposed by Wm. Goldman,  
Harry Rubin*

LIPPMAN, JACOB

Res. 1136A Sterling Pl.  
Bus. Lawyer, 551 Fifth Ave.  
Married

LISKIN, ELLIOT

Res. 830 Broad Ave.  
Bus. Corrugated Cases, Ridgefield,  
N. J.  
Single

LISS, ABE

Res. 1408 Carroll St.  
Bus. Hand Bags, 113 W. 31st St.  
Married

LONDON, AARON

Res. 999 Lenox Rd.  
Bus. Distillers, Elizabeth, N. J.  
Married  
*Proposed by Solomon W. Pitchenik,  
Albert Joley*

MANN, JAY F.

Res. 1544 President St.  
Bus. Salesman, 96 Warren St.  
Single  
*Proposed by Jack Axelrad*

MARKOFF, DR. SAMUEL

Res. 1481 President St.  
Bus. Physician, same  
Married  
*Proposed by Harry A. Harrison*

MILLER, DR. SAUL M.

Res. 1233 Eastern Pkwy.  
Bus. Physician, same  
Single  
*Proposed by Dr. Harry Berman*

MINTZ, SAMUEL

Res. 919 Park Pl.  
Bus. Publishing, 381 Fourth Ave.  
Married  
*Proposed by Rubin Tucker*

MITTMAN, PHILIP

Res. 299 Montgomery St.  
Bus. Meat, 253 Rogers Ave.  
Married  
*Proposed by B. Gabel*

REED, MORTON L.

Res. 918 Lincoln Pl.  
Bus. Lawyer, 17 E. 42nd St.  
Married  
*Proposed by Sidney Levey*

ROTHENBERG, LOUIS I.

Res. 37 E. 92nd St.  
Bus. Lawyer, 26 Court St.  
Married  
*Proposed by Max H. Levine*

SALTZMAN, BENJAMIN

Res. 240 Crown St.  
Bus. Engineer, Bldg. Dept.  
Married  
*Proposed by Arnold W. Lederer,  
Joseph Levy, Jr.*

SCHNEEBaum, SAMUEL

Res. 1144 President St.  
Bus. Rolling Mills  
Married

SIGAL, SAUL

Res. 191 Hastings St.  
Bus. Ventilators, 1675—63rd St.  
Married  
*Proposed by Joseph L. Greenberg*

SILVERMAN, A.

Res. 551 Montgomery St.  
Bus. Butcher, 33 Delmonico Pl.  
Married  
*Proposed by Dr. Israel H. Levinthal*

STARMAN, JACOB

Res. 96 Sterling St.  
Married  
*Proposed by Samuel Lemberg*

STONE, BENJAMIN

Res. 175 Eastern Pkwy.  
Bus. Mfg., Corona, L. I.  
Married  
*Proposed by Mrs. Lester Lyons*

WEIDMAN, MORRIS

Res. 605 Midwood St.  
Bus. Textiles, 171 Madison Ave.  
Married  
*Proposed by Albert Wiedman*

WOLFSON, SAUL

Res. 173 E. 51st St.  
Bus. Automotive, 1131 Bedford Ave.  
Single  
*Proposed by Harold Blackman*

The following has applied for reinstatement:

FRIEDMAN, DR. HARRY H.

Res. 1394 Union St.  
Bus. Dentist, Same  
Married  
*Proposed by Joseph Goldberg*

MAURICE BERNHARDT,

Chairman, Membership Committee

"Pass on the Review"

Send the "Review" to a man in service you know. He will enjoy reading it and appreciate your thoughtfulness.

### Louis Lipsky Guest Speaker at Zionist Mass Meeting

A LAG B'OMER Celebration will be held at the Center on Tuesday evening, May 1st at 8:30 o'clock. The speaker of the evening will be Mr. Louis Lipsky, internationally known Zionist leader, writer and orator. He will discuss "The Forthcoming San Francisco Conference and the Jews." A musical program will be given. The meeting is arranged under the auspices of the Eastern Parkway Zionist District, with the cooperation of the Eastern Parkway Group of Hadassah. All are welcome.

### Consecration Services To Be Held on Shevuoth

ONE of the largest classes to be consecrated will present their program at the services in our Synagogue on the 1st day of Shevuoth, Friday morning, May 18th. Twenty-two girls will take part in the program, which will be centered on the general theme of "The Spirit of Israel." The following girls compose the Consecration Class: Greta Cohen, Lucille Cohen, Ellen Cutler, Lila Ehrlich, Betty Ellenport, Harriet Farber, Rhoda Flau-menhaft, Bernice Green, Leah Green, Dorothy Greenblatt, Elaine Hurwitz, Evelyn Kabram, Carol Kahn, Anita Kas-netz, Sylvia T. Klaristenfeld, Sara Levin, Barbara Molinsky, Phoebe Schwartz, Dorothy Sholin, Nancy Spiegel, Rita Vogel and Gladys Wexler.

The class this year is in charge of Mrs. Gladys Levine Rosen. The special feature of this year's program will be the musical interpretation of the various themes describing the spirit of Israel. The musical preparation is in the hands of our musical director, Mr. Julius Grossman.

### Institute of Jewish Studies Closed Successful Season

THE Institute of Jewish Studies for Adults closed a most successful season of activities with a rally of all students held on Thursday evening, April 26th. An interesting program was given and all the students enjoyed a delightful evening.

### Congratulations

HEARTIEST congratulations and best wishes are extended to the following:

Mr. and Mrs. Abraham Albert of 560 Lefferts Avenue on the birth of a son

# 7 WAR BOND DRIVE THE VICTORY BOND!

## BUY YOUR BONDS AT THE CENTER

A Bond Committee will serve you each week, Monday to Thursday,  
from 11 A.M. to 3 P.M. and from 8 to 10 P.M.

on April 18th. Congratulations are also extended to the grandparents, Mr. and Mrs. Louis Albert.

Mr. and Mrs. Benjamin Schwartz of

290 Empire Boulevard on the occasion of the engagement of their daughter, Phyllis Schwartz, (WR) USCG to Lt. M. Murray Zingman, USA on April 1st.

## LETTERS OF SERVICEMEN

[Continued from page 8]

everywhere.

My sincerest best wishes to you and the Center membership for a Happy Passover.

### From Gilbert Greene

(Son of Mr. and Mrs. Harry Greene)

**A**BOUT this break-through (the Battle of the Belgian Bulge). It presents two factors in our favor. First and probably foremost, it brings the Krauts in the open and brings out most of their reserves in men and machines. This is a tactician's dream. It would be far more costly to us to have to search them out behind prepared fortifications. Secondly, it brings to a halt the too optimistic attitude in the States which was detrimental to the general effort. The Boche are still far from beaten. Now that they are backed up into their own country, the fighting has become more tenacious. This general feeling that the war is just about over has not only created certain shortages in vital material, but has created a feeling with the boys that the people back home are oblivious of the fact that we are still in the thick of it. This feeling existed to quite a degree, but I am glad to say that, at the present time, it has changed. It is generally contended now, that the people at home back us 100% again. I shall cite an example of this: After our mad, victorious dash through France, the Germans were so completely disorganized and routed that we could have continued probably to Berlin. However, we ran out of gas at Verdun. This caused a delay of almost

a week. This was just enough time for German reorganization and time to man prepared fortifications. So you see how a let-up on necessary items means all in this war.

### From Ira Lipshutz

(Son of Mr. and Mrs. Philip L. Lipshutz)

**I**HAVE seen faith in God, faith in mankind, and faith of an individual in himself. I pray that mankind shall sustain and bulwark the faith we have placed in it. So far it has given us cause to think that such faith may be misplaced. Recently some of us were discussing the woes and evils of our civilization. Many reasons were advanced for the distrust, fear and turmoil in the world today. I was worriedly unimpressed by my contribution, or lack of contribution to the conversation, and thereupon resolved to formulate an opinion which I honestly and sincerely believed. After thinking about it ethnically, politically, and always selfishly, I suddenly realized that the solution was to be found in the spiritual good of man and nowhere else. It may have taken me too long to realize what wiser men have known throughout the ages. I give you my conclusions, hoping you may see some merit in them.

"This is inevitable—the end of faith is the end of man. In faith man lives in justice unto himself and in peace with his neighbors. To forsake faith is to forsake God, and God forsaken causes great afflictions. Have faith—believe in it, act on it, live with it."



## THE GREAT IN HEART

[Continued from page 7]

and persuaded her husband to go to America, for she saw that there was no future for the Jew in Germany. Once here, she worked unceasingly and saved every penny, until she had brought the entire family to this country.

They were religious people and were much distressed at my father's marriage to an American Jewess who could not speak a word of Hebrew or Yiddish, had never tasted kosher food, and entered a synagogue only in the event of a wedding or a funeral. But Aunt Minna insisted that the new member be welcomed. Her big heart was so full of love that she could always be sympathetic. "She is a beautiful girl," she said indulgently, "and will become a good Jewish wife and mother."

She loved me deeply and admired everything I did. When in later years I grew neglectful and saw her rarely, my uncle-by-marriage was very resentful. "At last you honor our house," he would say sarcastically. But my aunt always

reproved him. "She is a young lady now and has many other interests. You are welcome, *liebchen*, whenever you can come. I am always glad to see you." And when her earthly work was done, the crowds of people from every walk of life who followed her pine coffin to the cemetery astounded us all. We had no idea so many persons knew her and appreciated her as we did. One of the mourners, a woman whom I had never seen before, told me why. "Very few," she said, "realized the full extent of her bounty. Since I am a charity worker I knew her better than most. Quietly and unobtrusively she served the poor, the ill and the unfortunate. She will live in many hearts forever—a really good woman."

And now, many years later, when I am minded to refuse a request for a contribution because I feel it is unwarranted or I am low in funds, I stop a while to ponder. What would she have done? And usually the answer is, "Give."

## THE ASSASSINATION THAT HERALDED THE NAZI PLAGUE

[Continued from page 10]

his friend's, the Emperor's, "empty, sabre-rattling speeches," and when the war broke out and the nation screamed in delirious excitement, Rathenau wrung his hands in despair. Finally Rathenau, the millionaire, became daily more and more attached to Socialism, although he was no Marxist, and he deeply regretted the lack of revolutionary zeal among the Social Democratic leaders of the German republic. "Another year if this miserable state," he predicted, "and an energetic leader of the counter-revolution—and the emasculated nation obeys him."

Rathenau possessed exceptional talents, and yet, in some respects, he was a typical German, or more precisely, a Prussian Jew. He was an influential member of Germany's largest Jewish organization, the assimilationist Central-Verein Deutscher Staatsbuerger Juedischen Glaubens, and like the majority of German Jewry, he believed that happiness could be bought through abandoning one's identity. The events showed that he and the majority of Germany's 600,000 Jews were mistaken. In 1933 the memorial

tablet placed on the spot where Rathenau was assassinated was removed. In that same year many members of the Central Verein discarded their intransigent anti-Zionism and begged for certificates to be admitted into Palestine.

The road along which Rathenau wanted to lead us ended in a blind alley. But his good intentions cannot be doubted. And some of his literary works may be reprinted again after the collapse of Nazism as documents showing his sincere desire to transform Germany into a truly democratic state, living in peace with the rest of the world.

## GENERAL ROSE

[Continued from page 4]

victories. . . . He skillfully led his division from the Seine River to the Siegfried Line, liberating many French and Belgian villages and towns along the route. In spite of acute supply difficulties, he pushed forward relentlessly, giving the Germans no respite and inflicting heavy losses in men and material upon the enemy."—By Ben Samuel, through J.T.A.

## HONOR ROLL

The following is an additional list of Center members, children and grandchildren of Center members, serving with the United States armed forces. The list includes names received up to the time of going to press.

Blumenfeld, Morton, S I/c  
Blumenfeld, Sam, Sgt.  
Feldman, Ephraim, Pvt.  
Goldberg, Louis, Pvt.  
Goldsmith, Mortimer  
Jentelson, Theodore, S I/c  
Parnes, William, Naval Cadet  
Silber, Stanley, A/S



The following is a list of promotions in rank:

Bank, Robert, Capt.  
Field, Major Leonard  
Goldberg, Alvin, Pfc.  
Goldstein, Murray, Pfc.  
Gray, Morton L., 1st Lt.  
Hirsch, Murray, Cpl.  
Kirschman, Samuel H., Pfc.  
Perlstein, Sk I/c  
Rosen, Eli, Capt.  
Ruchman, Norman S.,  
HA I/c  
Teicher, Ira, Major

## SLUM CLEARANCE

[Continued from page 14]

"Then why don't you let us walk to the library?" asked Joe.

"You don't a-pity get books enough from school!"

"Yeah," sneered Lucy, "one library book in two weeks. You want me to read the same one four times? I read it three already."

Mama sighed but shook her head firmly.

"I told you a hundred times, children, I have no money for funerals. Even if you stand on your head, I will not let you walk eleven blocks alone, with speeding devils on every street. You must wait till Papa can take you, or I can take you."

"Yeah," said Joe, "that means waiting forever."

"Well, out of the kitchen anyway. What do we now have a dining-room for? You think this is Vogel Street, where the kitchen was the only room with daylight?"

"Aw, I don't like the dining-room," said Lucy.

The new leather furniture was stiff, and when she sat on the floor Mama would come in and tell her not to get her underwear dirty like a little Vogel Street girl.

It used to be such fun in Vogel Street!

On Saturday morning, when they didn't have to get up early, they used to go jumping in Mama's big bed. Now they must be careful: the new bed spring cost money.

They had to be careful about everything. Friday night when they bathed they mustn't splash the kitchen linoleum. That cost money, too. It used to be more fun the old way, when Mama made warm rain from the kettle over their backs.

Papa didn't like the bathtub either, but for a different reason.

"A fancy idea," he said. "They take out the wash-tub to put in a bathtub. So, the woman sends the wash to the laundry, and for this extra expense you pay more rent. In short, everybody profits but the wage-earner."

"Zshlob," said Mama. "A peasant you were and peasant you always will be. This is America, Mister, not Europe. Here a woman does *not* have to break

her back and give up her health to a wash-tub. Miser! If I had not taught him better, he would still be living on bread and herring and begrudge himself half an apple."

"And if you had not taught me better, as you say, by now I would have a whole lot of money saved up and I could go into a business."

"Hah!" said Mama, enlightened. "So it is still revolving in his head to open a candy store!"

She was like a wave in Coney Island before it breaks.

"And why not?" Papa shouted. "Any day I am in danger to lose my job, and with my wife's fancy tastes I might as well dig myself a grave at once."

"Sh!!" said Mama. "In a decent neighborhood one does not yell. Tell me, Little Head, what do you know of business, and who would lend you money?"

"You will see."

Papa walked out, slamming the door.

Lucy wondered if this time they would really get a candy store at last.

She would love to figure how much candy the customer should have if there were three or four kinds and some were four for a cent and some six. She wouldn't be like Bessie's father: he never let you buy more than two kinds. And if they had a candy store Lucy could prove to Mama that jelly beans were not painted with poison. Often Lucy had watched children eat them, and they did *not* worm the teeth or spoil the stomach. All she and Joe ever got was a teenychy-weenchy square of milk chocolate once in a blue moon.

"Oh Mama," said Lucy quickly, while she dared, "let's *yes* have a candy store. Please! Right next door to Bessie's."

To her surprise Mama didn't get mad; she laughed.

"A good business head," she said. "Like the Papa's."

"Well anyway, Mama—" Lucy stopped. Mama had said she was sick of the question.

"Yes?" Mama asked absently.

"Well, when are we going to visit Vogel Street?"

And like the biggest surprise in the world Mama said, "Tomorrow."

"Tomorrow!" Lucy repeated. "You

mean it, Mama? You're not fooling?"

"Yes, tomorrow," said Mama, "and say nothing about it in advance."

"Oh, a secret!" Lucy said in a swift breath. "And we'll see Bessie!"

"Yes, it is exactly Bessie's parents I wish to speak with. I will warn them that if they loan him even one dollar, even one penny, I will raise such a scandal that all Williamsburg will hear of it"

When they started out next day, Lucy couldn't keep from hopping with excitement.

"Remember. It's a long walk," warned Mama.

"Oh, I won't be tired," said Lucy and she skipped so much along the way that Mama shook her arm several times and told her to behave herself.

As they came near the old neighborhood, Lucy grew quiet. She wondered if Bessie had different friends and would be ashamed to meet her again. But Lucy wanted to see the school anyway—it was the best in the world—and Vogel Street too. She could picture the stores, and which houses had stoops, and every single little thing. She wanted to touch the marble table in Bessie's candy store, and the school gate made of black and twisty iron posts. She would put her finger up Ruth's curls again, and Bessie—she wanted to see Bessie's reader and speller—bet they were a hundred times better than the books Lucy had now.

"Look, Lucy, the school."

Mama picked her up a minute to let her see the flag on the roof.

Lucy's heart jumped up fast and she blinked her eyes.

"I love P. S. One-Forty-One," she said.

Now they were very near Vogel Street. There sat the old pretzel lady near the movies. She nodded eagerly as they approached.

"Yes," she said, shaking her head, forward and back, with every quavering word, "yes, the little girl who did not want to leave the home where she was raised."

She went on talking while Lucy pulled Mama's arm down and up to get her away. They were so near their old block now.

"How many more?" she kept on ask-



ing as they walked. "How many more blocks, Mama?"

When they turned the last corner, they stopped still.

"What?" said Mama. "I cannot believe it. That's what the old one was trying to tell me."

Lucy stared, bewildered.

The sign on the corner still read "Vogel St.," but the pushcarts, the stores, the houses had disappeared. There was nothing but an empty lot, two blocks square; nothing but sand.

Mama talked excitedly. "See? At last the city has swept away the *stinkerei*. I knew it, I warned them. A lot of ambition they had. For the rest of their lives they would have remained here if the government had not chased them out. My only wish is that more and more the city should tear down these bedbug-nests and build nice, clean houses in the sunshine, where children can blossom like beautiful—"

"I hate the government," shrieked Lucy. "I hate them! They took away the candy store. Now I don't know where Bessie is!"

She threw her arms wildly around Mama, and pressed hard and screamed

and nearly broke her glasses. Mama caught them and pushed Lucy away.

"Stop this foolish crying," she said, "putting the glasses into her purse. 'This minute stop. Do you hear me? This minute.'"

"I want Bessie." Lucy sat down on the curb and wept helplessly.

"Children like Bessie and Ruth she longs for," Mama declaimed. "Children of Vogel Street, with the stockings gathering in rings around the ankles and the pearls always dripping from the nose. Stop your crying, foolish child. Forget them, forget this whole infested, filthy section. Let us go home to our own neighborhood, where the atmosphere is at least a little more educated. A pestilence the city wiped away with the fire-traps that stood here. Wait, you will see. Some day—we should only live to see that day—some day Vogel Street will be like a garden, a green and beautiful garden for the most tender buds and flowers to grow up right."

Lucy twisted away as Mama tried to raise her from the ground.

"I want Bessie," she screeched and kicked. "I want to go find Bessie."

as something due to the appreciation of my efforts expressed by those under whose eyes they were made."

It was this trip that determined Henrietta Szold's future life work. To her friends and relatives, who warned her that she would be disappointed in Palestine, and would return anything but a Zionist, she wrote from Milan, on her way back to America: "The result is I am still a Zionist, that I think Zionism a more difficult aim to realize than I ever did before, and finally that I am more than ever convinced that if not Zionism, then nothing—then extinction for the Jew."

When she returned from Palestine, Henrietta Szold continued as editorial secretary of the Society for a few more years. But a new vision and purpose had seized upon her life. Into that new purpose she threw her exhaustless energies.

On December 1, 1915, she regretfully sent her letter of resignation to the Society. And early in 1916, the Society regretfully acceded to her desires. She never lost interest, however, in the great work of the Society. She even expressed her hope—a hope that was realized later—that she would be permitted to do the proofreading "as a Jewish volunteer" for the new translation of the Holy Scriptures, which the Society at that time had in preparation.

Despite her heavy schedule of work in Palestine in the 1940's, when the Society cabled her asking her to accept an Honorary Vice-Presidency, Miss Szold briefly answered by cable, "Accept with pleasure." She was ready to serve again the organization in which she had played such an important part for over a quarter of a century.

\* \* \*

The Jewish Publication Society of America rejoices in the knowledge that this great Jewess helped to lay its foundations, mold its literary policy, translate some of its great classics, and transmute the work of the Society with her beautiful, Jewish spirit. Nor should the Society ever wish to forget that its leaders and guides, through Dr. Cyrus Adler, made possible that first visit of Henrietta Szold to the Holy Land which was destined ultimately to transform her into the "Great Lady of Palestine," and enable her to become one of the immortals of Jewish history.

## HENRIETTA SZOLD

[Continued from page 12]

The directors of the Jewish Publication Society graciously gave her a gift which enabled her to extend her trip to Palestine. This visit to the land about which she had dreamed and spoken, the land which was the physical symbol of all her Zionist thought and feeling, served to close one era of her long and varied life and released in her new energies and new visions for yet a greater era that lay ahead of her in the dim future.

She expressed her joy and appreciation at receiving the gift in a letter to Dr. Cyrus Adler, written in New York, July 15, 1909. "I wish for words," she wrote, "to convey to you my surprise and gratification on reading your letter this morning and fingering the enclosure. As it is, I can only say—I was overwhelmed and I was gratified. I must leave it to you to charge these hackneyed words with the meaning they should carry to be a complete expression of my feelings."

Typically, Miss Szold called this gift her "Palestine Fund," and she determined

to keep it apart from the baser money which paid for her European trip.

"The pleasure of my trip will be enhanced so substantially by the contribution made to it by you [Dr. Adler] and the other members of the two committees that I cannot allow it to get itself mixed up with the commoner elements in the letters of credit I shall carry with me. It must be marked as a distinct entity, a thing apart, and so I labeled it promptly my Palestine Fund."

In the same letter, Henrietta Szold revealed her glowing love for the land she was now privileged to visit and see with her own eyes. "It rarely occurred to me that a European tour was a possibility in my life, but never did it enter my mind remotely that the privilege of beholding the Holy Land could fall to my share. It makes me happy to think that this rarest piece of good luck, with all it implies of Jewish emotion and education, shall dwell in my memory not as something purchased by my own efforts, but

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# *The Brooklyn Jewish Center Review*

*May, 1945*

## JEWS UNDER THE YOKE OF DAI NIPPON

By ALFRED WERNER

## HOW NEW YORK'S PIONEERING ANTI-DISCRIMINATION LAW OPERATES

By WILLIAM I. SIEGEL

## WHAT DOES YOUR NAME MEAN?

By N. PEARLROTH

## JEWS AT SAN FRANCISCO— A PICTURE OF STATELESSNESS

By SOPHIE UDIN GINGULD

## A GREAT RABBI ATTAINS FOUR SCORE

By RABBI C. DAVID MATT

## NEWS OF THE MONTH

DELICIOUS, DELIGHTFUL,  
COURTEOUS . . .

## THE EMPIRE HOTEL

Saratoga Springs, N. Y.

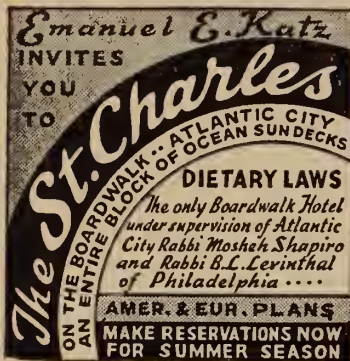
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# BROOKLYN JEWISH CENTER REVIEW

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## CONGRESSIONAL MISBEHAVIOUR

THE doctrine of congressional immunity is established by Article I, Section 6 of the Federal Constitution, which provides that: "For every Speech or Debate in either House, they shall not be questioned in any other Place."

It is a wise and salutary rule, necessary to the preservation of Congressional independence, and has contributed materially to the high quality of debate and the fine measure of statesmanship displayed during our history by the Congress of the United States. However, like many wise rules, it always depends for its best observance on the integrity of those for whose benefit it was enacted and through whose use it is administered. There have naturally, therefore, been instances in which congressional immunity has been perverted to unfair and improper purposes by the character and personality of Congressional members who do not understand the fundamental relationship of the rule to its reasons for being.

Representatives Hoffman (Michigan) and Rankin (Mississippi) have in recent years earned the dubious distinction of being the chief and most vocal of the anti-Semites in Congress. They find the floor of the House of Representatives a convenient forum for their anti-Semitic venom and gladly shield themselves behind their Congressional immunity for statements which in all probability they would not dare to make outside the halls of Congress.

In the current debate on the Fair Employment Practice Commission Bill, Hoffman and Rankin have revived many of the old canards against the Jewish citizens of America, and have in addition created, out of their over-fertile imaginations, new charges. Thus, Hoffman asserted that many of the most pow-

erful financial institutions of America are under the control of Jews, and called for statistics showing the number of Jews outstanding in professions, sciences and arts, the number of important positions in the federal government controlled by Jews, and the volume of the business in the country owned or controlled by Jews. Rankin added to this assault the charge that in the Veterans hospitals Jewish doctors have to a great extent crowded out non-Jewish members of the medical profession. These statements are not only false (although, if true, they would be no more than a tribute to the ability of the individual Jews who had managed to attain positions of power and usefulness), but they are a suggestion—nay more, an invitation—for the institution of a *numerus clausus* for Jews in all fields of private and public endeavor.

\* \* \*

Such demagogic slurs are outrageous. Moreover, they bear within themselves the seeds of disturbance and harm. The damage in the first instance is to the Jews of America, and then to America itself. We have learned during the last decade that anti-Semitism is the first weapon of the Fascist in the process of breaking down national *morale* and destroying democratic liberties.

We do not, even for this reason, sug-

gest that the rule of Congressional immunity be in any way disturbed. It is necessary, however, to point out the dangerous apathy of other Congressmen in the face of these tirades.

Every member of Congress is individually responsible for the dignity of that high body, and should be alert to castigate any infraction of the rules of decency and responsibility which ought to govern the deliberations of Congress. It is particularly disturbing that so few expressions of rebuke emanate from representatives from the major cities of the country, such as New York, Chicago, Boston. These men are not only elected to Congress with the aid of the votes of Jews; they are customarily in continuous and close contact with their Jewish constituents, know the ways of life of Jews in America, and know how untrue are the fulminations of men like Hoffman and Rankin. A sense of obligation to their constituents, of responsibility to the welfare of the country, of their own personal obligations to the standards of decency—all these should impel them on every occasion to make it known to these unworthy colleagues how wrong they are and what a pitifully small and nasty minority they constitute.

*Verbum Sapienti.* It is to be hoped that this statement will come to the attention of members of Congress and that it will not have been written in vain.

— WILLIAM I. SIEGEL

## THE MEANING OF Z. O. A. MEMBERSHIP

MANY are the privileges and opportunities connected with membership in a Zionist organization. It is your first contribution toward the future security, safety and welfare of the Jewish people the world over. By that act you make Zionism more authoritative and powerful, and you advance the goal of

a Jewish commonwealth in Palestine. You declare yourself one in mind and heart and spirit with the sages and prophets of old—with all the preceding generations dedicated to the perpetuation of the Jewish people—and with Jewish posterity, for which Palestine will ever be a vitalizing flame. You advise your friends,

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# "JUST BETWEEN OURSELVES"

"בנינו לבן עצמנו"

## An Intimate Chat Between Rabbi and Reader

### HOW ALIKE WERE THE ENDS OF NEBUCHADNEZZAR AND HITLER!

**M**UCH has been written, and much has been said, since that memorable May 8th, to express the feelings which surged through our hearts when V-E Day was proclaimed. But I believe that no utterance could match the classic words spoken by Israel's great prophet, Isaiah, on a similar occasion, when he described the downfall of the mighty empire of Babylon and the total defeat of its despot, Nebuchadnezzar. How modern these words sound today! How poignant is the prophet's description of the utter collapse of Nazi Germany and the deathblow that awaited Hitler and his cohorts!

A number of editors were struck by the appropriateness of Isaiah's words to the events of our day and brought the prophet's sentiments to the attention of their readers. We, too, feel that this column ought to reproduce those remarkable verses which are to be found in the 14th chapter of the book of Isaiah:

And it shall come to pass in the

day that the Lord shall give you relief from your agony and misery and the slavery you have had to suffer, that you shall take up this parable against the king of Babylon, and say:

How the tyrant is hushed, his mad rage stilled!

The Lord hath broken the staff of the wicked, the sceptre of the rulers, that smote the peoples in wrath blow after blow; that ruled the nations in anger with a persecution that none restrained.

Now the whole earth is at rest and is quiet, bursting into song.

Yea, the cypresses rejoice at thee, and the cedars of Lebanon.

Now that you are fallen, no one has risen to destroy us.

The nether-world is astir to greet you, astir to meet you, rousing all the ghosts for you, that on earth were chieftains, moving monarchs of the world from their thrones;

your neighbors, your relations, that you desire them to love and want and freedom for the realization of that for which the Jewish heart yearns. You serve notice that all Jews should join forces and act together for the accomplishment of the great and good inherent in the Zionist aspiration.

Membership in a Zionist body is your testimony that you possess Jewish national consciousness and that you value it greatly. It is evidence of your optimism and confidence in the ultimate triumph of the Zionist ideal. It is more than a mere belief in the value of Palestine. Zionism is a continuous process, and Palestine needs further growth, development, improvement. Struggle, effort, self-sacrifice are needed for its advancement. By joining the Zionist movement you are asserting to all those abroad who have survived the ordeal of persecution and war that you stand ready to

aid them in their deliverance and to help them acquire that power and freedom which will make of them self-respecting and creative human beings.

Through Zionism you are in a real sense participating in the inspiring task of fashioning a new world. Zionism calls upon the United Nations to implement and fulfill the pledges solemnly given the Jewish people in the Balfour Declaration and the Mandate for Palestine. The realization of such promises will aid in securing the attainment of the ideals for which the democracies have fought.

Enrollment in a Zionist group should therefore be your great, immediate and solemn concern. Through reverencing and striving for the Zionist ideal, your mind and your heart will gain that dignity and strength which will render you a better Jew and a better American.

—LOUIS J. GRIBETZ

They all hail you, and say unto you:

So you also are weak now as we are; you too have become like unto us!

Your pomp has passed down to the nether-world, you and your peals of music; maggots are spread under you, and worms cover you!

How you have fallen from heaven, O day-star, son of the morning!

How you are cut down to the ground,—you who once cast lots over the nations!

You, who once said to yourself: I will rise to the very heavens; I will set my throne supreme above the stars on high; I will sit on the hill of the gods in the far, far north;

I will scale the heights of the clouds and will rival the Most High!

And down you drop, to hell below, down to death's abyss you go!

Those who see you scan you, gaze upon you and then muse:

Is this the man who made the earth tremble, who shook empires, who made a desert of the world, demolishing its cities, who never let a prisoner go to return home?

Kings of the nations sleep in honor, each within his tomb;

But you are cast forth away even from your grave, like an abhorred off-shoot, as a carcass trodden under foot!

You shall sleep not with your fathers in the grave, for your country you have wasted, your own people you have killed. The seed of such evil-doers shall not be named for ever!

Let these divinely inspired words of the great prophet give us the courage to work and to sacrifice unceasingly until that happy day shall come when they will also tell the story of Hirohito and war-crazed Japan, as they tell the story of Hitler in our day, and as they told the story of Nebuchadnezzar in the days of old.

*Israel H. Perutthal*



AS the fighting in Europe is over, our attention can turn fully to the democracies' struggle with the "Prussians of Asia." This title, by the way—supposed to be an honorary one—was conferred by the Berlin press on the Japanese people about forty years ago, after the sons of Nippon had defeated first the gigantic Chinese Empire, then powerful Tsarist Russia. Indeed, in their organizational shrewdness, their military fanaticism, their boundless lust for conquest, the little yellow men do not stand behind the Prussians of Central Europe. Moreover, about eight years ago the Japanese acquired from their comrades in Europe a feature that previously had been unknown in Japan—anti-Semitism.

As a matter of fact, before 1937, the Japanese even liked to think of themselves as descendants of the Ten Lost Tribes. Fantastic though the idea sounds, it cannot be denied that certain findings support the hypothesis strongly. Two villages in Japan are named Goshen and Manasseh—the names cannot be explained through Japanese source. According to a legend, these villages were built by an unknown tribe that came to Japan in the third century. A temple in the vicinity is still called "David's Shrine." A third village is called "The Crossing of the Stream." On the curb of a well in a Japanese town there was found an ancient inscription reading "Israel." There are certain similarities between Japanese and Israelitish customs an example is the existence of a "Holy Place," and a "Most Holy Place" in the Shinto temples.

As late as 1930 a Japanese scholar, a graduate of the Yale Divinity School, tried to prove that the Mikado was a descendant of the tribe of Gad, one of his ancient forbears having been Gad's son, Jippon (similar in sound to Nippon). The Samurais are said to have come from Samaria, and the fact was stressed that the Samurais observe certain Hebrew rites, as the redemption of the first-born, and the wearing of a device by their priests which recalls the phylacteries. The Star of David used to be very common in Japan as a decorative motif or ornament for children's hats.

If some day the hypothesis of a Semitic origin for the Japanese should prove to be based on historical facts, we Jews

## JEW'S UNDER THE YOKE OF DAI NIPPON

By ALFRED WERNER

would be humiliated by this kinship with our newly discovered "brethren." The Jew is the typical man of the world, the *baal davar*, whereas the Jap is a fanatical swordsman, a *baal milhama*. Japan's criminal invasion of Manchuria in 1931, her willful withdrawal from the League of Nations in 1933, her ruthless attack of China in 1937, the sinking of the U. S. gunboat "Panay" in the Yangtse River in December of the same year, and finally her cowardly attack on Pearl Harbor shall never be forgotten.

Japan's treatment of the Jews since 1937 was similarly evil. Jews, mostly traders and merchants from England, France, Germany, Syria, India and Iraq, came to Japan shortly after 1854, when the American Commodore Matthew C. Perry opened the medieval country to Western civilization. Small Jewish communities existed in Yokohama, Kobe, Nagasaki, and Tokyo. For some time there was a synagogue at Nagasaki. To the original settlers were added a number of refugees from Tsarist Russia, and later from Nazi Germany, but the total number of Jews in Japan proper never was more than about 1,000. A much greater number of Jews, however, passed through the country on their way from Russia, Poland, or Germany to the United States; in fact, the HIAS (Hebrew Sheltering and Immigrant Aid Society) had to open a home in Japan to care for these transmigrants. As for the permanent settlers, many of them acquired wealth as businessmen, and they contributed wholeheartedly to the Zionist funds and charitable institutions. After 1933, several outstanding refugee scholars and artists found positions with Japanese institutions of higher learning. Among them was Joseph Rosenstock, known to many New Yorkers as a guest conductor at the Metropolitan Opera House, who became conductor of the Imperial Symphony Orchestra and professor at the Conservatory in Tokyo.

Very few Jews live in Japan's overseas possessions, such as Formosa and

Korea, but Manchukuo, the puppet state created by Japan in 1931 out of the northwestern provinces wrested from hapless China, contains about 20,000 Jewish settlers, most of whom are domiciled at Harbin, while smaller communities exist at Mukden and Dairen. Chiefly Russian Jews who engaged in the fur trade and other commercial enterprises, they developed a full-fledged Jewish life, with synagogues and Zionist clubs. Finally, a few thousand more Jews got under the Japanese yoke, when in 1940 the Prussians of Asia began creating their "Co-Prosperity Sphere." A few Jews live in Bangkok, the terribly hot capital of Muang Thai, the "land of the free," a proud name that became senseless after Japanese guns and battleships had wiped out Thailand's independence; Singapore has a "Synagogue Street"—incidentally, all synagogues of the East face westward, of course. In 1940, about two thousand Jews lived in Java, the most advanced of the rich islands of the Netherlands East Indies, and about 1,500 in the Philippines.

Before Japan signed its anti-Soviet Pact with Nazi Germany, the Japanese did not in the least think of discriminating against the Jews, who were tolerated like the other white settlers who contributed towards the country's economic development. In fact, Japan was one of the first countries to endorse the Balfour Declaration and to ratify the Palestine Mandate, it also sent a special trade mission to Palestine to establish commercial relations with it. In 1933, when the Hitlerites started to persecute Jews, there were even demonstrations in Japan in protest against the maltreatment of the Jews, these "white Asiatics."

In 1937, however, after the Japs had decided to cast their lot with Adolf Hitler, violent anti-Semitic articles appeared in the Japanese press, and Zionist fund-raising was forbidden. The time had arrived for General Shiotou to prove

to the world that he had enough ability to become Asia's Julius Streicher. Until 1931 the general was a member of the Japanese delegation at Geneva. After Japan had quit the League of Nations, "destiny led him to a new task: that of rescuing Japan from the pernicious activities of the Jews and Freemasons."

Thus Streicher's daily newspaper, *Fraenkische Tageszeitung*, introduced him, the "well-known Japanese anti-Semite," to the people of Nuremberg. The general had come to that city from remote Japan in 1938 in order to see Herr Streicher, "who is talked about all over the world," as the *Tageszeitung* proudly observed. The caption for a snapshot, showing Herr Streicher together with his prominent yellow guest, read as follows:

"In all countries of the earth men arise against the Jewish world enemy. And the awakening of the nations proceeds further still. From all corners of the earth they come, representatives of nations of pure race, to hear Julius Streicher's advice and profit from his experience."

But the interview the general gave to a Nazi journalist was far from optimistic: "It is hard to fight the Jews because the people do not realize, neither see nor feel, the pernicious activities of the Jew. And when they will awake, it may already be too late. Therefore Japan must be made one of the centers of the Jews' enemies in the East, especially because China is the arena of a bloody Bolshevization."

Having noticed, on a visit to the Nuremberg Masonic Museum, the Masonic sign, the triangle, General Shiotou remarked: "We are setting against this triangle of Freemasonry the triangle of Berlin-Rome-Tokyo. This Axis shall last forever." He also wrote a message in the Guests Book: "I congratulate the Franco-German leader, Julius Streicher, on his struggle against world Jewry, and pray for his victory, for the salvation of all nations."

Not all Japanese thought like Shiotou. Few took his rantings seriously. As late as December, 1937, at a conference of the Jewish Communities of the Far East, another general, Higuchi, addressed his audience thus: "The original population of Nippon is homogeneous, and because of this we have an entirely objective at-

titude towards all nations and towards the Jewish question. . . We know that the Jewish people is endowed by nature with eagerness for knowledge and famed for their abilities in social and economic fields, and in science, rendering a service to the whole of mankind. . . We Nipponese have no racial prejudice. We look friendly towards the Jewish people!"

The Japanese leaders knew that Hitler actually despised them, calling them "yellow vermin." They had read his statement in "Mein Kampf," describing colored races who have come in contact with European culture and civilization as "trained monkeys."

"Suppose Europe and America would perish," Schicklgruber wondered "and any further Aryan influence over Japan would cease: Japan's development in science and technique would continue only for a very short time. . . Just as the contemporary Japanese achievements owe their existence to Aryan sources, it was

foreign influence and foreign spirit that created Japanese culture in the days of old."

Japan's transformation into an anti-Semitic country followed the usual pattern. A flood of Nazi manufactured propaganda was shipped to Nippon. Among the pamphlets was a Japanese translation of "The Protocols of the Elders of Zion." The "Jewish devils," the propagandists declared, were responsible for arming both Chiang Kai Shek's armies and the Soviet troops. In 1939 Japan got its first anti-Semitic gang, which sponsored anti-Jewish meetings and circulated the hatred-sheets.

Nevertheless, all this propaganda did comparatively little harm to the few Jews in Japan proper, where the charge of a Jewish conspiracy seemed ridiculous to the majority. It took a much firmer hold in Japanese-occupied Manchukuo, where it was fostered by the White Russian emigrés who found it rather easy to identify the Jews with the hated Bolshevik enemies. For all practical purposes, the Japanese government remained indifferent to the anti-Semitic campaign, despite the bombastic anti-Semitic phrases officially used to appease Germany.

This changed after Pearl Harbor. All Jews in Japan proper were ordered out of all port cities, and into the interior. Not a single Jewish family was permitted to remain in Tokyo, Yokohama, Kobe, or any other large city. At Harbin, Manchukuo, the synagogues were closed down. General Shiotou was overjoyed. He told his nation that he had started a campaign to exterminate the Jews in the entire Far East because they were as dangerous to Japan's interests as were the United States and Great Britain. "We have broken the British and American influence in Eastern Asia," he proclaimed, "we must also not overlook the Jewish influence there, otherwise our military victories will not be properly exploited." He traced back the "Jewish conquest of Eastern Asia" to "the arrival of David Sassoon and . . . his securing trade monopolies in China in 1867," and charged that in 1939 the Sassoon family controlled some 270 hotels in China, employing thousands of Jewish emigrants, and that it also controlled 11 daily news-

## THE FREEDOMS

THE laughter in the cities and the lights

On bright again, the sounds of children's play,

The liquid calls of birds—the warm, spring nights

Where still the lovers walk the lovers' way—

Are these the sacrilegious signs they seem?

Are these the stains of peace and all forgot

The harried men of war who fight for dreams

In muddy lands beyond the sight of God?

And yet these freedoms must be there to say

That they were worth the cost, so those brave sons,

When victors they return, war-blind to all

The beauty in the world, will hear the call

Of child to child and smile, then drop their guns

Beside the shrine and humbly kneel to pray.

—SGT. HAROLD APPLEBAUM

[Continued on page 23]



THE most significant achievement of the New York State Legislature in its 1945 session was the enactment of the Anti-Bias Statute, popularly known as the Ives Bill. Its purpose may be stated in summary as being the prevention and elimination of discrimination in employment by reason of race, creed, color or national origin. In view of the practices which the law is designed to prevent (and remove), and because of the effects which it is hoped will result from the statute in the coming years, it merits an extended analysis.

The Legislature found, as a fact, that, with respect to the State of New York, "practices of discrimination against any of its inhabitants because of race, color, creed, or national origin are a matter of state concern," because "such discrimination threatens not only the rights and proper privileges of its inhabitants, but menaces the institutions and foundation of a free, democratic state." It should be remembered that this is no mere haphazard assumption on the part of the Legislature, and that the Ives Bill was not germinated by any recent or chance interest in the problem.

Over a number of years there has been a growing conviction that large sections of our citizenry are debarred from employment, both in private industry and among public utilities, not because of any unfitness for particular jobs, but solely by reason of race, creed or color. It would be a matter of easy research to point out thousands of instances of such discrimination. Questionnaires calling for disclosure of religion, color, national origin or race have for decades proven an insurmountable obstacle to entry into industry of Jews, Negroes and members of many other racial or religious groups. These questionnaires have, as has been the case with all such documents, been disguised by the assertion of statistical purposes. The disguise has, however, been one easily penetrated, and it was known to all, both questioner and questioned, that it was a test, not for inclusion, but definitely of exclusion.

As was to be expected, the debates on the floor of the Legislature and in Committee, prior to the passage of the Bill, were sharp, acrimonious and, on the part of the opponents, specious and unreal. This latter type ranged through the whole gamut of casuistry, invoking the

## HOW NEW YORK'S ANTI-DISCRIMINATION LAW OPERATES

By WILLIAM I. SIEGEL

Constitution of the State, the chimera of misuse of police power, and many other fancied dangers of administration. It is to the credit of the Legislature that but few of its members were frightened by these constitutional and administrative apparitions. When the final ballot on the bill was taken, it passed in both Houses by an overwhelming majority. Governor Dewey, who was one of the chief proponents of the act, expressed great gratification when he approved the bill, and has since hailed its enactment as a significant step forward in the history of our State. It is fitting to record the fact that all the Legislative leaders of both parties were influential in mustering the votes of their members for the bill, and it is a pleasure to express a word of commendation for Senator Feinberg and Senator Quinn, in the Upper House, and Majority Leader Ives and Minority Leader Steingut, in the Assembly.

\* \* \*

The statute creates a Committee of five members (to be appointed by the Governor) who shall have the duty of administering its provisions. The Committee is empowered to adopt proper rules for its own functioning. It may accept and investigate complaints of discrimination and may hold hearings and receive sworn testimony. Employment practices which are made unlawful by the act are, in substance, refusal to employ, discharge from employment, or discrimination with respect to compensation or the terms and condition of employment, because of race, color, creed or national origin. It is also made illegal for a labor organization to exclude or expel from membership anyone for any of these reasons. Also, employment agencies are prohibited from circulating any advertisement or publication, or using any questionnaire containing such discrimination. In addition, the aiding, abetting, inciting, helping or coercing of the doing of any of these acts, or any attempt to perform such acts, is made illegal. The statute is thus made comprehensive because the Legislature realized the proba-

bility of attempts to do by indirection that which it prohibited directly.

The procedure for implementing the rights granted by the statute is full and, it is believed, adequate to attain the desired result. Any person feeling aggrieved by an unlawful employment practice may file with the Commission a verified written complaint, setting forth the particulars of the discrimination, or the same may be done for him by the Industrial Commissioner of the State or its Attorney General. The Chairman of the Commission will then designate a Commissioner to investigate the complaint. If the Commissioner determines that there exists "probable cause for crediting the allegations of the complaint," it is the duty of the Commissioner to attempt to eliminate the unlawful employment practice by "conference, conciliation and persuasion." If, however, such attempt is unsuccessful, the Commissioner will then serve upon the employer a copy of the complaint, together with a notice requiring him to answer its charges at a hearing before three members of the Commission. (The investigating Commissioner is specifically excluded from participation in the hearing and his previous efforts at conciliation shall form no part in the evidence before the three-man trial body.) The employer has the right to file an answer and appear, either in person or by counsel, at the hearing and to give testimony. This trial Commission, in taking testimony and reaching its conclusions, is not bound by the rules of evidence which prevail in a court. The testimony is to be sworn. If the result of the Commission's deliberations is a finding that the unlawful employment practice actually existed, the Commission shall so state and then serve upon the employer an order requiring him to desist from such unlawful practice and "to take such affirmative action including (but not limited to) the hiring, reinstatement or upgrading of employees, with or without back

pay, or restoration to membership in any respondent labor organization as, in the judgment of the Commission, will effectuate the purpose" of the act. On the other hand, if the Commission shall determine that the employer was not guilty of the practices alleged, it shall so certify and dismiss the complaint. Should the employer not obey an order issued by the Commission directing him to cease and desist, etc., a proceeding may be brought in the Supreme Court of the State, in the proper County provided by law, to enforce the order of the Commission. The procedure for initiating such a proceeding is simple and the jurisdiction of the court is more or less summary. The court, on reading the record of the hearing before the Commission, may make such orders in the nature of injunctions, as to it will seem proper. The court may also, on motion of any interested party, remit the proceedings to the Commission for additional and material evidence. The court is bound by the findings of the Commission, as to the facts, "if supported by sufficient evidence on the record considered as a whole."

A significant section of the statute is that which provides for punishment in event of an improper or willful interference with an order of the Commission. Such conduct is constituted a misdemeanor punishable by imprisonment for not more than one year or a fine of not more than \$500.00, or both.

An equally significant provision of the act is that which empowers the Commission to create advisory agencies and conciliation councils throughout the State. These agencies and councils may be empowered by the Commission to study the problem of discrimination in any form in which it may exist in the State. They are also empowered to set up a program of education among the varying groups in order to foster good will, cooperation and conciliation among the different elements of our population. It is directed that "such advisory agencies and conciliation councils shall be composed of representative citizens" receiving no pay for their services but being reimbursed for their expenses. The Commission is further authorized to issue publications of its investigations and research in order to promote good will and

minimize and, it is hoped, eventually eliminate discrimination.

\* \* \*

It is an old maxim of government that laws cannot make people good unless and until people wish to be good. From the earliest days of mankind, statutes have always been negative in character. They prohibit misconduct and do not affirmatively command good behavior. This is necessarily so because of the nature of human personality. The Ives Bill, nevertheless, has a fine quality of optimism about it. The very fact of the inclusion among its provisions of the educational agencies and councils indicates a spirit of hopefulness concerning the ultimate realization of the objects of the bill.

We are living in a period in which much has been spoken and written concerning cooperation among the different racial and religious elements of our citizenry. We have witnessed innumerable examples of sacrifice and mutual helpfulness among the Armed Services and in the civilian community. It is not unreasonable to believe that conduct which has had the stimulus of war may still become a permanent feature of civilized social behavior, even in peace time. Man is a forgetful animal but, at the same

time, a thinking creature. The tremendous cost to society in terms of life and material which follows the dishonoring of man by man has become so obvious, that perhaps even the most willful violators of decent human relationships will be impressed by such cost and brought to a resolution of reform. Certainly this is a consummation devoutly to be desired. For without it, even the great power of the State of New York will be insufficient to effectuate the purposes of the Ives Bill. In a community numbering 13,000,000 people, most of whom work for a living, the opportunities for unlawful practices are myriad in number, and a mere penal enforcement of the statute would be a hopeless Augean task.

It is obvious that the best guarantee for the success of the statute is the willing cooperation of both sides: the employer and the employee. Nor is this a mere utopian idea. Man improves but slowly in his concepts of social needs; and some part of humanity improves not at all, but retrogresses. Nevertheless, history teaches that there is a constant, if slow, factor of improvement. We have witnessed in our generation changes in

[Continued on page 23]

## ETERNAL HOPE

FROM out of the earth's great cauldron  
There comes a piercing cry.  
'Tis the voice of the blood of millions  
Mounting upward to the sky.

Hear the plea of our many brethren  
Rising from the deep abyss;  
Does the stench of frightful ovens  
From your nostrils waft amiss?

Where shall the remnant of Israel  
Find surcease from oppressors hand;  
Who will arise to lead them  
Into the Promised Land?

From the Prophet of old take courage;  
Throw ye off the shackles of dread;  
And the graves of our martyrs will open;  
We shall hear from the lips of the dead.

For behold the dry bones in the valley

Will grow flesh and shall live again  
And God will breathe a new spirit  
Into the bodies of men.

No more will be heard the great wailing  
Of kinfolk on alien soil;  
But the sound of the gleaner and plow-  
share  
Will be mingled with laughter at toil.

Other nations will drink from thy fountain  
Of justice and science and art.  
Then the law will go forth out of Zion  
And God's word be enshrined in each heart.

For the Lord will return thee in safety  
And the Land of Israel shall be  
To thy wind tossed and weary minions  
A Home where all Jews will be free.

— ISAAC E. FEINSTEIN



*A Tribute to Rabbi Bernard L. Levinthal  
on His Eightieth Birthday*

## A GREAT RABBI ATTAINS FOUR-SCORE

By RABBI C. DAVID MATT

**R**ABBI Bernard L. Levinthal, father of Dr. Israel H. Levinthal, and Nestor of the Orthodox Rabbinate, celebrated his eightieth birthday, on Lag b'Omer. That the birthday anniversary of this celebrated Rabbi of Philadelphia was not taken cognizance of on a nationwide basis was due to the insistence of the rabbi himself. He felt that the spirit of the times—a nation at war and saddened by the sudden passing of its great president—should preclude any festive or public celebration of birthday anniversaries.

This in itself broke a tradition, at least in Philadelphia. On the fiftieth and sixtieth birthdays of Rabbi Levinthal, his community arranged notable celebrations. Ten years ago, his seventieth birthday was the occasion of a gala, city-wide event, and the publication of a Jubilee Volume "K'vod Hahamim," containing tributes and literary contributions from the leaders, lay and scholarly, of the Jewish world. Just four years ago, Philadelphia Jewry celebrated the completion of fifty years of his ministry in that city. Yet though there were no public functions to mark the attainment of the eightieth mile-stone, the occasion was not permitted to pass unnoticed, even though the tone was subdued and the tributes were of an intimate and personal nature.

Rabbi Levinthal comes of a long line of scholars and rabbis, even though his own capable and active career make it unnecessary for him to invoke "Z'chuth aboth"—dependence upon the merit and fame of his forebears. His father was descended from the author of the "Beth Hillel" and "Maaseh Hashem." His mother came of the Lipshitz family, noted in Lithuania, for scholarship.

Rabbi Levinthal arrived in Philadelphia in Elul, 1891, as successor to his father-in-law, Rabbi Elazar (Lazar) Kleinberg, who had been Dayan in Vilna, before coming to the City of Brotherly Love. At that time Levinthal was a young man of twenty-six yet his promising qualities can be judged from the fact that he accepted the Philadelphia call upon the advice of such giants of the Russian Rabbinate as Rabbi Isaac Elchanan and Rabbi Samuel Mohliver.

The story of Levinthal's ministry is the story of Philadelphia Jewry of the past fifty-four years and, in a measure,

also of Orthodox Jewry throughout America. In Philadelphia he utilized his great energy, unflagging zeal and unusual talent to organize the community's religious, educational and institutional life. The first communal Talmud Torah was organized by him, and he has seen it grow into a sizeable group of schools. He formed the Vaad Hakashruth, which brought order into the Kasher meat situation. He gathered together the adult Talmud students and formed the first "Chevrah Shass," which now has counterparts in all of the Orthodox Synagogues of his city. For the masses, whose visits to the Synagogue were restricted to the Holy Days, Yizkor and Yahrzeit, he organized a series of lectures on Friday nights. Long before there were Conservative congregations utilizing Sabbath Eve to bring a Jewish message, Rabbi Levinthal brought his people Jewish knowledge and inspiration and kept alive their loyalty to Israel and to Torah. For the adolescent, he gave lectures until he found that the exigencies of a busy rabbi's life did not permit of the regular instruction that was needed. The "Hebrew High School," which met at his home, led to the establishment of Philadelphia's first Yeshivah, Mishkan Israel, more than forty years ago.

That Rabbi Levinthal's devotion to Jewish education was not restricted to Philadelphia's needs is evidenced by the fact that he was one of the prime movers in the organization (or re-organization) of Yeshivath Rabbi Isaac Elchanan, which plays so important a role in Jewish education and in the dissemination of Torah throughout America. When the history of the Yeshivah comes to be written, the part that B. L. Levinthal played in its development and how much it owes to his wisdom, influence and counsel, will prove a most engrossing record.

Rabbi Levinthal had a broad, statesmanly grasp of the needs of American and of world Jewry, as can be seen from

the "high-lights" of his career. When the American Jewish Committee was called into being by Philadelphia's great jurist, Judge Mayer Sulzberger, he invited Levinthal to be one of its five members in Philadelphia. That Levinthal continued to be one of the useful members of the A. J. C. for forty years attests to the high regard in which he was held by those who wished the committee to be known as the spokesman of American Israel.

Recognizing that Orthodoxy would be strong if its leaders were organized and vocal, he was one of the guiding spirits in founding the Agudath Harabanim, The Union of Orthodox Rabbis of the United States and Canada, and for more than forty years Rabbi Levinthal's has been an inspiring voice in the councils of Orthodoxy.

Rabbi Levinthal has kept pace with public life in American and World Israel



*Rabbi Bernard L. Levinthal*

(FROM A PAINTING BY ROBERT TURAN)

during the last five decades. As an ardent Zionist he has given wise counsel, as well as eloquent advocacy, by word, by pen, by example, to all the forces that have made the Jewish Renaissance their goal. How early in the history of Zionism he rallied to its cause was publicized recently in a very effective way. Some one connected with the Jewish National Fund discovered that it was just sixty years since Rabbi Bernard Levinthal had associated himself with the Zionist movement. As a result, the Mizrahi, of which, too, Rabbi Levinthal was one of the founders, joined hands with the Synagogues in Philadelphia, to sponsor the Yaar Levinthal, a Forest planted in Palestine in honor of the six decades of his Zionist activity. Some fifteen thousand trees were subscribed, so that in the Land of the Fathers, there is a blossoming, fruitful momento of the many years of his zealous devotion to the ideal of the Land's rebirth.

It is not surprising that Levinthal was also keenly interested in the American Jewish Congress as an expression of *folks-bevegung*, aiding its progress in numerous ways. It was "poetic justice," therefore, that when the Congress was in position to bestow honors, Rabbi Levinthal was elected to the Delegation of ten who went to the Versailles Peace Conference as spokesmen of American Jewry on behalf of the Jews of the world. Those who know his keen mind, sound judgment and familiarity with the status and the needs of his people, are convinced that his presence in the Delegation was of great service to the House of Israel.

In Jewish life, it is not always wholesome to "label" personalities or movements, for such labels are misleading or reveal only part of the truth. This is especially true in the case of Rabbi Levinthal. To call him "Orthodox," or "scholarly" or even "Rabbi" would represent only *miktzas sh'vocho*, "part of his praise." Orthodox he is, yet his opinions carry weight with those in the other camps. To refer to a rabbi of his school as a "scholar" would imply that he is well versed in his particular branch of Jewish literature—Talmud and Codes. Yet Rabbi Levinthal's knowledge of Jewish lore is absolutely encyclopedic. There is scarcely any department of Jewish

## A SON'S TRIBUTE TO HIS FATHER

By DR. ISRAEL H. LEVINTHAL

*The following is from an address delivered at the banquet tendered by the Philadelphia Jewish Community to Rabbi Bernard L. Levinthal, in honor of his sixtieth birthday anniversary, January 4, 1925.*

**W**HAT makes your Rabbi one of the outstanding religious leaders—which he undoubtedly is?

Perhaps, I may best answer this question by referring to a passage in the weekly portion of the Torah, which we read this Sabbath. We are told the familiar tale, how Joseph, when he heard that his father was on his death-bed, brought his two sons before the aged patriarch, that they might receive his last blessing. You recall the Biblical account—how Jacob put his right hand upon the head of Ephraim, though he was the younger of the two, and his left hand upon the head of Manasseh, the elder; how he blessed them, saying: "By thee shall Israel bless, saying: God make thee as Ephraim and Manasseh." But the language here seems very strange. We should expect Jacob to have said Bokem, "by you," addressing both of his grandchildren. Instead, he uses the expression Bko, "by thee," as if he were addressing but one of them. Who, then, was the one he had in mind? We cannot say that he thought only of Ephraim or only of Manasseh, for he distinctly adds that the blessing which the Jew in future days will invoke upon their children will be: "God make thee as Ephraim and Manasseh." Why, then, is the word Bko, "in thee," used, instead of Bokem, "in you"?

Jacob surely knew well those two lads. He knew their qualities, both mental and physical; he understood their capabilities. Our Sages inform us that Ephraim, the younger of the two lads, was a student of the Law. "Ephraim was wont to study the Law at the feet of Jacob." Jacob admired the zeal with which this lad would come to him early every morning and stay with him till late in the night, drinking in the words of Jewish lore. Of Manasseh, however, we read that he possessed different qualities. He was, first of all, physically strong and powerful. We are also told that Manasseh was a man of worldly affairs, a diplomat, a statesman, a man of finance.

"He was the steward of the palace of Joseph."

Now Jacob, lying on his death-bed, studied both these children. He loved them both. He admired the qualities that each possessed. And yet he felt that each of them lacked an essential quality which the other possessed—and neither possessed the total ideal of Jewish leadership. And so he blessed both of them in these words: "Bko Yevorek Israel!" Bko, "by thee"—unitedly—shall Israel find its blessing; not in the qualities of either of you alone, but "by thee," as one being, taking the qualities of both together, Bko, shall Israel find its ideal. And then Jacob tells in clearer terms what the blessing shall be: "May God make thee as Ephraim and Manasseh"; not as one alone, but as both together, combining the qualities, the gifts of both.

And if I were to appraise the greatness of your Rabbi, I should say that he typifies the Bko Yevorek Israel. God has endowed him with the gifts of Ephraim and with the gifts of Manasseh. He is primarily and above all a student of the Torah, versed in all that remarkable literature which has come to us from the ages. But he is not the Rabbi who is confined within the "four ells of the Halaka." He is Hamelitz Benosum, "the interpreter between them," interpreting to the old the philosophy of the new age, as well as to the young the teachings of the days gone by. He is well versed in modern literature, in modern culture, in the arts and sciences of our age. He has displayed strength, aye, remarkable physical powers, in dealing with the numerous problems that affect Jewish life today. He is like Manasseh, "the steward in the palace of Joseph," the diplomat, with a clear mind and remarkable vision, working for the welfare of our people. So that, when a united American Jewry felt the need of sending a Commission to defend Jewish rights before the Peace Conference at Versailles, your Rabbi was amongst that distinguished group chosen to represent us. It is because he is the unique combination of Ephraim and Manasseh, that his ministry is such a blessed one!

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THE final victory of World War II will come when there will be established a world organization that will give the world peace. In the midst of war, in fact in its darkest hour, the leaders of the United Nations laid the plans for a new security organization so that all people everywhere may enjoy freedom of speech and conscience and live in freedom from fear and want. Towards this end the United States, Great Britain, the Soviet Union and China convoked the United Nations Conference at San Francisco, to create, on the basis of the Dumbarton Oaks proposals, a world security organization.

The Jewish people, homeless, stateless and persecuted, are vitally concerned in this organization which is to replace the League of Nations, and set up a machinery which will deal with political, economic, social and humanitarian questions in the post-war world. As to Palestine, the Mandate, the legal foundation of Jewish claims to their homeland, is one of the multilateral treaties of the League of Nations. The Jews have much at stake in San Francisco. The American Jewish Conference requested that the "most wronged of peoples" be admitted to the world security conference, for "in a peaceful and orderly reconstruction of the world all peoples must have a voice in the determination of their future. We ask that this right be granted to the Jewish people." Every nation which declared war against the Axis was granted representation, even those who withheld their declaration until the twelfth hour of March 1, 1945; represented are also those countries where the Allies had to send armed force to overthrow the pro-Nazi regime; but the Jews who were the first to be attacked, who suffered most and whose sons fight in every liberating army, they alone are denied admittance to the council for peace and security.

Jewish representation in the formation of a new world of justice and equality is in the form of "consultants" to the American delegation. Secretary of State E. R. Stettinius, Jr. announced that "the official American delegation consists of eight delegates appointed by the President and their professional and technical advisors. Consultants representing organizations will be available for consultation at the request of the delegates and will be kept as closely informed of the work

## JEWS AT SAN FRANCISCO— A PICTURE OF STATELESSNESS

By SOPHIE UDIN GINGULD

of the Conference as possible." On this basis, the American Jewish Conference, the American Jewish Committee and, later, the Jewish Labor Committee were invited to designate a consultant each.

The Jewish case was presented to the United Nations Conference through a number of memoranda and briefs. On April 2nd the American Jewish Conference submitted to the State Department a memorandum embodying its requests to the United Nations Conference on International Organization. The first request was for a hearing and representation at the Conference; further, it requested that the proposed charter incorporate an International Bill of Rights, that political rights be restored to the Jews of Europe, that measures be undertaken for the rehabilitation and resettlement of Jews; that the Jews be indemnified for property confiscated and destroyed, that war criminals be punished and that "the establishment of Palestine as a Jewish commonwealth is essential if universal Jewish minorityhood is to be ended and if the problem of Jewish homelessness is to be solved." The American Jewish Conference is working in cooperation with the World Jewish Congress, the Board of Deputies of British Jews, the British Section of the World Jewish Congress, the Canadian Jewish Congress, the American Zionist Emergency Council and the Jewish Agency for Palestine. All these bodies support the demands presented by the American Jewish Conference.

The American Jewish Committee presented a brief to the United Nations Conference asking for a "world order just to all people irrespective of race, creed or nationality, and requested the 'Counsellors of Peace' to formulate an international Bill of Rights embodying the principles of human rights, fundamental freedom, religious liberty and racial equality." Other requests are: abrogation of racial legislation, indemnification, reparations, and punishment of war criminals. On the question of Palestine the American Jewish Committee "reaffirms the position it has taken with respect to

Palestine in previous statements and resolutions, including the Statement of Views of January 31, 1943, and will continue to give the most serious study to the Palestine question in the light of changing conditions as they may develop and from time to time make such further statements as it may deem advisable."

The Jewish Agency for Palestine, in a formal memorandum to the Conference on International Organization, pointed to the special rights of the Jewish people under the Mandate for Palestine, hence no action shall be taken at San Francisco which would be inconsistent with or prejudicial to "the special rights of the Jewish people under the Balfour Declaration and the Palestine Mandate. All such rights shall be expressly reserved and safeguarded." Furthermore, the Jewish Agency for Palestine is "the internationally recognized spokesman of the Jewish people and shall be consulted and given representation on any international body or commission which may be set up in so far as they have before them matters affecting the future status of Palestine and the rights of Jewish people thereto." In accord with the Palestine Mandate, and spurred by the needs of the Jews, the Jewish Agency for Palestine demands an immediate announcement of a determination by the responsible powers to reconstitute Palestine as a free and democratic Jewish Commonwealth.

\* \* \*

The spirit of disunity displayed by Jews at San Francisco was not unexpected, but nevertheless very disturbing. Headquarters were opened by the "embassy" of the American League for Free Palestine and the Hebrew Committee of National Liberation, and this group promised "something dramatic." The New Zionist Organization has a delegation, and Agudath Israel's representatives declared that "they did not come to San Francisco to take any steps which may be explained as opposition to the idea of

a Jewish Commonwealth." Jews and the Jewish cause lost much by this disunity and confusion. The American Jewish Committee did issue an appeal for unity, but that came after the American Jewish Committee withdrew from the American Jewish Conference, which represents American Jewry. The Jewish Labor Committee also is outside of this representative American Jewish body.

There was not a single delegate at the United Nations Conference to speak for World Jewry, nor were the "consultants" and emissaries united in their "unofficial" demands.

At the Conference there is a delegation of more than fifty Arabs. It may have been strange to hear "that at the very 'outbreak' of this war Iraq recognized her duty and placed at the disposal of her allies the whole of her resources." Iraq has quickly and conveniently forgotten the expedition of the Allies to destroy her pro-Nazi government. There also was a lengthy reference by an Egyptian speaker to Egypt's war effort "from the beginning." The Arab delegations, although displaying disunity on international Arab affairs, are very much united in regard to the Palestine problem. They are aware that the British and United States governments are determined that Palestine shall not be brought up either in open or closed session, nevertheless the Arabs are conducting an intensive public and private propaganda for the Pan-Arab Pact adopted at Cairo. The Arab Delegation has been advanced by excellent public relations counsellors. Their flowing exotic robes, the remarks in the lobbies about them, their demands for daily laundering for their garments has interested the press. It is rumored that oil interests "lent" their public relations men to the Arab delegation for the duration of the San Francisco Conference.

There are, of course, friends of the Jews at the Conference. Sol Bloom, one of the eight American delegates, stated that "on the Palestine question whenever and wherever it arises Jews will be consulted for information, opinion and advice." It is still to be seen what Mr. Bloom and such other friends as Prime Minister Smuts of South Africa, and Foreign Minister Jan Masaryk, can do to safeguard Jewish rights. Ellen Wilkin-

son, British Labor Deputy and member of the British delegation, says, "the world owes a debt to those people (the Jews) and shall never absolve itself of the collective guilt for Europe's Jewish dead unless it does something very thorough and definite for a complete solution of the Jewish problem."

We are still in the midst of the Conference, and it is impossible to draw any definite conclusion as to the Conference's action regarding Jewish affairs. We can sense that some form of world security machinery will be set up, and an international bill of rights seems certain of inclusion, but probably whittled down from those proposed by Jewish bodies. The Palestine issue may not appear at

the Conference, but surely it will be affected by the trusteeship plan.

The great tragedy of the Jews is emphasized by the United Nations Conference. We are stateless, and must stand on the threshold when our destiny is decided. We are helpless, denied even the recognition of our sacrifices. The greatest sufferers in the war, we are denied an opportunity to sit in the council for peace. The world fought Hitler's inhumanity, and is now forging a "new world order," but we, the weakest of all peoples, are again outside of this new world.

We must teach ourselves and the world that the solution of the Jewish tragedy is the elimination of our statelessness.

## SAN FRANCISCO REFLECTIONS

By BORIS SMOLAR

THE only Jewish groups maintaining contact with each other are the American Jewish Conference and the Jewish Agency. It must be admitted that each of the various Jewish delegations is doing its best, in its own way, to achieve maximum protection of Jewish interests. Judge Proskauer and Jacob Blaustein, who represent the American Jewish Committee, and Henry Monsky and Israel Goldstein, who represent the American Jewish Conference, are equally busy attempting to secure proper results. And one who observes them in the consultants' lodge in the Opera House where the Conference meets would not gain the impression that there is a high wall separating one delegation from the other, nor does one gain such an impression when attending, unofficially, some of the "background conferences" of the consultants which are addressed sometimes by Secretary of State Stettinius and sometimes by other members of the United States delegation.

\* \* \*

Leo Pasvolsky, one of the advisers to the American delegation to the United Nations Conference, is not keen on being known as a Jew. But Congressman Sol Bloom, another member of the same delegation, circulates around among the delegates boasting how his mother brought him up in a good Jewish religious tradition. He speaks with great pride of the fact that he considered himself a Zionist long before there was an organized Zion-

ist movement in America. A friend of mine was startled when Sylvia Sidney, the film actress, made a remark in good Yiddish in the lobby of the Opera House, but he was even more surprised when one of the girls in a Section of the State Department started to talk to me in fluent Yiddish right in the Conference building. His amazement grew when a Western Union supervisor in the press room of the Conference, where several hundred journalists pound out hundreds of thousands of words daily, suddenly revealed his "pintele Yid" after he took a glance at one of my dispatches. "Do you think this conference will achieve something good for us too?" this non-Jewish-appearing Western Union man asked me in good Yiddish. A quick look at the list of officials of the secretariate of the Conference will reveal names like Samuel Boykin, David Zabludovsky, Harry Gerson, Julian Friedman, Bernard Meltzer and other similar-sounding ones.

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One of the important Jewish observers pointed out bluntly that he fears that Britain is camouflaging its intentions with regard to Palestine by lulling public opinion into the belief that this conference will not discuss Palestine's future. He emphasized that true as this may be, it is becoming more and more obvious that the destiny of Palestine may be decided through the machinery which the committee on international trusteeship will establish.—(Through J.T.A.)



THE longest Jewish surname is Katzenellenbogen (literally the "cat's elbow"). It is taken from the community of the same name in Hessen, Germany, which was derived neither from "cat" nor "elbow" but from Catimelibochi, a conglomeration of three ancient Germanic tribes. There is a tradition, completely bereft of historicity, that a Jew named Saul Katzenellenbogen was King of Poland for one night in 1586. Saul was a real person, although he was never elected king of Poland. The myth was so persistent that his descendants adopted the name of Wahl (election). To the Poles among whom he lived and died (1545-1617) the latter name meant nothing. They Polonized it into Wol (ox). From that circumstance is derived the names of Ochs, Byk and Schorr, meaning "ox" or "steer," respectively, in German, Polish and Hebrew.

Among the oldest of contemporary names is Schiff. The first man to bear it was Jacob Schiff, born about 1370 in Frankfurt, who was the Dayan (judge) of the Jewish community there. The name in ancient High German meant, "a vial or large vessel of the type apothecaries display in their window." It also means a ship. There is an incidental delightful development. Many Jewish families belonging to the priesthood would avoid (for social reasons) the name Kohen and disguise it as Kahn. Succeeding generations would take umbrage at Kahn because it means a canoe in German. So in due course they would change the little canoe to schiff, which means a large boat. Practically every "Schiff" is a Cohen.

A true princely name is Bash, or Basevi. It goes back to the first Jew to receive a genuine patent of nobility. Jacob Basevi, who lived in Prague from 1580 to 1634, was, for financial services rendered to a succession of German emperors, ennobled by special patent of Ferdinand II in 1622. A branch of the Basevi family now call themselves Fürst (Prince). The other Jewish "noble" names are apocryphal. The Prinz family take their name from the town of Firrenze, the Barons were originally called "Bar Aron" (Aronson), and the Herzogs (Dukes) derived their name from Hirsch or Herz, which also exists in the Frenchified version of "Cerf" (a stag).

Another historical name is Saks (really

## WHAT DOES YOUR NAME MEAN?

By N. PEARLROTH

Second of a Series by the Research Expert for  
"Believe It or Not" Ripley

Zaksh). It represents the initials of "Zera Kodesh Shmo" ("His name is of the holy Seed"). It was given to the children of those martyrs who were killed in the atrocious pogroms which raged in Germany and the Ukraine in the "dark" centuries.

The Russians recently captured the town of Leobschütz, in Upper Silesia. It is the town that gave its name to all the Lifschitz, Lipschitz and Libschutz (whose number is legion). Walter Winchell is popularly accused of being a Lipschitz by nativity. The charge is unfounded. The celebrated columnist's true name was Weinschel (a cherry), a composite of the German "weichsel" and Polish "wisnia."

I am always asked, "How about Ginsberg? Why is that name so ubiquitous among Jews?" It is a venerable and honorable name. It is derived from the town of Günzburg in Bavaria, where, centuries ago, there was a great Jewish community. At the time the law compelled the Jews of Central Europe to adopt surnames, many took the name of Gunzburg, famous in history and repute. But long before that, Simon ben Eliezer Ginsburg (1506 to 1585) adopted and modified the name. So highly respected was this cognomen that its original bearers frequently went to court to prohibit strangers from assuming it. They lost, and as a result thousands of families continued year after year to change their names to Ginsberg. This caused so much resentment that many original Ginsbergs changed their name to Ulm (another town in Germany). These dissidents today bear the name of Ulm, Ulma or Ulman, but they are still Ginsbergs at heart.

It is very curious that the national nicknames of the greatest countries are all of Hebrew derivation. England is known as "John Bull," which is the Hebrew "Johannan" Anglicised. The Russian "Ivan Ivanovitch" is again "Johannan, the son of Johannan." "Marianne,"

for France, is the Hebrew "Miriam," a name first borne by Moses' sister. "Uncle Sam" is derived from the prophet Samuel's name. And even Hitler's people are collectively designated as "Michel," from the Hebrew Michael ("Who is like God"). Does anyone recall the strident and raucous tones in which the paper-hanger used to scream of the great things in store for his German Michel?

Another category of names I am frequently queried about are those beginning with Gold, Perl, Blum and Rose. (Goldman, Perlman, Blumberg, Rosenman and the other variations.) The answer is a romantic *cherchez la femme*. When surnames were made compulsory by Emperor Joseph II of Austria, who was an enlightened monarch, orders were issued to the communal authorities to consult as much as possible the preferences of the Jewish population. Whenever this was done the man about to be given a new name frequently chose a word beginning with the name of his young bride, mother or a young daughter—Rose (Susan), Golda, Perl (from the Hebrew Margaret) or Blume (flower). A small number of Goldbergs and Rosenbergs may be derived from the four towns named Goldberg, and six localities named Rosenberg in Central Europe. Incidentally, when we reach the section dealing with Jewish feminine names it will be found how imaginative and poetical these names really were.

Another series of surnames are derived from translations or interpretations of a person's given name. If a man's name was Tobias he would choose its German equivalent, Goodman, as his family name. A man whose given name was Solomon would prefer Friedman, or Friedrich. The surname Licht was selected by a man whose first name was Uri. If one bore the name Jonah he usually would pick a cognomen associated with the biblical Jonah's great adventure. Fish is a result of this process. Some would go

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# LETTERS OF SERVICE MEN TO KIN IN THE CENTER

By Chaplain Morris Adler  
From somewhere in the Philippines

(To Dr. Israel H. Levinthal)

**L**IFE at Passover time is a hectic merry-go-round for a Chaplain overseas. He seeks not only to provide religious services for our Jewish personnel but also to make possible for the men to recapture in some measure the joy and festivity of the Seder they knew at home. Perhaps at no other time do nostalgia and homesickness arise to torment the Jew away from home as during the Passover season. I was associated with my good friends, Chaplains Samuel Silver and Abraham Winnekur, in making the preparations for a mammoth function for all the men on this island. You remember the week before Passover in mother's home—the securing, the buying, the cleaning, the planning, the washing, the excitement and (if you remember correctly) the confusion. Multiply all these to almost global proportions and you have some idea of what confronted the three well-intentioned Chaplains.

With a zeal that compensated for our lack of experience in the actual details, we hurled ourselves into the work. We sat down to plan the operation. We were faced by the problem of supplies, logistics (transportation of the men from distant points to the place of the Seder), manpower (to cook and clean), just as if we were generals instead of humble rabbis. We ransacked the island for chickens, tablecloths, cups, desserts, decorations and tea. All that we had on hand was plenty of moror as we started on the titanic task.

Everywhere we were extended the finest co-operation. The interest and helpfulness of Gentile officers and colleagues were gratifying and inspiring. Jews, of course, came all out at our call to volunteer for KP and other prosaic drudgeries which the preparations involved. Soon we were in command of a corps of Jewish dieticians, cooks, clean-up men, servers and dish-washers. Several GI artists offered their talents to decorate the scene of the function. With fine ability and taste, they made designs,

murals and water colors which transformed the vast barn-like mess-hall into a beautiful banquet and ballroom. We worried about matzoh and wine, which reached us only after Chaplain Silver made a flying trip to secure them.

Finally the great evening came. We had prepared two halls, located side by side, with a capacity of 1000 each. We came early. The tables were set with Seder plates (there is no parsley, dear friends, in the Philippines, nor nuts; so we had to compromise with tradition—and our charoseth was synthetic), dishes of boiled eggs (for once in their Army life our lads did not have to put up with powdered eggs), and packages of matzoh. In one respect only did we bow to a prevailing Army tradition. For the first time in Jewish history there was to be a chow line at the Seder. The hall was resplendent. A large Jewish Chaplain flag looked down benignly, and on the walls and pillars there was a profusion of drawn Mogen-Davids, menorahs, tables of the Law and Torahs. Though we came two hours before the Seder, the Jewish soldiers were already trooping in. Their clothes were, of necessity, not holiday apparel, but their faces shone with *yomtovdig* radiance. They continued to pour in until every place was occupied. There were men who had combat operations behind them, men who had spent 38 eternal months overseas, patients from the hospitals, officers, doctors, nurses, Wacs. A sprinkling of Christian Chaplains came to participate in our simcha. Men were standing two deep between tables and around the walls. 1500 men were outside clamoring to get in. Our hearts were filled with sadness at the thought of the men whom we could not accommodate and who would have to be sent back. On the impulse of the moment, we invited the outsiders to come back the following night, although we did not plan to hold another function. All day Thursday we ran about like mad preparing, *ab initio*, a second Seder.

The Seder Service itself was magnificent. The Chaplains took turns in officiating; and I was honored by being asked to deliver the Passover message. Newsreel and sound men took movies of

the occasion for the Army. The Lind Brothers, a trio of remarkably gifted cantors, chanted the Kiddush and rendered other appropriate Passover selections. There was much congregational singing as the GIs gave forth with gusto and fervor the Addir Hu, Aliyohu Hanovi, Chad Gadya, Hallelujah and many extra-Haggadah melodies. The traditional pattern was followed at the Seder. After the service many men came forward to request that we write Yiddish letters to their folks telling them that their sons attended the Seder. Their parents, they said, would derive *nachas* from such a message.

I cannot fail even in a letter that conveys only a bare outline of my life here to state what a blessing I have found in the friendship of Chaplain Samuel Silver. His intelligence, his rare character, his wit, his warm Jewish sympathies, his devotion to the Welfare of the boys, have been an inspiration to me. His zeal in behalf of the Jewish men amounts to a magnificent obsession. Knowing him shall be one of the high spots of my overseas experiences.

I am fortunate too in having assigned to me as my assistant, Albert Sperka, of Brooklyn (he is a nephew of my colleague, Rabbi Joshua S. Sperka). Al has been a tower of strength. To his good Jewish background are added the virtues of resourcefulness, devotion to our cause and a capacity for hard work. Since a Chaplain so often gets credit for what is really accomplished by his assistant, I am sure to make a fair record.

By Capt. Leo Koven

Son of Mr. and Mrs. Max N. Koven

(From Somewhere in Germany)

**L**AST night was the first Seder. Our Corps (the 13th) has a Jewish chaplain, as I have told you. He secured what used to be a large German barracks, with chairs, tables, chinaware, a few decorations, and then sat back and crossed his fingers. What he never figured on was an attendance of 1500, including about five generals, and corps and divisional commanders. He ran through

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# NEWS OF THE MONTH

**J**EWs throughout the world joined their fellow-citizens in all democratic countries in hailing the end of the war in Europe and the final destruction of Nazism, which took the lives of more than 5,000,000 Jews.

In Palestine, where almost every Jewish family has suffered directly from the German extermination of large sections of European Jewry, spontaneous demonstrations were organized in the streets of the larger cities, and marchers paraded carrying the banners of the United Nations. Throngs filled the synagogues reciting special thanksgiving prayers issued by the Chief Rabbinate.

Similar, although somewhat quieter, demonstrations marked V-E day in Jewish communities which were only recently liberated from the Germans, and in the large Jewish centers in the United States, Britain, the Soviet Union and other democratic countries.

Expressing their elation over Germany's unconditional surrender, leaders of central Jewish organizations who were in San Francisco in connection with the United Nations Conference, emphasized that the complete defeat of Nazism imposed a special obligation on the Jews of the democratic countries to secure a speedy rebuilding of Jewish life in devastated Europe and to enable immigration to Palestine of those surviving Jews who may wish to go there.

In New York, Dr. John Slawson, executive vice-president of the American Jewish Committee, issued a statement declaring that "the remnants of the Jews of Europe and the free Jewish communities everywhere share the joy of free men," but warning that "this victory will not be complete if humanity does not learn the most significant lesson of the struggle—the setting of one group against another, one nationality against another, must lead to strife and world conflagrations."

Dr. Israel Goldstein, president of the Zionist Organization of America, recalling that two-thirds of European Jewry

has been exterminated by the Germans, said, in a statement issued in Washington, "We hope that V-E day will open the eyes of the world to the reality and scope of the Jewish problem and to an understanding that the solution of this problem is an inextricable part of a world charter for a just peace."

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PRESIDENT Harry S. Truman told a delegation of Zionist leaders consisting of Dr. Stephen S. Wise, chairman of the American Zionist Emergency Council, Hayim Greenberg, chairman of its Executive Committee and Herman Shulman, chairman of its Administrative Committee, that he will carry out the policies of the late President Roosevelt in relation to Palestine.

A statement issued by the delegation, following their visit to the President at the White House declared:

"The President authorized us to say that he is carrying out the policies of President Roosevelt, that we knew what President Roosevelt's policy regarding Palestine has been. The late President's recent statements on Zionism were before him and he indicated to us in clear and unmistakable terms that he is supporting that program."

The statements by President Roosevelt, copies of which President Truman had before him, were the messages by the late President addressing the 47th annual Convention of the Zionist Organization of America on October 15th at Atlantic City, in which he pledged himself to "effectuate the establishment of Palestine as a free and democratic Jewish Commonwealth"—and the subsequent statement made to Dr. Stephen S. Wise on March 16th in which President Roosevelt reaffirmed that pledge.

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THREE thousand Jews from all over Europe were among the 31,000 prisoners in the Dachau concentration camp liberated by the American forces. Among them were 200 women and a handful of boys.

THE Bulgarian Ministry of the Interior announced the abolition of the Commissariat for Jewish Affairs established by the former pro-German regime. Some of the functions of the commissariat, the announcement said, will be assumed by the Jewish consistory.

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THE persecution of the Danish Jews by the Germans became a signal for thousands of persons to actively participate in the resistance movement, Prof. Mogene Fogh, Minister for Special Affairs in the Danish Government, said in one of the first broadcasts on the liberated Danish radio.

RUMANIAN Jews whose apartments were taken from them during the Antonescu regime, and who were scheduled to move back into them on April 23 under the existing law on restoration of property, will have to wait another year, in accordance with a new decree extending to April 23, 1946, the deadline for when present occupants of the apartments must vacate them.

A broadcast on the Bucharest radio, which announced the new law, quoted Minister of Justice Lucretiu Patrascanu as stating that the return of all Jewish tenants will not be possible, since the government has decided to allow war widows, invalids, orphans, public servants, artisans and workers to stay in their present dwellings. Jewish owners of property, however, will be enabled to move back.

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BELGIAN repatriation authorities are authorized to bring back to their country all deportees who held "yellow" foreign identification cards valid on May 10, 1940. The "yellow cards" were issued to permanent non-Belgian residents and were automatically renewed for successive two-year periods.

Holders of "white cards" which were good for six months, and which were issued to temporary residents, will also be re-admitted, the inspector said, but only after investigation by the Police and Security Department. The situation of German Jews now residing in Belgium has improved somewhat in recent weeks. It has been announced that their identification cards will shortly be stamped with the words "Non-Enemy," thus absolving them from reporting every month to the police.

THE establishment of a Jewish shipping company, capitalized at \$2,000,000, was announced in Tel Aviv by Bar-Kochba Merowitz, head of the Jewish Agency's maritime department. Merowitz said he was leaving for London shortly to negotiate with British shipping circles and to secure their cooperation.

The Arab newspaper *Falastin* reported that a group of Arab capitalists in Jaffa have decided to establish an Arab shipping company, which will also have a capital of \$2,000,000. Its ships would ply the Mediterranean, using Jaffa as a home port.

MICHAEL S. NISSELSOHN, who has been associated with the New York Federation for the Support of Jewish Philanthropic Institutions for more than 10 years in various executive capacities, has been named president of the Amalgamated Bank of New York, succeeding Adolph Held. Mr. Held, who is chairman of the Jewish Labor Committee, headed the bank for 21 years.

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DEVELOPMENT of new graduate and under-graduate programs as part of a projected expansion of the Yeshiva College in New York, which will take two years and require \$5,000,000, were outlined by Dr. Samuel Belkin, president of the institution, who announced the opening of a drive to raise the required funds.

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ONLY a fraction of the pre-war Jewish population in northern Italy is still alive, it was reported by Reuben Resnik, Joint Distribution Committee representative in Italy, who raced through the recently liberated cities with an artillery regiment of the 34th Division.

Resnik said that he found that only 400 of Bologna's 1,200 Jews remained; in Modena there are 150 of 300; in Ferrara 60 survivors of 600; 70 of Parma's 600; and only 500 in Milan, which had a Jewish population of 10,000. However, Resnik said, 2,000 Milanese Jews fled to Switzerland and others may be hiding in the hills, and will eventually return.

The JDC worker secured the records of all property confiscated from Jews in northern Italy. He also has in his possession the records of all Jews brought to the concentration camps at Capri and Salsa-Maggiore. These two camps were used as a "staging center" for the Jews who were deported from Italy.

John Amery, son of the British Secretary of State for India, and notorious radio traitor and anti-Semite, interviewed in Italy by a Jewish Telegraphic Agency correspondent, explained his support of the Germans by declaring that the Jews and the Russians are worse than the Germans.

When the correspondent recounted to Amery some of the details of the atrocities committed at the Buchenwald concentration camp, the Nazi broadcaster said: "But they must have been inferior people, like Jews and Poles; the Germans wouldn't do things like that to Americans and Britons."

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THE first comparative figures concerning the number of persons deported from France by the Germans, which appeared in the newspaper *Liberation*, disclosed that there were 108,000 "racial" deportees and 100,000 political deportees.

The figures were obtained from a source in the Ministry for Prisoners and Deportees, the paper says. The chances of the political prisoners returning, it states, are uncertain, "while the Jews certainly suffered the most horrible treatment in the camps in Eastern Europe."

Some Jews, although very few, have already returned from German camps. Among 758 men repatriated from Bergen-Belsen are 25 Jews; among 470 women from there are 80 Jews. The Ministry of Deportees declared that it is

not aware that any practical steps have been taken to carry out an alleged Red Cross agreement for the repatriation of all deportees from France still in German hands.

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FOUR-HUNDRED and twenty-three Danish and Norwegian Jews arrived in Sweden from Theresienstadt. Among them were Chief Rabbi Max Friediger, of Denmark, and his son.

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THE new Austrian provisional government headed by Dr. Karl Renner contains three Jews, Austrian circles in New York pointed out. They said that this is the first time that so many Jews were included in any Austrian cabinet. The Jewish ministers are Dr. Adolph Sherf and Johann Koplenig, two of the four secretaries of state without portfolio, and Ernest Fischer, minister of religion and education.

☆

PROFESSOR "X", a Jew whose name cannot be given for security reasons, has been named Lord Mayor of Weimar, which adjoins the Buchenwald concentration camp from which he was liberated, the London *Daily Express* reported.

The paper quoted the U. S. military governor of the area, Major William Brown, as stating that "We will try at least at Weimar to found a new Germany based on freedom and peace." Weimar was the seat of the post-World War I German constitutional assembly which gave its name to the pre-Hitler republic.

## A NEW PATTERN OF AMERICAN JUDAISM

A NEW pattern of American Judaism may emerge after the war as a result of the events of the past few years, Rabbi Maurice Eisendrath, director of the Union of American Hebrew Congregations, said at a press conference in New York.

Rabbi Eisendrath based this observation on a nation-wide tour which he has just completed, during which he visited 320 Reform congregations affiliated with the Union, and on reports from Jewish chaplains serving with the armed forces. He said that while almost half of the chaplains are Reform rabbis, ninety per cent of the Jewish servicemen are from orthodox families, and, as a result, "com-

promise" services and observances have been evolved which may lead to changed concepts after the war.

Discussing the American Jewish Conference, Rabbi Eisendrath asserted that there is "comparatively little interest" in the organization throughout the country, and attributed this to the Conference's "failure to reach out to the country." He revealed that recently the UAHC protested to the Conference its failure to clearly indicate in public statements on Palestine that the UAHC, although a member of the Conference, has not taken action on the demand for the creation of a Jewish commonwealth in Palestine."



IN a statement assailing what it alleged was "misrepresentation occasioned by Zionist leaders who presume to speak for all of American Jewry," Congregation B'nai Israel, of Baton Rouge, La., revealed that by a vote of 110 to 36 it has written into its articles of incorporation the entire "Pittsburgh platform" of Reform Jewry, with particular reference to the section of the platform which rejects Zionism.

The congregation also announced that in the future all of its rabbis, officers and trustees will be required to take a pledge to support the "Pittsburgh Platform," which was adopted at a conference of Reform rabbis in 1885 under the leadership of the late Rabbi Isaac M. Wise. The statement said that the congregation had taken this step now since silence on the part of "anti-nationalist" Jews has been construed as indicating agreement with the Zionist viewpoint, and, as a result, "they may be faced with the *fait accompli* of an established Jewish State and a 'Jewish Nationality' in these nations in which the majority of Jews will always want to live."

At the same time, the congregation released the text of a letter sent to Rabbi Maurice Eisendrath, director of the Union of American Hebrew Congregations, containing resolutions protesting

ideals of Isaac M. Wise and the Pittsburgh Platform."

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THE New York Arab newspaper, *As-Sameer* (next-door neighbor to the *Review's* printer), commenting on the composition of the Arab delegations at San Francisco, points out that professors of history and philosophy are in the delegations, and adds: "Zionist propagandists at San Francisco will have to strain their well-known tortuous sophistry to show how their case can stand on the grounds of either historic fact or of pure reason."

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SUMNER WELLES, former Under-Secretary of State, has branded as an "outrageous falsification" a story appearing in the newspaper *El Panama America*, in Panama City, which quoted him as having stated that the natural resources of Latin-America must be freed from the control of "foreign Jews."

As a result of a protest lodged with the publisher of the paper, a retraction was published, which explained that the report of Mr. Welles' speech had been deliberately falsified by inserting the reference to Jews in the text as received from the United Press.

Behind the falsification, apparently, are anti-democratic Panamanian elements who are spreading anti-foreign and anti-Jewish propaganda as part of their campaign for election to the body which will adopt a new constitution for Panama.

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BERNARD FLEXNER, founder and first president of the Palestine Economic Corporation, died in New York at the age of 80. At the time of his death he was chairman emeritus of the corporation, having relinquished the position of chairman of the board several months ago. He was born in Louisville, Ky., on February 26, 1865. He is survived by two brothers, Dr. Abraham Flexner, former head of the Institute for Advanced Study at Princeton University, and Dr. Simon Flexner, formerly of the Rockefeller Institute for Medical Research, and a sister, Mary.

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REPLYING to a statement by Premier Tomas Arciszewski, of the Polish Government - in - Exile, which challenged charges by Dr. Joseph Tenenbaum, presi-

## JEWISH OFFICER TRANSLATES GERMAN PLEAS FOR LENIENCE

A YOUNG Jewish captain who fled to the United States from Germany in 1934, acted as interpreter at ceremonies when representatives of the German high command in Italy and Austria reported to Gen. Mark Clark for orders implementing the formal German surrender. He is Capt. Werner Kohlhausen of 4918 Reading Road, Cincinnati.

Seated between Maj. Gen. Alfred M. Gruenther, Clark's chief of staff, and Panzer Gen. Fridelin von Senger und Etterlin, Capt. Kohlhausen translated the pleas of the head of the German delegation for protection of the German forces in the north from partisan bands while details of the rounding up of all units is being completed.

"This is the happiest moment of my life," Kohlhausen later said.

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dent of the American Federation of Polish Jews, that the London Government's underground forces in Poland did not assist the participants in the Warsaw Ghetto revolt, Dr. Tenenbaum reiterated his accusations, citing evidence given by Polish Jews now in France and Palestine.

Declaring that although many individual Poles undoubtedly gave their lives to help Jews, Dr. Tenenbaum quoted testimony by refugees in Paris who stated that "not small groups, but tens of thousands of Poles have given help to the German occupation authorities in the extermination of hundreds of thousands of Jews and the expropriation of Jewish property." Similar reports, he said, "are coming in constantly from Tel Aviv, from prisoners of war freed by the Red Armies. As for the charge that the Polish underground did not help the uprising in Warsaw, I choose from a mass of facts the statement of Dr. Berman, head of the Jewish underground in Poland, released at a conference of the members of this organization in Warsaw. In this statement he categorically denied the claim of the Polish Government in London "that the Polish Underground Army in Poland gave help to the Jews in the Warsaw Ghetto during the uprising and procured for them food and arms."

## FAŠCIST POSES AS JEW TO ESCAPE ARREST

DR. Kalman Szentpali, former organizer of the Debrecen section of the fascist anti-Semitic Arrow Cross party, has been arrested in a village near the city, where he was found posing as a Jewish peddler, according to a report from Drebecen, which is the seat of the Hungarian provisional government. Szentpali had grown a beard and was carrying a sack filled with thread, which he was pretending to sell.

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against the membership of the Union in the American Jewish Conference, which is described as "becoming more and more a mere cover up implement of the Zionist Organization of America." The concluding resolution suggests the formation of a new league of Reform Jewish congregations "that shall be loyal to the

# BROOKLYN JEWISH CENTER ACTIVITIES

## Rabbi Levinthal to Preach Baccalaureate Sermon to Center Graduates

THE members of this year's Consecration Class and of this year's classes of all our schools—High School department, Center Academy, our afternoon Hebrew School and Sunday School—are asked to attend the special service which will be held in our synagogue on Sabbath morning, June 2nd, at which time Rabbi Levinthal will preach the Baccalaureate Sermon to all the young people of our schools who, this year, received diplomas and certificates.

The parents of these children are also invited to attend this service.

The Benjamin Hirsh Award to the boy or girl who rendered the greatest service to our Junior Congregation, will also be awarded at this special service.

## Board of Trustees and Governing Board Meeting June 7th

THERE will be a joint meeting of the Board of Trustees and Governing Board of the Center on Thursday evening, June 7th at 8:30 o'clock. Members of both Boards are urged to attend.

## Young Folks League Roof Dances

THE first of the season's Outdoor Roof Dances will be held on Tuesday evening, June 5th at 9 o'clock. Further announcement of "Roof Dances" which will be held during the coming Spring and Summer season will be made at an early date.

## Graduation Exercises of Center Schools

THE graduation exercises of the Sunday School will be held Sunday morning, June 10th.

The Hebrew School will hold its graduation exercises on Sunday morning, June 17th.

The Center Academy Graduation will be held on Wednesday morning, June 13th.

Parents and friends of all the schools are cordially invited to attend.

## ADULT INSTITUTE CLOSSES SUCCESSFUL SEASON

The following is a list of the courses, with the instructor in charge, and the number of students enrolled:

Hebrew A—An elementary course for beginners, 32 students, Miss Betty Ungar

Hebrew B—A second-year course for those who completed the elementary course or its equivalent, 12 students, Mrs. Jean Serbin-Beder

Hebrew C—The third-year course, 10 students, Mr. Leo Shpall

Hebrew D—An advanced course in Hebrew conversation, 18 students, Miss Lillie Rubee

Hebrew E—An extensive reading course in the Bible text, 6 students, Mr. Samuel Edelheit

Talmud A—A lecture course on ideals of Judaism as reflected in the Talmud, 18 students, Rev. Dr. Michael Higger

Talmud B—A study of the Talmud text—the tractate "Gitten," 9 students, Rev. Dr. Michael Higger

Jewish History—An intensive course in American Jewish History, 26 students, Mr. Leo Shpall

Religion—A study of the customs and traditions of our faith, 14 students, Mr. Leo Shpall

The special morning class in Jewish History—Highlights of Jewish History with special emphasis on Christian Jewish relationship, 25 students, Mrs. Helen Levinthal Lyons

Day class in Religion—A study of the social messages of the Prophets, 25 students, Mrs. Helen Levinthal Lyons

It is also interesting to record that, this year, there was a smaller number of students who dropped out of the courses than in any previous year. The classes met with a great deal of enthusiasm and, in fact, many of the students suggested that two-hour courses ought to be offered instead of the one-hour course as is given at the present time.

Rabbi Levinthal, who directs the

school, wants to take this opportunity to express his personal appreciation to all the members of the faculty for their fine and loyal cooperation and for the splendid service they have rendered. He is grateful also to Mr. Leo Shpall, who served as Assistant Director, and to the Registrar of our school department, Mrs. Ida Rabinowitz, for her able supervision and direction of every phase of this Institute. The Rabbi also desires to record his thanks to our able librarian, Dr. Elias Rabinowitz, for his helpfulness at all times to the students, in advising and directing their reference reading.

THE eleventh year of the Brooklyn Jewish Center Institute of Jewish Studies for Adults closed with impressive ceremonies on Thursday evening, April 26th, 1945. A very interesting program was rendered in which Cantor Rubin Tucker, Mr. Julius Grossman, our musical director, and Miss Florence Golub took part. Rabbi Levinthal was the speaker of the evening. There was group singing in which everyone participated, and refreshments were served.

The readers of the *Review* will be interested to learn of the success which our Adult Institute has achieved. The past season, 110 students were registered—20 more than that of the preceding year. Many of these students registered for two or three, and some even four, courses. Both men and women make up our student body.

## Acknowledgment of Gifts

WE acknowledge with thanks receipt of gifts from the following:

Mr. and Mrs. Frank Wolk of 889 Montgomery Street, who donated Prayer Books and Taleisim, in honor of their son's Bar Mitzvah.

Mr. and Mrs. Louis Kotimsky, Mr. and Mrs. Joseph Lesser and Miss Suzanne Shapiro, for their fine donation of books to the Library of the Center.

Mr. and Mrs. Morris Rosen for donation of Taleisim.



## Consecration Service Most Impressive

A LARGE congregation crowded our synagogue on the first day of *Shevuoth*, Friday morning, May 18th, and derived inspiration from the very beautiful program which was rendered by the members of the Consecration Class.

The following is the program of the exercises:

Opening Prayer Elaine Beatrice Hurwitz  
In memoriam—"Franklin Delano

Roosevelt"..... Goldie Wexler  
Consecration theme, "The Spirit of

Israel is Revealed"

Prologue..... Lucille Blanche Cohen

Music: *Am Yisrael Chai*

Its Watchword

Barbara Daureen Molinsky

Music: *Shema Yisrael*

Its Eternity..... Rita Vogel

Music: *Baruch Eloheinu*

In the Synagogue..... Carol Kahn

Music: *Ma Tovu*

In Prayer Dorothy Sylvia Greenblatt

Music: *Vaani Tefilati*

The Prayer Book

Elizabeth Anne Ellenport

Music: *Ovinu Malkenu*

In Learning..... Rhoda D. Flaumenhaft

Music: *Auf'n Pripitchak*

The Wealth of Books..... Dorothy Sholin

Music: *Etz Chayim*

In the Sabbath..... Sara Beulah Levin

Music: *Come, O Sabbath Day*

In Charity Sylvia Florence Klaristenfeld

Music: *Hineh Ma Tov*

In the Art of Giving

Phoebe Nina Schwartz

Music: *Tz'dokah Tatzil Mimavet*

In Peace..... Greta Joyce Cohen

Music: *Hevenu Shalom*

In Longing for Zion

Bernice Claire Green

Music: *L'Shanab Habaab*

In Palestine Restored..... Ellen Cutler

Music: *Anu Banu Artza*

In Patriotism..... Lila Elise Ehrlich

Recitative: *V'dirshu et Shalom*

In the Soul of America

Nancy Ann Spiegel

Music: *America the Beautiful*

In the Joy of God's Service

Harriet Jane Farber

Music: *Asbernu*

In the Hope of the Future

Anita Marcia Kasnetz

Music: *Matai Yavo*

## KILLED IN ACTION



Pvt. Marvin F. (Buddy) Green

Pvt. Marvin Green, 23, son of Mr. and Mrs. Leo Green of 20 Plaza Street, was reported killed in action on April 10th, serving with the 7th Army on the German front. He left for overseas on January 30, 1945. Before entering the Army he attended Vanderbilt University and New York University.

A resolution of condolence upon the death of Pvt. Green was adopted at the meeting of the general membership of the Brooklyn Jewish Center on Wednesday evening, May 23rd.

The Secret of Its Eternity and Pledge of Consecration..... Lea Anne Green  
Music: *The Torch of Israel*

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Greetings in the Name of Post-Consecration Class..... Phyllis Sterman  
Conferring of Certificates and Blessing Rabbi Israel H. Levinthal  
Closing Prayer..... Evelyn Kabram

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The teacher in charge of the Consecration Class this year was Mrs. Gladys Levine Rosen. The musical numbers were coached by our musical director, Mr. Julius Grossman, assisted by Miss Sydelle Stone, who led the musical numbers during the exercises. Credit for the

suggestions and ideas embodied in the Consecration Theme is due to Mrs. Helen Levinthal Lyons.

During the procession and recession of the consecrants, hymns were rendered by our cantor, Rev. Rubin Tucker.

The procession to and from the pulpit was led by Judge Emanuel Greenberg, our President and Mr. Frank Schaeffer, the chairman of the Hebrew Education Committee.

## Sabbath Services

KINDLING of candles at 8:07 P.M.

Friday evening services at 6:00 and 7:30.

Sabbath services, Parsha "Behaaloteka," will commence at 8:45 A.M.

Dr. Levinthal will preach on the weekly portion of the Torah.

Mincha services at 6:00.

## Daily Services

MORNING services at 7:00 and 8:00 o'clock.

Mincha services at 8:00.

## CLUB NEWS

### Junior League

THE Junior League meets each Thursday evening. Many successful meetings have been held. All Center members of college age are urged to attend.

### Inta-League

The Inta-League witnessed movies on Saturday, May 5, 1945, dedicated to the 7th War-Bond Drive. On May 12th, a birthday party was arranged in honor of two of the members. A representative of the group, Evelyn Walder, reported the excellent results of the Inta-League United Jewish Appeal drive to a group of United Jewish Appeal leaders in Manhattan.

### Shomrim

The highlights of the discussion arranged by the Shomrim were the recent conclusion of the European phase of the war, the San Francisco Conference, the new Army point-system for discharges and other kindred current subjects.

### Vivalets

With the coming of Spring, the Vivalets devoted most of their time to social activities, parties and movies. Their closing party was held on Saturday, May 26th.

*Tzofim and Maccabees*

For the past few weeks the Tzofim and Maccabees held joint meetings. They arranged quiz programs on Jewish holidays and current events and have taken up the important features of the Young Judean Magazine. Prizes were awarded to the winners of the Lag B'Omer athletic rally. Mr. Adolph distributed Red Cross swimming certificates to many members.

*Candlelights*

Aside from discussion of Jewish holidays, the girls of the club spent their time in learning Palestinian dances. The concluding party was held on May 19th.

*Rachel-Judeans*

The Rachel Judeans are concluding their first successful season. They meet on Sunday afternoon at 2:30. Girls in the intermediate grades of elementary school are welcome to join the club when it resumes its activities in the fall.

*Boys' Athletic Rally*

In the spirit of Lag B'Omer, the Boys' Clubs had an Athletic Rally in which the Shomrim, Maccabees and Tzofim clubs participated. Prizes were awarded to the following winners:

**BASKETBALL**

*Maccabees:* Jonathan Klein, Harold Mitrani, Michael Aronowitz, Bernard Mendelson, Nathan Blumberg and Leonard Horwitz. *Tzofim:* Mortin Silver, William Kotkes, Edward Geffen, Haskell Klaristenfeld and Jordan Fogel.

**PING PONG**

*Maccabees:* Nathan Blumberg. *Tzofim:* Haskell Klaristenfeld.

**SWIMMING**

*Shomrim:* Allen Langer and Howard Schwartz.

**LEADERSHIP**

*Shomrim:* Irving Toback. *Tzofim:* Joseph Buchman.

**Condolence**

OUR most heartfelt expressions of sympathy and condolence are extended to Mr. Archie Polsky of 135 Eastern Parkway on the loss of his beloved father, Mr. Solomon Polsky, on May 17th.

**Witty, Goldberg and Goldstein  
Released from German Prison Camp**

LT. IRWIN WITTY, U. S. Air Forces, son of Mr. and Mrs. Albert Witty, has been released from a German prison camp where he was interned since July, 1944, according to a cablegram received by his parents.

Corp. Ephraim Goldberg, son of our Administrative Director and Mrs. Joseph Goldberg, has written to his parents that he has been liberated from a German prison camp and is on his way home. Ephraim was taken prisoner in December, 1944, during the German push in Belgium.

Mr. and Mrs. Joseph Goldstein received word that their son, Pfc. Murray Goldstein, who was taken prisoner in December, has been freed from a German prison camp.

**Congratulations**

OUR heartiest congratulations and best wishes are extended to the following:

Mr. and Mrs. Meyer Josephy of 1281 Union Street on the birth of a son, Norman, on May 12th.

Mr. and Mrs. Louis Rivkin of 1025 St. Johns Place on the occasion of the birth of a daughter to their children, Mr. and Mrs. Irving Rivkin, on May 7th.

**Summer Gym Schedule**

BEGINNING June 1st the summer schedule will prevail in the Gymnasium and Baths Department and will be open as follows:

*Men*—Mon. & Wed., 3-10 P.M.;  
Thurs., 5-10 P.M.; Friday, 1-6 P.M.;  
Sun. & Legal Hol., 10 A.M.-2 P.M.

*Boys*—Mon. & Wed., 3-5 P.M.; Friday, 1-6 P.M.; Sun. & Legal Hol., 2-5 P.M.

*Women*—Mon. & Wed., 10 A.M.-3 P.M.; Tues., 10 A.M.-10 P.M.; Thurs., 10 A.M.-5 P.M.

*Girls*—Tues. & Thurs., 3-5 P.M.

**Bar Mitzvahs**

A HEARTY Mazel Tov is extended to Mr. and Mrs. Abraham Weinstein of 1339 Carroll Street on the Bar Mitzvah of their son, Samuel, which will be celebrated at the Center on Saturday morning, June 2nd.

Congratulations are also extended to Mrs. Fanny Buchman of 563 Eastern Parkway on the Bar Mitzvah of her son, Joseph, which was celebrated at the Center on Saturday morning, May 26th.

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**HONOR ROLL**

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The following is an additional list of Center members, children and grandchildren of Center members, serving with the United States armed forces. The list includes names received up to the time of going to press.

Fried, Mitchell, S 2/c

Halpern, David, Cpl.

Levy, Herbert L., S 1/c



The following is a list of promotions in rank:

Blaustein, Albert, 1st Lt.

Bregstein, Jerry, Lt. (S.G.)

Glaubman, Erwin, T/5

Gross, Howard I., Cpl.

Kirschbaum, Jonas, Cpl.

Klein, Oscar, 1st Lt.

Levin, Milton, 1st Lt.

Levinthal, Lazar E., Sgt.

Lipson, Ira J., Sk 1/c

Model, Stanley, 2nd Lt.

Nierenberg, Albert I., S/Sgt.

Radutzky, Milton, Pfc.

Shack, Richard Alan, Ph. M. 3/c

Shure, Alfred, W.T. 1/c

Storch, Herbert, RT 3/c

Teicher, Howard, Capt.

Zirinsky, Richard, Lt. (J.G.)



## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BUNIM, MRS. BLANCHE

Res. 135 Eastern Pkwy.

*Proposed by Ben Martz*

DUNNER, ABRAHAM

Res. 263 Eastern Pkwy.

Bus. Kiddie Togs, 111 Rogers Ave.

Married

*Proposed by Herman Lambert*

FABER, ROBERT

Res. 706 Eastern Pkwy.

Bus. C.P.A., 1501 Broadway

Married

*Proposed by Seymour I. Danziger*

FEINBERG, HYMAN

Res. 1740 Carroll St.

Bus. Paints, 604 Rockaway Ave.

*Proposed by Louis Rosenblatt,*

Dr. Harry I. Samuels

FELDMAN, HARRY

Res. 1776 Union St.

Bus. Dresses, 501—7th Ave.

Married

*Proposed by Harold Lipsky*

GROSSBARD, DR. MAXWELL

Res. 714 Empire Blvd.

Bus. Physician, same

Married

HELFAND, HYMAN

Res. 277 Eastern Pkwy.

Bus. Shoes, 158 Duane St.

Married

*Proposed by Ira Kraner,*

Meyer A. Rosen

JACOBS, HOWARD A.

Res. 1018 E. 29th St.

Bus. Radio, same

Married

*Proposed by Bernard Damsky*

KAPLAN, DANIEL

Res. 80 Clarkson Ave.

Married

*Proposed by Edward Shwom,*

Samuel Palley

LIPPMAN, MILTON

Res. 75-23—173rd St.

Bus. Wallpaper, 618 Rockaway Ave.

Married

*Proposed by Louis Rosenblatt*

NAGEL, NORMAN R.

Res. 1049 Montgomery St.

Bus. Bags, 246—5th Ave.

Single

RISNICK, MISS ESTELLE

Res. 4422 Avenue K

SCHNEIDER, HERBERT E.

Res. 760 Montgomery St.

Bus. Dental Student

Single

*Proposed by Jacob L. Siskind,*

Adolph Wexler

SCHWARTZ, DAVID

Res. 1024 Montgomery St.

Bus. Liquor, 841 Lexington Ave.

Married

*Proposed by Louis Rosenblatt,*

Dr. Harry I. Samuels

SINGER, DR. HENRY

Res. 186 New York Ave.

Bus. Physician, same

Married

*Proposed by Dr. Harry Bernstein*

SMITH, JIMMY

Res. 10 Ocean Pkwy.

Bus. Radio Parts, 1639 Bedford Ave.

Married

*Proposed by Samuel Schoenfeld,*

Albert Witty

STEINER, BENJAMIN

Res. 520 Crown St.

Bus. Radio, 1529 Fulton St.

Married

*Proposed by Gerald Jacobs*

SUSSMAN, HAROLD

Res. 150 Crown St.

Bus. Infants Wear, 45 W. 34th St.

Married

*Proposed by Samuel Stark*

WOLFF, MISS PHYLLIS

Res. 1495 E. 49th St.

The following have applied for reinstatement:

ROBBINS, MEYER

Res. 130 Martense St.

Bus. Show Cases, 252 Lee Ave.

Married

*Proposed by Samuel Robbins*

ROBBINS, MORRIS

Res. 200 W. 15th St., New York

Bus. Show Cases, 250 Lee Ave.

Married

*Proposed by Samuel Robbins*

MAURICE BERNHARDT,

*Chairman, Membership Committee*

### ANOTHER SERVICEMAN'S LETTER

By Sgt. Leonard Silberberg

(Son of Mr. and Mrs. Isidor Silberberg)

I WAS invited by the Chaplain to visit some prisoner-of-war camps and a

Nazi slave-labor factory. The purpose was to bring hope to those of our own faith, some of whom had not attended Jewish services in five years. We spoke with them for a while, Yiddish being the main language, French and German, others. They told us stories of hardships, sacrifice, separation of families, killings, etc. We held a service with them, gave them special rations which we had brought with us (although with the coming of the Yanks they received sufficient food), but we left them with something they needed more than food or clothing—courage and hope for the future. The feeling that someone was thinking of them and had their interests at heart gave them the assurance they needed. Their main concern was when they were to be sent home to their families—or rather, to what was their homes and what remained of their families.

We then went to a town where the Nazis employed 500 Jewish women in a box factory. These Hungarian women were marched—and I mean marched—all around the country wherever their services were needed. Before we moved into Kessel, they worked in a plane factory there. Their working day started at 3 A.M. and lasted until 6 P.M. Their hair was shorn, and if they misbehaved, they would be paraded in the streets practically nude. They all seemed to have relatives in the States, and would have wanted us to correspond with the relatives but didn't know their addresses. We left the remainder of a large supply of rations with them, and the expressions of gratitude and appreciation in their faces were more than a thousand words could express. I had the feeling of a Messiah bringing new hope and sunshine into the world.

### Eastern Parkway Zionist District Meeting May 31st

MEMBERS of the Center are cordially invited to attend the meeting of the Eastern Parkway Zionist District which will be held in our building on Thursday evening, May 31st at 8:30 o'clock. A new Technicolor motion picture of Palestine, "A Pass to Tomorrow," will be shown. The story was written by Marvin Lowenthal, well-known author and lecturer. The narrators are Frederic March and Roger De Koven.

## A GREAT RABBI ATTAINS

[Continued from page 10]

learning with which he is not familiar, and his acquaintanceship with the most recent publications in any and every phase of *Juedische wissenschaft* is simply amazing. And if "Rabbi" means one associated with a congregation in one community, Levinthal is much more than a Rabbi. As the recognized head of Orthodoxy in Philadelphia he is in contact with all the synagogues of that type in the city. Yet he is conversant with the conditions and the problems of all the other synagogues and institutions in Philadelphia. And in the Rabbinical field, he is familiar with the Jewish organizations and movements in many other parts of America.

All this makes the more remarkable the fact that Rabbi Levinthal has been able to wield so wide, and deep, a personal influence. He is a friend to whom people instinctively come with their burdens and their problems. His wise counsel has put under obligation countless persons. Individuals and organizations avail themselves of this accessible friend and advisor. If all those whom he has helped in this way were to pool the accounts of the service he has rendered them it would constitute a very interesting and very revealing chapter in Jewish biography.

More concrete is the effect of his personality and guidance in the circles of the younger leaders and scholars. A score or two of his early pupils in Philadelphia, boyhood friends of his son, Dr. Israel H. Levinthal, and since become Rabbis in Israel, were taught by Levinthal at his home and in the Hebrew High School. For them, he organized the Yeshivah in Philadelphia, and they all recall very vividly what his personality and guidance meant to them in their most impressionable years. Many others, lay leaders, from the backbone of the communal life in Philadelphia and elsewhere. Also noteworthy is the fact that his home was always a Mecca for Jewish literati and other celebrities, and of such diverse types as Naphtali Herz Imber, author of "Hatikvah" and the "Ridbaz"—Rabbi Jacob David, the Slutsker Gaon, commentator of the Palestinian Talmud. All who knew him, or even heard of the pleasure to be derived in the company of this

savant, "made a beaten path to his door." Revealing, too, is the fact that when Rabbi Levinthal visited Palestine nine years ago, at the time a successor to the late Chief Rabbi Kook was being chosen, partisans of the various aspirants to that honor came to interview the American visitor, to seek his advice, and better yet, his support, for their respective candidates. That he would not inject himself in the contest is self-evident. But the incident indicates the esteem in which the Philadelphia rabbi was held even in Palestine.

Needless to say space at our disposal here will not permit us to depict all the facets of the great personality to whom we are paying this tribute, nor for the many recollections of more than forty years which the present writer cherishes. We can do no better than to quote the summary of Levinthal's accomplishments contained in the citation in connection with the Honorary Degree of Doctor of Divinity awarded him by Yeshivah College, in 1942.

"As candidate for the first Honorary Degree of Doctor of Divinity to be conferred by Yeshivah College, I have the honor to present Rabbi Dov Aryeh Hakohane Levinthal, Dean of the American Orthodox Rabbinate.

"For half a century he ministered with wisdom and understanding in the City of Brotherly Love. There he founded institutions of learning and of mercy, and there he won admiration not only for his Talmudic knowledge, but also for his sagacity in the affairs of men. Indeed, he came to be recognized as the uncrowned religious head of the Jewish community of Philadelphia.

"The choicest blessing of his rich and fruitful career is the gift of *bunaim ibnai bunaim oskim batorah*, children, aye, and grandchildren who in the pulpit, on the bench of justice, in public affairs and within our own Yeshivah are occupied with Torah and the performance of great deeds. For the continuation of this blessing he has our prayerful wishes.

"For the Yeshiva he bears a two-fold significance: First, he was ordained in the rabbinate in the year 1888 by the saint and sage, Rabbi Isaac Elchanan for whom our rabbinic school is named. Sec-

ondly, he helped to bring to our institution our late and immortal president, Dr. Bernard Revel, for whom he felt the love of a father and from whom he received the devotion of a son.

"Having worn for fifty years the Keser Torah, having been born to the Keser Torah and having earned the crown of Sham Tov, I present him now to you for yet an additional crown, that of Doctor of Divinity from Yeshiva College, *honoris causa*."

Another crowning glory has come to Rabbi Levinthal through the selection of his grandson, Dr. Samuel Belkin as dean of this Yeshivah. May he be spared to his dear ones and to the community that still needs the benison of his wisdom, learning and leadership. May his ripe age be filled with happiness over work well done, so that he may continue to glory in the accomplishments of his dear ones and in the happier days, which, we pray, may come for Israel and for the world.

## LETTERS OF SERVICEMEN

[Continued from page 14]

the entire service (well, I guess he did skip a little) and had a complete meal served besides. Of course, the generals spoke, but surprisingly appropriately and thankfully brief. All in all, not at all bad, and, considering it was the first such service in Germany in many years, very touching.

But the real big event was this morning. This was a pretty big town and had a fair sized Jewish community. Of course, the Germans had razed all the synagogues and, practically speaking, had exterminated all the Jews. However, there are still a few Jewish cemeteries. They have been pretty sadly desecrated, what with the better marble hauled away and all the metal inscriptions torn off for scrap. In one of them there is a moderate-size building which, from the Jewish inscriptions extant, must have served as a burial chapel. The rabbi selected this and held Pesach services there this morning. He held a very moving service, in the course of which he rededicated the structure as a synagogue. There was one Jewish civilian present. However, such a large crowd surrounded him that I was unable to get close enough to hear his story.



## JEWES UNDER THE YOKE OF DAI NIPPON

[Continued from page 6]

papers and a number of periodicals in China.

More than 20,000 Jewish refugees, mainly from Germany, came under the Japanese rule when, shortly after Pearl Harbor, Japan conquered Shanghai. For a time it seemed as though these unfortunate ones had fallen from the frying pan into the fire. Before Pearl Harbor about 12,000 of these refugees had been kept alive by relief measures of the Joint Distribution Committee, which contributed about \$25,000 dollars. Sir Victor Sassoon, "the man who made modern Shanghai," who had done a great deal to mitigate the lot of these stepchildren of fate, was forced to relinquish his headquarters in Shanghai after the Japs had moved in, and the influx of American money stopped, too. The leaders of the Jewish community desperately tried to fight their hunger by establishing soup kitchens, by borrowing money from abroad, and by using food sent by the American Red Cross. One has to wait until the end of the hostilities in Asia to learn how many of the more than 20,000 managed to survive.

While no horrors like Buchenwalde or Maidanek were established in the East, the Japanese-controlled puppet government in Nanking treated the Jews of Shanghai harshly. They were crowded into a ghetto, all Jewish cafes, restaurants and cabarets were shut down on the pretext that they were centers of Allied propaganda, and were demoralizing Japanese troops. Tang Liang Li, dictator of the propaganda department of the Nanking government, denounced the refugees as enemies of Japan and the Axis, and demanded their "total elimination from civil life." Among the non-refugees who suffered under the Nazi yoke was the philanthropist Sir Elly Kadoorie, who was one of the protagonists of Zionism in the Far East. He died in Shanghai in February, 1944, at the age of 77. Kadoorie was Knight Commander of the Order of the British Empire and possessed China's Order of the Brilliant Jade.

About 1500 Jews were among the Whites who came under the Japanese rule after McArthur's heroic troops had to abandon the Philippines. Among them were several hundred refugees, in-

cluding Dr. R. Wilhelm, from Vienna, who became professor of Medicine at the University of Manila. In the beginning of the Japanese occupation the Jews were not treated differently from the other Whites. In 1943, however, the Japanese military administration issued a stern warning to the Jews on the islands, claiming that they had made themselves guilty not only of black market dealings and profiteering, but also of attempted espionage.

Exiled President of the Philippines, Quezon, answered these charges in a broadcast from the United States, in which he stated, among other things:

"The people of the Philippines have never been guilty of the barbarous and divisive error of religious bigotry. Ever since the commonwealth was established, the majority of the Filipinos, who are Catholics, have lived peacefully in friendship with their non-Catholic neighbors—whether Protestant or Jew, or Moham-

edan or pagan. The small number of Jews in the Philippines is a respected section of our population. After Hitler introduced official persecution in Germany, we offered our hospitality to a number of refugees, who came to the Philippines and quickly adjusted themselves to our way of life. These people were quiet, energetic and productive. They have become a welcome and loyal part of the Filipino population."

When, last year, our troops liberated Manila, the majority of the Jews were found alive, though in terrible physical condition. American citizens of the Jewish faith were saved when our troops liberated the Santo Tomas internment camp. Immediately the Joint Distribution Committee despatched a sum of \$10,000 for the relief of these Jews. The synagogue at Manila was destroyed during the bombardments, and Rabbi Joseph Schwartz, assisted by Army personnel, conducted services in an improvised house of worship. This year Seders were held once more during the Passover holidays.

## NEW YORK'S ANTI-DISCRIMINATION LAW

[Continued from page 8]

labor relations which would have been considered visionary, if not impossible, a scant fifty years ago. Mr. Justice Holmes' dissenting opinion in *Vegeblabn v. Guntner* was written forty-nine years ago. The Massachusetts Supreme Court, by its majority decision, thereby outlawed a strike even though unaccompanied by violence or fraud. Holmes then wrote: "The true grounds of decision are considerations of policy and of social advantage, and it is vain to suppose that solutions can be attained merely by logic and the general propositions of law which nobody disputes." In the intervening half-century that which was revolution-

ary dictum in the Massachusetts of Holmes' day has become an every-day truism and almost a platitude of our world. The march of events from the *Vegeblabn* case to the National Labor Relations Board and our other vast and complex machinery for the enforcement of social justice and decent labor relations makes it quite possible to say, with some degree of assurance and with a large measure of hope, that the Ives Bill, aided by the reasoned and understanding cooperation of our citizenry, will initiate and bring to practical realization a new era in the field of employment among our people.

## WHAT DOES YOUR NAME MEAN?

[Continued from page 13]

further and put Walfish (whale) in the same class, although the Bible never identified the species of "big fish" which took Jonah for a ride from the coast of Spain to the Persian Gulf. Other "fishy" names are due to the fact that there is a place in Silesia called Rybnik (Fish-town). Practically all the inhabitants of this town chose names like Aal (eel), Hecht (pike), Karp (carp), Karash

(little carp) as their surname. Those named Moses would often choose Gottesman (godly man). The family name Bondy is an Italian translation of the Jewish given name, Jomtef (holiday). Selig, Selinger, is a translation of Ascher. Frohman and Freiman (man of joy) is the equivalent of the Hebrew Nechemia, and Hellman is derived from the prophet Samuel.

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# *The Brooklyn Jewish Center Review*

*June 1945*

## AUSTRIA—YESTERDAY, TODAY AND TOMORROW

By ALFRED WERNER

## THE NEW RESHA-IM

By DR. ISRAEL H. LEVINthal

## WHO'S JEWISH IN CONGRESS

By MURIEL LEVIN

## WHEN OUR HEARTS WERE YOUNG AND BURNING

By JOAN KINNER

## NEWS OF THE MONTH

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CHARLES ROSENTHAL, Director



# BROOKLYN JEWISH CENTER REVIEW

Vol. XXVI

JUNE, 1945 — TAMMUZ, 5705

No. 38

## THE "EXCOMMUNICATION" OF PROFESSOR MORDECAI KAPLAN

IT was a sorry spectacle, an unseemly scene, which was enacted in a New York hotel a few weeks ago, when a group of Rabbis performed the act of *Cherem*—excommunication—upon Professor Mordecai M. Kaplan for having edited a new prayer book which they insist proclaims teachings contrary to the tenets of Orthodox Judaism. Not content with this irresponsible action, they climaxed their performance by publicly burning the new *Siddur*.

This writer holds no brief for the views of Professor Kaplan or for his new prayer book. With all the respect that he has for this great teacher, philosopher and saintly personality, he disagrees with many features of this new volume. He has expressed in the columns of the *Center Review* his disagreement with the Passover Haggadah, which Professor Kaplan and his associates in the Reconstructionist Movement published several years ago. And he has also recently stated from the pulpit his reasons why this new prayer book of the Reconstructionists cannot be accepted by him and his congregation.

But disagreement with the author does not warrant medieval actions on the part of men who call themselves Jewish spiritual leaders. The *Cherem* was never a Jewish practice. It appeared in Jewish life in the middle ages, but it came not from the reservoir of Jewish teaching. On the contrary, it was derived from non-Jewish sources. And even when adopted, it followed certain specific regulations. The accused had to be summoned and given an opportunity to defend himself. Never, as far as this writer can recall, was there anything to match

the irresponsible action taken against Professor Kaplan.

The *Cherem* was never an effective instrument in Jewish life. The greatest Rabbi of his age, and for generations after, the Gaon of Wilna, put into *Cherem* the teachers and followers of the Chassidic Movement, and yet, despite that *Cherem*, Chassidism in those days spread like wild-fire through all the provinces of Eastern Jewry.

Nor need this writer state what every intelligent Jew knows, that burning books is abhorrent to the Jewish spirit.

## DR. LEVINTHAL 35 YEARS IN THE RABBINATE

THIS month marks the completion of thirty-five years of service in the ministry for our distinguished Rabbi, Dr. Israel H. Levinthal. These years have witnessed the intellectual and spiritual growth of a rare talent and a beloved personality.

Since Dr. Levinthal is a master of parables, it is fitting to apply to him a parable told of an ancient teacher. As the teacher and his pupils walked along the banks of a river, they discovered the fountain which was the source of the stream. On the rock above the mouth of the river were inscribed the words: "*Tamid heré domeh la-mayan zeh*, May you always be like this fountain." The teacher turned to his two companions and said, "My pupils, how do you interpret this inscription?" "My master," replied the first pupil, "to me these words seem clear. One must be like a well which always gathers new strength, new impetus, as it gushes forth from the subterranean depths in an ever-widening

We were outraged when the Nazis were guilty of this sin. Heaven forbid that it should be said that this Nazi practice has been accepted by some of our own.

This is no way to fight for truth. These Rabbis have a perfect right to protest against the teachings propounded in this *Siddur* as contrary to what they regard as essential to orthodox belief. They have a right to criticize any feature of this volume with which they disagree. But this does not imply the right to indulge in practices against which every intelligent and devoted Jew, whether orthodox or not, must revolt as contrary to the very spirit of our faith and our people.

— ISRAEL H. LEVINTHAL

stream to enrich the countryside." Said the second pupil: "To me these words mean that one's deeds must always be pure and clear like the fresh and living waters of the stream." Replied the master, "My pupils, well have you spoken. Perhaps you are both right. However, I interpret these words differently. To me they convey the thought that one's life must be consecrated to the service of his countrymen; one must serve not selfishly, but as this stream does, unselfishly without a vain search for glory and reward." Replied the pupils, "Our master, all three interpretations apply to you. We pray God that he will bless you with health and long life so that you may continue to serve and to guide your people for many, many years to come."

Is not Dr. Levinthal indeed like the *Mayan ba-mitgaber*, like the vigorous fount of living waters of whom it might well be said, "*Tamid heré domeh la-mayan zeh*."

[Continued on page 20]

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# "JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

## An Intimate Chat Between Rabbi and Reader

### THE NEW RESHA-IM

**A** MINISTER, especially one who has served for many years, can usually sense the reaction of the congregation to his sermons. Your Rabbi must admit that rarely has he felt such a warm response to any sermon that he preached as that which greeted the message he delivered some weeks ago on one of the greatest evils in American life today—the Black Market. The buzz of approving comment which followed the sermon, which interrupted the service for some minutes, symbolized the condemnation felt by the large congregation present of a plague which, if permitted to go unchecked, will demoralize our home-front and delay the final victory. Everyone in the congregation sensed that the Black Market was a black mark upon the conscience of the American people, and presented a distinct challenge, particularly to the spiritual forces in the community—the Church and the Synagogue—to arouse the citizens to an awareness of its evil and danger.

The worst phase of this evil is that it is taken for granted. We no longer rebel when we come face to face with it. We read of it in the press, we hear of it on the radio, and the average citizen does not even feel a sense of revulsion. He accepts it as the norm of life in days of war. But it is the sin of sins. The Black Market, in whatever form indulged in, traffics in human lives. It is not only that more money is paid and received than lawfully allowed. It means that you are helping to break the entire economic structure of our country. More than that, you are robbing some man in the armed forces of material which he needs to defend his life and to help crush our enemy. You are endangering the very victory for which you hope and pray.

And yet, despite the gravity of the danger which the Black Market represents, it seems to have caught in its

deadly net citizens of all types and of all classes—from the very rich to those of moderate circumstance, from those affiliated with Church and Synagogue to those of no religious attachment.

It did your Rabbi's heart good to see that his congregation felt as he did, that it was high time for all religious forces, Christian and Jewish, to unite in denouncing the Black Market and all who indulge in it, or who, by any means, help to countenance or to encourage it, as sinners towards God and towards America—yea, sinners towards our brave lads sacrificing their lives on the blood-stained fields of battle.

\* \* \*

It was a striking comment of the ancient rabbis, which formed the text of your Rabbi's sermon that morning, one well worth frequent repetition until it sinks deep into the hearts of the great mass of our citizens. It dealt with one of the ten plagues which God sent upon the Egyptians to force the liberation of the enslaved Israelites, the plague of the locusts. It seems that a certain type of locust, despite its destructive and devastating nature, was also used by the ancients as food. In fact, in some countries—evidently, also in Egypt—it was regarded as a delicacy. So when the plague of locusts came, and they appeared in thick droves to destroy the produce of the land, certain Egyptians thought it would be a good idea to catch these insects and store them in barrels. "The plague cannot last forever," they thought. "It will end, and then people will want to purchase the locusts for food and will be compelled to come to us. We will have the market cornered, and we will be able to ask whatever price we please!" But then God's voice was heard, rebuking them: "*Resha-im, B'makoh She-be-vesi Alechem Bob Atem S'mechim*—Ye wicked ones, this instrument of destruction which I have brought upon you, you turn into a means for self aggrandizement and per-

sonal happiness!" The anecdote does not tell what punishment was inflicted upon these *Resha-im*. The Divine rebuke, however, must have touched even their wicked souls.

This Rabbinic tale of the first Black Market recorded in history should be of special significance in our day. The very goods and material which are so essential to help destroy the enemies or mankind are utilized by some as means with which to enrich themselves and to add to their personal pleasures and delights. If ever men deserved the title *Resha-im*, wicked ones, such men certainly do. And this title applies, too, to those who indirectly help or encourage the Black Marketeer.

\* \* \*

A vile greed has taken hold of many men and women.

They must have their luxuries no matter at what cost. They have the money—money which came because of the war, and no comfort or luxury is too much, even though through such reckless spending they help to damage the economic foundation of our country and to bring the greatest hazards to our men at the front. It is bad enough that the *Makoh*, the plague of war, had to come in order to win freedom for humanity. Let us not be among the real *Resha-im*—those guilty of utilizing this *Makoh* to enrich themselves.

Here is a realistic challenge to all right thinking Americans, everywhere. I repeat, the evil has taken hold of all types of citizens, men and women, Christian and Jew, in the east and in the west, in the north and in the south. The protest against this evil must also come from all types of citizens. A united voice, speaking for every thoughtful and loyal citizen of our land, must make itself heard in the old Divine rebuke, so that those who do indulge in this unworthy practise may realize that they set upon themselves the stigma of *Resha-im*. Only those who are free from the stain of this sin can truly rejoice in the share they have had in winning victory for our cause and peace for all the peoples of the earth.

Israel H. Benethal



"POOR Vienna!" many of my American friends, Jews as well as Gentiles, exclaimed when, early this spring the Nazis seemed to have decided to hold Austria at whatever cost, to turn the Austrian capital into a second Stalingrad, if necessary. "Vienna, Germany—hard to believe, isn't it?" the U. S. clerk remarked to me as he glanced through my First Papers, when I filed my petition for citizenship almost on the same day that Marshal Tolbukhin's men started to shell my native city. These kind-hearted people, some of whom had spent a beautiful summer in the Austrian Alps, at Salzburg, or in Vienna, while others had read Arthur Schnitzler's charming Viennese novelettes or seen some Hollywood movie with an Old-Vienna setting, simply refused to realize that Vienna in the seven sad years of Nazi occupation, has deteriorated to such an extent that all that remains of the old glory are a few gorgeous ancient buildings and the name of the streets and squares. The rural sections of the country have not fared better. I did not recognize Vienna myself when I returned there, in the spring of 1939, after a stay of "only" six months in the Dachau concentration camp: the last vestiges of charm and *gemuetlichkeit* had disappeared. What you heard in the streets and public places were the barking accents of Prussians, Pommeranians, Frisians and other Northern German tribes, but very little of the suave, melodious Austrian accent. The natives kept silent, letting the invaders talk. Indeed, most of the Public Service personnel, and many policemen, were German, and many of the stores and shops that had belonged to Jews or supporters of Chancellor Schuschnigg's Fatherland Front had been "acquired" by Teutons, who treated the native population as condescendingly as the haughtiest British colonial administrators would treat Bushmen.

On the famous Ringstrasse, at least one third of the shops were closed. Of those which were open, many carried the conspicuous sign: "Recently Reopened Under 'Clean Aryan Management.'" Almost every hotel and eating establishment displayed a sign reading: *Nur arische Gaeste erwuenscht*, "Only Aryan guests wanted." Apparently these signs did not usher in an era of prosperity.

Most of the swanky restaurants and hotels were three-fourths empty, except for a few Nazi officials and military officers, who hardly left any tips for the waiters. No English was heard, for Anglo-Saxon tourists were virtually nonexistent in Nazified Vienna; but "Heil Hitler!" was uttered constantly, and, as far as the Austrians were concerned, not with any buoyancy, but almost like a refrain of fear. Hitler's portrait was displayed in every window, and one of the finest shops of the city, formerly owned by a Jew, displayed a huge framed painting of Schickelgruber, captioned: "How Shalt Thou Find The Fuehrer? Not With Thy Mind But With The Strength Of Thy Head!"

—That appeal to the heart was ridiculous in the city where 80% of the population were against the Anschluss. Chancellor Schuschnigg had intended to expose to the world the falsehood of Hitler's assertion that the Austrians wanted to go *Heim ins Reich*, "back to Germany," by means of a plebiscite, for Schuschnigg and his advisers knew that at least seventy percent of Austria's total population would vote for him and against the Anschluss. Realizing that he would be defeated at the polls, Hitler prevented the plebiscite, forced Schuschnigg to abdicate, and ordered the Wehrmacht to occupy Austria.

I am sorry to say that the Austrians, as a rule, showed little of the magnificent spirit of moral resistance displayed by the Czechs, Frenchmen, Belgians, and other defeated nations. They grumbled to themselves while hailing Hitler, meekly swallowing the free goulash the Reichswehr treated them with. When the Nazi overlords forced the men into labor squads, detailed to work at the Reich's West Wall, when cream, butter, eggs and other food became scarce, and awful German ersatz replaced the quality fabrics in the shops, the stupid Austrians blamed their misfortune

## *A Former Viennese Surveys the Jewish Future in Austria*

# AUSTRIA—YESTERDAY, TODAY AND TOMORROW

By ALFRED WERNER

upon the Jews: *Z'wegen den Saujuden ham mer jetzt doe Saupreussen*, "because of the Jewish swine we now have the Prussian swine" they complained in their inimitable dialect. The average Austrian is ruled by sentiments and passions to a larger degree than, say, the average Prussian who thinks with cruel logic as a leader and obeys without grumbling as a follower. Austria's Little Man turned against the Jew because long before the Anschluss the lower clergy had incited him against the "Christ-killers." He disliked the outlandish appearance of the Jewish immigrant from Galicia just as he ridiculed the faulty accent of the "Boehm" (Bohemian) who settled in Vienna. The unemployed worker turned from Socialism to Nazism, because he saw some Jewish ladies parading their jewels in the street but failed to see the Jewish proletarian who lived in squalor in the Leopoldstadt and Brigittenau. The Austrians are less disciplined than their German neighbors, and many foreign observers agree that the Austrian civilians outdid the German civilians as far as maltreatment of the Jews was concerned.

I could tell dozens of stories, based on my own sad experiences, to prove that the Austrians did not have to learn the ABC of anti-Semitism from the Germans, but to escape the rebuke of being called biased, I shall quote a non-Jew, the journalist, G. E. R. Gedye, who covered the Anschluss for his newspapers. Gedye expressed his horror over the heartlessness, not of Austrian Nazi diehards, but of average Viennese:

"It is the heartless, grinning, soberly dressed crowds on the Graben, and the Kaertnerstrasse, the 'Strube's Little Man' class of Austria, the fluffy Viennese blondes fighting one another to get closer to the elevating spectacle of an ashen-faced Jewish surgeon on hands and

knees before a half-dozen young hooligans with Swastika armbands and dog-whips, that sticks in my mind. His delicate fingers, which must have made the swift and confident incisions that have saved the lives of many Viennese, held a scrubbing-brush. A stormtrooper was pouring some acid solution over the brush—and his fingers. Another sluiced the pavement from a bucket, taking care to drench the surgeon's striped trousers as he did so. And the Viennese—not uniformed Nazis or a raging mob, but the Viennese Little Man and his wife—just grinned approval at the glorious fun. That is the picture which I have somehow to reconcile with that of the soft-hearted, over-sentimental folk whom I thought I had got to know so well." (From "Betrayal in Central Europe.")

I would be an ingrate would I not state, in the same breath, that quite a few Austrians acted differently. Christian friends of mine helped me as much as they could while I prepared for my emigration, although it was dangerous to be known as a *Judengenosse* "friend of Jews." Several outstanding Christians preferred exile to collaboration with the Nazis, such as Vienna's Christian Socialist vice mayor, Ernst Karl Winter (he taught for some time at New York's New School of Social Research), the poet and dramatist, Franz Theodor Czokor, the composer, Ernst Krenek, the organizer of a movement for the combatting of anti-Semitism, Irene Harand, and others. Many labor leaders died in concentration camps, while others hid and carried on a relentless underground battle against the Nazis.

But there were many traitors, too. I do not talk of men of the type of Seyss-Inquart, whom Chancellor Schuschnigg made Minister of the Interior and who betrayed his former school-mate to Hitler, earning for himself the title of Reichsstatthalter of Austria. Seyss-Inquart at least did not claim to be a liberal, as did Cardinal Innitzer, who for many years posed as an anti-Nazi and ardent friend of the Jews (he recommended the Jews to rush to the baptismal font in order to improve their position under the clerical Dollfuss-Schuschnigg regime). Yet on March 12, 1938 the Cardinal ordered the pealing of all church bells to greet Hitler. This "spittle-licker" of the Nazis was instrumental

in the issuance of a proclamation, signed by him and all other Austrian archbishops and bishops, which asked the Austrian people to support the Greater Germany and its Fuehrer, "whose struggle against communism and for the power, honor, and unity of Germany corresponds to the Divine Providence." Innitzer, who once was on the best terms with several Viennese rabbis and Jewish civil leaders, did not move a finger to help the Jews after the Anschluss, thus differing completely from the high-ranking clergy of other countries, France, for instance, who aided the Jews as wholeheartedly as possible. Innitzer, who is also Vienna's archbishop, recently changed his attitude again, and is now telling everyone who wants—or doesn't want—to hear, that he never liked Hitlerism and was always an ardent anti-Nazi.

While the Austrians suffered considerably under the rule of the Hitlerites, who sucked the country dry, the fate of the Austrian Jews was infinitely more terrible. Before the Anschluss there lived about 180,000 citizens of the Jewish faith in Austria, more than 90% of whom resided in the capital of its vicinity.

(Small Jewish communities were to be found in the cities and villages of the Burgenland, and in the capitals of the Austrian Federal States, such as Graz, Linz and Salzburg. They were dissolved shortly after the Anschluss, all Jews streaming from the provinces to the capital). There were also a large number of converted Jews, half and quarter Jews, and Gentiles married to Jews, who would all be classed as "Jews" according to the Nuremberg laws.

When the German armies marched into Poland, there still remained in Austria 55,000 desperate and destitute Jews, the others having emigrated, committed suicide or perished in prisons and concentration camps. Needless to say, they were deprived of most of their property, after having lost their jobs (except those who worked in the offices of the Israelitische Kultusgemeinde). They were forbidden to appear in the streets after nightfall. They were forbidden to sit on park benches. They were forbidden to go to cafeterias or restaurants (not to mention theatres or movies). They were forced to abandon whatever apartments they still had in the more fashionable areas of the city and to live in the slums

## JEWISH COMMUNITIES IN CZECHO-SLOVAKIA

THE surviving Jews of Prague have formed a committee to work out a plan for the revival of the Jewish community, one of the oldest Jewish settlements in Europe. Very few of the 40,000 Jews who lived in Prague before the Germans occupied the city have survived. The committee which was formed today is headed by Dr. Ernst Frischer, Jewish member of the Czechoslovakian National Council in London, who returned from England to Prague together with the government.

A large number of the surviving Jews in Prague are changing their names and dropping their religion in an attempt to assimilate themselves with the non-Jewish population. On the other hand, a number of Jews who had no interest in Jewish affairs before the war, are now strengthening their ties with nationalist Jews, in the hope that they may eventually be able to proceed to Palestine.

The ancient synagogue in Prague, where, according to legend, Der Hohe

Rabbi Low created the Golem in the 16th century, remains intact even though German troops made their last-ditch stand around the synagogue premises. A few windows of the synagogue building are broken and many bullet marks chipped the centuries-old gray walls. All other synagogues in Prague are intact. They were used by the Nazis as warehouses for confiscated Jewish furniture and have now been cleaned out and restored. Only the Vinohrady Synagogue is largely destroyed.

The Jewish community in Brno, largest in Moravia, resumed functioning. In Bratislava, a city of ancient Jewish tradition and the birthplace of the Chassidic movement, no Jewish institutions exist, since most of the Jews there and all Jewish institutions were wiped out by the pro-Nazi Slovakian government. The only historic monument of Jewish life in Bratislava that remains is a library of the Jewish community, containing 75,000 volumes.



only, without light or heat. Their radios were confiscated. Only the few Jewish doctors had telephones. They got ration cards, but they were allowed to shop only at certain places at certain hours in the afternoon, and they considered themselves fortunate if they got the leftovers the "Aryans" would not buy. Thus the handful of "rich" Jews (those who received pensions or donations from abroad) depended on the meager meals distributed by the Israelitische Kultus-gemeinde just as did the completely impoverished majority.

Since the fall of 1939, batches of Jews who seemed fit for labor (at least in the opinion of cruel Nazi physicians) were deported to the East, from where they never returned. The old and sick people were removed by "mercy killings," and the wave of suicides continued to rise, so that by mid-summer of 1942 only some 10,000 native Jews were left in Vienna.

How did the Viennese react to these mass-persecutions? In the spring of 1938, when "Field Marshall" Goering honored defeated Vienna with his presence, shouting in the huge Nordwestbahnhof, "Vienna must become German again—the Jews must go!" there were many Viennese who cheered him. Several years later, most Viennese seemed to have changed, if we can believe the reports of neutral visitors and the tales that came from underground sources. In any event, the report that United Press correspondent Joseph W. Griegg cabled from London, in November, 1943, is sad enough. Only occasionally, he wrote, a Jew would be seen in a Vienna street, "thin, underfed, ragged, with split shoes, always wearing sewed to the left breast pocket a big yellow Star of David, inscribed with the word *Jude*." The report, based on information that reached England through Austrian underground channels, also graphically described the deportation of our unfortunate brethren: "Jews are arrested at midnight or in the early morning hours. The green police trucks take them to an empty synagogue, used as a transit station, where there are tightly crowded rows of straw sacks for beds on the stone floor. Thence they are taken in cattle cars, or ancient unheated passenger coaches, to the ghettos of East Poland, Latvia or occupied Russia . . . Many die on the way

or after arrival." Significantly, the same source stated that the Austrians "who once accepted persecution of Jews with relative apathy, now are so horrified at the result that, despite the danger, they aid as far as they can the few left."

This last statement was likely based on truth, as seems to be a 1944 report that Austrian partisans had attacked trains carrying Hungarian Jews en route to labor camps in Austria and liberated the deportees. Regrettably, however, these acts of human sympathy occurred only long after the synagogues had been destroyed and many thousands Jews killed or expelled. As far as we know, the aid given by Austrians to their Jewish brethren never reached the proportions of the support given to Jews by the Partisans of Tito, or the Maquis in France. We did not learn of Austrian mass demonstrations against the deportation of Jews like those that were staged spontaneously by civilians at French and Belgian railway stations, nor of Austrian

### Letter from a Soldier

By Ira Lipshutz, SK I/c

I HAVE seen faith in God, faith in mankind, and faith of an individual in himself. I pray that mankind shall sustain and bulwark the faith we have placed in it. So far it has given us cause to think that such faith may be misplaced. Recently some of us were discussing the woes and evils of our civilization. Many reasons were advanced for the distrust, fear and turmoil in the world today. I was worriedly unimpressed by my contribution, or lack of contribution to the conversation, and thereupon resolved to formulate an opinion which I honestly and sincerely believed. After thinking about it ethnically, politically, and always selfishly, I suddenly realized that the solution was to be found in the spiritual good of man and nowhere else. It may have taken me too long to realize what wiser men have known throughout the ages. I give you my conclusions, hoping you may see some merit in them:

"This is inevitable—the end of faith is the end of man. In faith man lives in justice unto himself and in peace with his neighbors. To forsake faith is to forsake God, and God forsaken causes great afflictions. Have faith—believe in it, act on it, live with it."

civilians wearing armlets with the Star of David, as in Holland. Some kind-hearted Christians may have gone out of their way to aid Jewish friends, but the majority of the population, if asked today why they did not try to save the Jews, would answer, indignantly: "Am I my brother's keeper?"

At the time of this writing—mid-June, 1945—we do not have the exact figure of the number of Jews now on Austrian soil. It will take some time before we have this information, for Jews who hid themselves during the Nazi era are turning up constantly, and streams of refugees, liberated from the horror camps in Czechoslovakia, or from other regions, are pouring into Austria. In Vienna, which is occupied by the Russians, only about 3,000 native Jews (including half-Jews who now declare themselves members of the Jewish community) seem to be left. According to a broadcast by the Moscow-sponsored Viennese radio, the Soviet military authorities permitted the establishment of Vienna committees to represent national minorities, including Hungarians, Czechs, Slovaks, and Jews. The Jewish committee has opened an office in the building which formerly housed the Viennese *kehillah* (Jewish Community Council) and began the registration of the Jewish survivors.

Then there are thousands of liberated Jewish Hungarian slave workers—supposed to be as many as 20,000—in Vienna. They prepared for a Thanksgiving Service at the site of the Leopold Street Synagogue. Of the many stories circulated about the resuscitation of Jewish life in Vienna a few are rather interesting. Jewish soldiers of the Red Army are said to have visited Herzl's grave in Doebbling cemetery and deposited a wreath of flowers. (The fact that it is not usual among Jews to place flowers on graves does not necessarily imply that the report was fabricated). The anti-Nazis are hunting for Hitlerites, and the Jews, and people of Jewish descent still wear their Shield of David arm bands in order to be perfectly safe in this turmoil. Frightened Nazis are turning over property, stolen from Jews, to the Jewish *kehillah*, or try to get rid of shops or real estate, criminally acquired from Jews. Little is known about the physi-

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*Mech'ke're Avot, Ethics of the Fathers, with a Commentary, by Rabbi Jacob Levinson.*

ONE of the Talmudic tractates, which has had the greatest influence in moulding the character and the life of the Jew throughout the ages, is *Avot*. So popular has it become that it was incorporated in the Prayer Book, and even the uninitiated in the study of Mishna or Gemara became familiar with those priceless ethical gems found in the chapters which became known as the Ethics of the Fathers.

Rabbi Jacob Levinson, our distinguished neighbor, and beloved Rabbi of Congregation Chovevei Torah, published a valuable commentary to these ethical teachings in 1915. The book was then hailed by Rabbinic scholars throughout the world as an important contribution, a better understanding of the deeper meanings of these precepts. The volume has long been out of print, and now the author has published a new and much enlarged edition. Much new material has been incorporated, and Rabbi Levinson gives us the results of added research which he has made both in *Halachah*, or legal interpretations, as well as in *Hagaddah*, the folklore of Jewish wisdom. Rabbi Levinson had adopted the historic approach in his study of each of the teachings. He gives you the historical background of every Rabbi who produced these jewels of wisdom, so that we get to understand the intent of the author, and can better appreciate their relevance to our day. A fine analysis of the Jewish concept of ethics forms a major part of the Introduction, and should be read by all who want to know the great contribution which Judaism has made in that important field.

The author writes in a beautiful and classic Hebrew.

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*"Jewish Feasts and Fasts,"*  
by Julius H. Greenstone.

THIS volume is a beautiful and fitting indication of the esteem in which the author is held by his many students and admirers. Dr. Greenstone recently celebrated his seventieth birthday, and his disciples and friends have published this collection of his writings, to mark and to honor this event.

## NEW BOOKS

Reviewed by  
Rabbi Israel H. Levinthal

The essays included in this volume are taken from the weekly column which Dr. Greenstone has conducted for many years as Contributor Editor of the *Jewish Exponent* in Philadelphia, under the title, "About Men and Things," and deal with the general theme of Jewish feast days and fast days. But these are not just explanatory essays in the usual sense of the term. The author discusses phases and characteristics of these days which are not generally known. He gives interesting side-lights on historical background of these festive and solemn events which the days commemorate, and he delights to discuss features of the holiday observances which are usually ignored in all popular presentations of religious rites. Thus, in the chapter on Yom Kippur, he has a fascinating study on the now almost forgotten custom of Kapparot, and in the chapter on Rosh Hashonah, an interesting account of the origin and meaning of the custom of Tashlich. So, too, there is a most interesting account of the Temple Service on the Day of Atonement, as well as a very important essay on "Kneeling During Prayer." To further show the author's skill in penetrating the oddities of the ancient celebrations, there is the very delightful essay on "Matchmaking on Yom Kippur." In his studies of every holiday and fast day, Dr. Greenstone gives us most useful as well as most interesting facts, which, if better known and understood, would lend more strength to our observance of these days and to our appreciation of their real significance.

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*"Sabbath—The Day of Delight,"* by Abraham E. Millgram. *The Jewish Publication Society of America.*

THE Jewish Publication Society of America is deserving of a hearty K'yasher Ko'ach for publishing such a useful and much needed volume, and the author, Rabbi Millgram, is to be congratulated upon the excellent job he has performed in presenting the theme in such an interesting and well-planned manner.

Every thoughtful Jew knows how much the Sabbath has meant for the preservation of Jewish life, and what danger faces the entire religious structure of Jewish life in America with the gradual weakening of Sabbath observance. The author's purpose in this book was to revive a love for the Sabbath, to show us how and why it brought joy to the Jew and how the Sabbath can once more become a day of delight to the Jew.

The volume is divided into several parts. The first deals with the Sabbath in Practice, and gives a detailed description of all the customs and observances in the home and in the Synagogue. There is a collection of delightful Sabbath stories to tell to children, poems on the theme of the Sabbath, a chapter on Sabbath humor collected from our rich literature, a chapter dealing with the laws of the Sabbath, the Hebrew as well as English texts and music of the Kiddush, the Grace after meals, and the Sabbath Table Songs.

The second part of the book deals with the Sabbath in Literature, Art and Music, and is a splendid anthology of the best that was written on the theme of the Sabbath in the Bible, in Judaeo-Hellenistic literature, in the Talmud and Midrash and in medieval and modern Jewish literature.

The third part discusses the Sabbath in History, in which we are told of the origin and development of the Sabbath, the Jewish Sabbath and the Christian Sunday, and gives a description of Sabbath observance in the far-flung Jewish communities. There is a fine music supplement, and a number of beautiful illustrations add to the value of the volume.

This book fills a great need in our Jewish life. It will undoubtedly help to restore Sabbath observance in a very meaningful way. It is a book that should be in the home of every intelligent Jew, and should be read and re-read by parents and children, by all who desire to experience the *Oneg Shabbat*, the delight which the Sabbath can bring to us.



**T**HE eight men in the Seventy-ninth Congress are of widely different backgrounds, interests—and merits. They have in common the fact that all are Democrats, representing districts in cities where there is a heavy concentration of Jews. Five are from New York, one from Chicago, one from Hartford, and one from Allegheny County, Pennsylvania, which includes the city of McKeesport.

#### ADOLPH J. SABATH

Dean of the House, with a record of thirty-nine years of continuous service, is white-haired, white-mustached Adolph J. Sabath of Illinois, who was seventy-nine this month. Straight-backed, dignified, Sabath is chairman of the very powerful Rules Committee without whose consent no legislation can come up on the floor for consideration. He is quietly effective, makes little noise, gets things done, and is highly regarded by Jewish and non-Jewish groups because of an impressive and solid record of liberal legislation.

Born in Czechoslovakia the year Lincoln was assassinated, Sabath migrated to the United States alone at fifteen and arrived in Chicago with \$1.35 in his pocket. He subsequently brought over his parents and his five brothers. Working as a salesman in a department store, he studied law at night at the Chicago College of Law and Lake Forest University and was active in Czech and political organizations. Before the turn of the last century, he had become a power in Chicago political circles. He served in the city council, as Justice of the Peace, and as Police Magistrate. As judge he advocated and helped establish a juvenile court and the parole system for first offenders.

Judge Sabath fathered workmen's compensation legislation, and the parcel post and postal savings act was adopted largely because of his efforts. He championed the rights of the immigrant on the Immigration Committee for twenty-four years, was never chairman because the Republican Party was in ascendancy when he was eligible, and finally gave up that assignment for a position on the Rules Committee he now heads.

He is ordinarily so restrained that

\* Through Jewish Telegraphic Agency.

## WHO'S JEWISH IN CONGRESS

when he does get aroused it causes considerable attention—as it did last session when he became incensed at anti-Semitic remarks by Rep. John Rankin of Mississippi.

Sabath married late in life to May Ruth Furst. He has no children.

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#### SOL BLOOM

Sol Bloom, who spent his boyhood in the slums of San Francisco, is going back to the Golden Gate City to represent the United States at the United Nations Conference.

Born seventy-five years ago in a little town in Illinois of Polish immigrant parents, he worked in a brush factory in San Francisco at eight, sold programs in a theater at night and acted kid parts. When he was twenty-two, having risen to treasurer of the Alcazar Theater at sixteen, he decided to see the world. He got as far as Chicago, where the World's Columbian Exposition was about to open. He found construction of the amusement area was behind schedule, took a hand, and won a diamond medal for his successful efforts. He gave the world the "Hootchy-Kootchy" when, as barker for Little Egypt, the pioneer muscle-dancer, he hummed to advertise his wares.

From there, Bloom took up music publishing in a similarly spectacular and successful fashion, moved his enterprises to New York and opened a chain of phonograph stores. Then he drifted back to construction, building some of the most famous of the New York theaters. He knew the great and the near great of the theatrical and New York political world. It was not surprising that Tammany boss Charles F. Murphy should ask him to run for Congress in 1922. The fact that he won in a normally Republican district was a surprise; the race was so close that his election was contested and it was only after a year-long lapse that he was seated.

He was just another congressman among 485 until Coolidge appointed a commission to celebrate the 200th Anniversary of George Washington's birth-

#### By MURIEL LEVIN\*

day. Bloom used showman tactics to make the country conscious of the founding father—and Sol Bloom. When it came to the 150th Anniversary of the Constitution, he was the logical man to take over.

At the death of Rep. Sam McReynolds in 1939, Bloom moved up to the chairmanship of the House Foreign Affairs Committee. For the last six years, his small body clothed in striped pants and morning coat, he has officially greeted kings and queens, presidents and foreign ministers. He has piloted through the House neutrality legislation, lend-lease, declaration of war, authorization of U. S. participation in UNRRA, and support of international cooperation. The unanimity with which his committee has acted during this crisis is considered a direct result of his political astuteness.

Widowed by the death of talented Evelyn Hechheimer in 1941, Bloom lives with his daughter Vera. He likes good food, has had the same cook for years, and brings lunch to the office to avoid upsetting his stomach. He smokes special cigars and enjoys good wines and liquors. He spices his conversation with occasional Yiddish expressions, calls himself a lifetime Zionist, likes appreciation from Jewish groups. Despite his theatrical background, he believes more can be accomplished by quiet manipulation than by loud demands and he acts accordingly—some of the time.

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#### SAMUEL DICKSTEIN

Another of the Congressional veterans is sixty-year-old Samuel Dickstein, a product of New York's East Side. An early disciple of Tammany Hall, he studied law as a political stepping stone, and was active in local political organizations. He went from the Board of Aldermen, to the New York State Assembly, and in 1922 successfully opposed Socialist Meyer London as Fusion candidate for congress.

Consciously a Jew throughout his Congressional life, Dickstein fought for

special laws to protect Kosher food buyers, and a Sabbath law to permit shopkeepers to close on Saturday and remain open on Sunday. He constantly speaks on the floor and introduces legislation in behalf of the Jews. As chairman of the Immigration and Naturalization Committee, he has been able to block attempts to push through more stringent immigration measures. How much longer he will be able to stem the tide is a question. He has been able to accomplish little in the way of constructive legislation, though he did help pass the amendment of the Chinese Exclusion Act, which shamefully discriminated against the Chinese on the basis of race. In that instance, however, he had strong support from the Roosevelt Administration; in other liberal immigration legislation, he is opposed by the strongly anti-immigration tenor of his committee and the House as a whole.

A few years after Hitler came to power, Dickstein used his committee position to appoint a special subcommittee to investigate the nefarious Nazi propaganda in the United States, thus laying the groundwork in uncovering Nazi activities here. Unfortunately, from it emerged the Dies Committee on Un-American Activities to prove that Gestapo techniques, in whatever interest they are originally employed, eventually turn on democracy itself.

Dickstein was only four when his mother brought him from Vilna to join his father in America, but because Yiddish was spoken in the house and in his neighborhood, he still has a slight foreign intonation. He usually gets too excited to be effective as a speaker. Short, physically fit, he takes pride in being immaculately dressed. He is married to Esther Trevers, the attractive girl who was his secretary when he first came to Washington. His daughter Marlene is now eleven.

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#### EMANUEL CELLER

Brooklyn's Emanuel Celler, also in Congress since 1922, has fought sincerely, intensely, noisily for dozens of good and just causes ranging from "Down with Franco" to "More Becoming Uniforms for WACS." He has introduced a measure to give Eastern Hemisphere Indians an immigration quota, a

## WHEN YOU'RE ASKED TO DEFINE "JEWISH COMMONWEALTH"

THE *Palestine Post* recently published a letter by a non-Jewish correspondent stating that all non-Jews in Palestine and the British public would welcome a clear statement of proposals of the Jewish people on the following matters:

(1) The status of non-Jewish citizens in a Jewish Commonwealth; what laws they would be subject to, and who would administer them.

(2) What guarantee would be given regarding the protection of property or land, the right to trade and to carry on personal and religious routine without hindrance.

(3) What representation there would be of non-Jewish citizens in the Government.

(4) The status and rights of fellahin and bedouin, particularly in the extensive Arab areas in the South.

(5) What guarantee would be given to the Christian and Moslem world for proper freedom and facilities for visitors and pilgrims from other countries.

The following reply, published in the same issue of the paper, was given by Dr. Leo Kohn, Political Secretary of the Jewish Agency:

"A Jewish Commonwealth is not conceived as an exclusively Jewish policy. It is realized that a considerable section of the population will not be Jewish by race or religion. The Commonwealth is to be designated as Jewish because it is intended to be the National Home of the Jewish people and to that end it will be open to any Jew desirous of settling in Palestine, the latter function being indeed its principal *raison d'être*. Without entering at the present stage into a complete exposition of the contemplated Jewish Commonwealth, the following may be answered to the above-quoted specific questions:

"(1) The status of non-Jews would

be exactly the same as that of Jewish citizens; all would be subject to identical laws to be administered by a democratically elected Government. Furthermore, wide measures of local self-government are envisaged in urban, semi-urban and rural areas. In addition, Moslems and Christians would enjoy full communal autonomy as regards the management of their religious, educational and social institutions.

"(2) A guarantee for the protection of the above-mentioned rights, the same as that ensuring the rights of Jewish citizens, viz. the law of the country, would be enacted by legislature to be administered by a Government representative of, and responsible to, all citizens.

"(3) All citizens, without distinction of race or creed, would enjoy adult suffrage and be entitled to representation on legislative executive bodies, non-Jews being eligible for Ministerial office. No citizen would be as a disadvantage as a candidate for public employment by reason of his race or religion.

"(4) Fellahin and bedouin are to enjoy the same status and rights as other citizens and they would also benefit from local self-government.

"(5) Religious rights of non-Jewish residents, visitors and pilgrims would be safeguarded by constitutional guarantees relating particularly to the freedom of worship, maintenance of religious and charitable institutions, family law and personal status, and the protection of places of worship and pious foundations. The Moslem Holy Places will be administered by Moslems and the Christian Holy Places by Christians. The existing religious courts of the Moslems and of several Christian communities would continue to exercise the same jurisdiction as now."

bill for mustering-out pay for merchant seamen, and a repeal of the Silver Purchase Acts. Important among the legislation he has pushed through is the Celler Act setting up foreign trade zones, the

"free ports" which have proved such a boom to international commerce. As ranking member of the House Judiciary Committee, next in line for the chairmanship, he is head of a subcommittee



now considering bills to give the franchise to the District of Columbia.

Celler is a medium-sized round man with a mild soft voice, is a descendant of Germans who fled here after the failure of the 1848 revolution. A graduate of Columbia College and Columbia Law School, he has a tremendous library of works on history and government, plays both the violin and piano, works hard at keeping well informed. He has two daughters, one of whom is attending Brooklyn College, and a grandchild.

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#### HERMAN P. KOPPLEMAN

The Congressional career of Herman P. Koppleman is of the checker-board variety. From 1932-38, he served consecutively, but every other term since then the people of Hartford have elected his opponent. On the alternate two years he has been "enjoying the luxury of laziness," paying close attention to his wholesale newspaper and magazine distribution business (the second largest in New England), and plotting to get re-elected the next time.

Koppleman entered politics in his early teens. He was elected at the age of twenty-two to the Hartford City Council and a few years later to the Board of Aldermen. Then he went on to both the House and Senate of the Connecticut legislature. In Congress, he has worked for the welfare of the people of his city, sponsoring legislation for the Connecticut tobacco farmers and the victims of the floods in that area. In addition, he has the pen with which President Roosevelt signed his Veterans Reimbursement Act providing payment to veterans in emergency cases. Now he's been treated all right, he says; he's been put on the important Appropriations Committee, and is New England representative on the Democratic Steering Committee, which plots the party's legislative tactics.

Brought from Russia at the age of two, Koppleman attended Hartford public and high schools. Both he and his wife, Adeline Greenstein, have been active in community Jewish affairs. She was one of the founders of the Hartford chapter of Hadassah; he was elected to the first American Jewish Congress in 1919. At present he is vice-president of the United Synagogue of America.

He is a very tall, thin-faced, large-nosed man of sixty-five, with small, bird-like eyes, a brusque blunt manner and a habit of getting right to the point. He says he has never taken a drink in his life, phenomenal for anyone who has been in politics for forty-five years, but he makes up for it by smoking cigars furiously.

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#### SAMUEL A. WEISS

Although he is only forty-two, Samuel A. Weiss has just been returned for his third term in Congress. Weiss was a football player at Duquesne University and he has maintained his interest in the sport throughout the years. Even now he is a member of the Eastern Inter-collegiate Football Officials Association, and continues to referee high school and college football games. He talks and lectures on the value of collegiate sports, and appears to be proudest of the fact that he was referee in the National Professional Football League during 1942 and 1943.

Weiss even looks like an ex-football player. He is a broad-shouldered man with short limbs, a powerfully-developed chest, sleek black hair and dark eyes. Married to Jeannette Hoffman in 1930, he is the father of a nine-year-old daughter and a six-year-old son.

He was born in Krotowocz, Poland; brought to Glassport, Pennsylvania the next year. After Duquesne Law School he practised law in Pennsylvania. At thirty-four went to the State Legislature for two terms, then came to Washington. He has been serving on the Post Office and Post Roads Committee, and in the Seventy-eighth Congress he was chairman of a special subcommittee on the Lynch bill to bar from the mails racial and religious defamations. The bill was pigeon-holed after the American Civil Liberties Union voiced opposition.

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#### LEO F. RAYFIEL

Leo F. Rayfiel, elected for his first term from Brooklyn's newly created fourteenth district, inherited his interest in politics from his father. Hyman Rayfiel, now eighty-two, was justice of the

Court of Special Sessions, from which he retired in 1936. Just a few years later, Leo decided to carry on the family tradition. He ran for New York State Assembly and served three years.

With two sons in the service, Rayfiel's chief interest in Congress, aside from getting the war won quickly, is to draft legislation which will "restore to normalcy the economic lives of all the people who have been in the military services or who have had jobs or businesses affected by the war." He will get a chance on the World War Veterans Committee, to which he has been assigned, along with the Civil Service and Patents Committees.

Over six feet tall, dark-haired, well built, Rayfiel at fifty-seven has a ready wit and a pleasant, cultured voice. He admits he is no voracious reader, but keeping up with his three dynamic sons has kept him alert. He is Brooklyn born and bred, went to Brooklyn and New York law schools, married Flora Marks twenty-nine years ago.

\* \* \*

#### BENJAMIN J. RABIN

The political novice is Benjamin J. Rabin, who is holding his first elective job. Thus far he has taken his responsibilities as congressman seriously. A veteran of World War I, Rabin received his law degree from New York University in 1919, has been practising in New York. In 1934 he was appointed to a legislative investigating committee and then made chairman of the New York State Mortgage Commission by Governor Herbert H. Lehman.

The Bronx's freshman representative is a medium-sized, plump man in his late forties, black-browed, round-faced. He was born in Rochester, New York, but his family moved to New York City in 1900. He is married to Syd Sobol, has no children, used to be interested in agriculture, thinks some day he will be a city farmer. He has been very active in Jewish organizations, particularly the Joint Distribution Committee, as a member of the board of directors and the national council. His present Congressional committee assignment is International and Foreign Commerce, which he considers the "lifeblood of economic effort."

"MORRIS, did you hear me? Morris!"  
 "Sure, I'm getting up, Ma. In a minute."

Morris lay in bed a while longer. He was looking at the torn part of the window shade and thinking, if only this were the year 2000, and *he* was waking up in a new world like Bellamy's hero. Gee, it would be swell. What do you want to go to work for, they'd say. Our machines are so good, it takes only a few hundred volunteers to turn out all the goods the country needs. You can stay in bed longer. You can get breakfast in the community kitchen at any hour. Sure. You can spend the whole day in the library.

Ma came in again.

"Morris, are you getting up, or aren't you? You want to be late? You want to lose your job? And who will buy you a winter coat when you go back to school? Maybe you think we are millionaires?"

"Aw, Ma, I'm getting up. I won't be late."

"It reads half the night, and in the morning it can't open its eyes. And who pays the electric bills? You? With your eight dollars a week?"

Morris had sat up till nearly one o'clock to finish Edward Bellamy's prophetic "Looking Backward." For a long time he had not been able to fall asleep for all the pictures rolling through his mind. And now he was still living in the year 2000; and the real world was strange and ludicrous. He washed and dressed automatically, chuckling over the paper clothes Americans of the year 2000 had learned to wear.

They complained that he wasn't listening.

"Sure, I heard," he murmured. "You said it was a fresh box of corn flakes and I should take more milk."

Ma snorted and Grandma laughed.

"Five minutes ago I said that," Ma informed him. "Do you want sandwiches? That's what I asked."

"No, Ma, I'll eat in the Automat. I don't spend more than twenty cents."

"Miser! Why don't you spend a quarter? On pamphlets and dues he throws away money, but on lunch he wants to save."

It always made Morris uncomfortable to sing the line, "Arise, ye prisoners of

starvation." He would think of his mother's meals.

"Twenty cents is enough for lunch," he said.

Grandma came and stood beside him as he was finishing his roll. "Morrisel," she pleaded, "is the Yuddamat a kosher restaurant?"

Ma waved impatiently. "This is America; this is not the old country."

Morris stood up. Next to Grandma he could feel tall.

"How many times do I have to tell you?" he smiled. "Religion is the opiate of the people. —Ma, where's my jacket?"

"Here," she sighed. "It's going to be another hot day." She watched her son lovingly as he combed his straight brown hair without a glance into the mirror. Suddenly she noticed something.

"Morris! What is sticking out of your pocket? Tell me this minute, what are you taking to the office?"

"I'll be late, Ma. Let me go."

She whisked the pamphlet out of his pocket.

"His job he wants to lose—my revolutionary hero! Giving out pamphlets in the office. His mother should kill herself to buy him a winter coat, and he should be a martyr. I spit on such martyrs!"

"Gee whiz, Ma, I'm not going to sell any pamphlets. I just got one I want to read."

"You can stand on your head and you won't get it. I will not let you go to work with dynamite in your pockets."

And Morris didn't, though he had been looking forward to reading "The Dream of Gene Debs" as soon as he had finished the Bellamy book. It was all about a general strike, one of the comrades down at the R. Y. L. meeting had told him.

"Good-bye," he said sourly.

But he couldn't leave just yet: Grandma, tying her kerchief tighter under her neck, was waiting to speak with him at the door.

"Morrisel, father mine," she put her

## WHEN OUR HEARTS WERE YOUNG AND BURNING

By JOAN KINNER

hand up toward his shoulder, "promise your grandmother you won't eat pig for lunch. The Highest will surely punish you for such a sin."

"Aw, Grandma," he teased, "you don't know how wonderful ham tastes." As he ran out past her, he heard her urging the Highest to send fire and darkness and fear upon this sinful world.

He ran faster to the corner, and thanked the Highest for the red light. If he had missed that trolley car, he might not catch the last train that would get him in on time. J & S was the kind of place where everybody looked up in surprise if you came in two minutes after nine and where nobody went to wash up till after six. Just slaves, Morris thought, but he was more servile than any of them.

"Oh yes, I like the work," he would say with a blush when Mr. J asked him about it. "I hope I can come back next summer, too. Sure, I'm learning fast."

To a more active boy of his age the job would have been deadly. All day long Morris stood in front of the shipping desk checking pink order slips. He was rather glad the work wasn't more interesting. His mind was free to think, and Morris was doing more thinking than ever before in his life. His whole outlook had suddenly changed last spring when he joined the Revolutionary Youth League. When he wasn't planning programs for the R. Y. L., he was picturing life under the Cooperative Commonwealth. The organization would have elected him treasurer if he had been a member the required six months. Instead, they had put him on the educational committee, and even Morris had to admit he worked harder than the chairman. Ted spent his time on the beach all day, and he'd come late to meetings, often with no program prepared. After adjournment, instead of calling the committee together, Ted



would dance with the girls and then wind up in the ice-cream parlor, while Morris put up reading lists on the bulletin board and changed the news clippings.

Morris had even tried to organize a debate on the closed shop, but they all said it was too hot these days. "Wait till after the summer." Next he had suggested book reviews, but nobody prepared one except Morris, and he had squirmed through a sweating, stuttering half-hour while the girls fidgeted and giggled. Ted just winked at them.

Just let them ask Morris to review "Looking Backward"—just let them. He couldn't see why the girls came down to the R. Y. L. anyhow. They were almost as bad as the ones who worked here. Lipstick, tabloids, gossip and movies. Catch anybody ever organizing the girls in *this* place into a union. All they wanted was to get married. And Miss Gold, Mr. J's secretary, thought it was so clever when she said, "Why're you blushing, Morris?" And the way the stupid things bothered him about "living a secret life," just because he went to the Fifth Avenue Automat for lunch instead of the Forty-second.

Once Morris had brought lunch from home but he wouldn't do it again. Ma made such thick sandwiches that he couldn't bite into them without scattering debris all over the desk. Then, too, Becky, the folder, brought her lunch from home and Morris didn't know what to say to her. She had a loud laugh, her hair was oily, and when she raised her arms you could see big green stains on her brown dress. Becky was like a relative.

So after the first week on the job Morris lunched alone, with an open book propped against the sugar and ketchup.

Once the shipping clerk, Smithson, had found him thus.

"Mind if I join you?" he asked, and set down his ham salad and iced tea. "Had to get something for my wife at the Five and Ten," he explained when he returned with napkin and silver. "Notice you read a lot," he chatted on. "Always wished I could pick up a good book. What I mean is a serious book and go right through to the end. Ones I see you lugging around would put me to sleep. What I mean is, too deep for me. Going back to school, do you think?

That's the stuff, kid. I always did say, education pays."

Morris's mounting intellectual superiority had fallen to zero when he noticed with what ease and precision Smithson handled his food. When Morris tried to speak, chopped liver bits came out between his gums and lips and at the sides of his mouth. He hadn't tried to finish his sandwich that day. "Excuse me," he got up suddenly, "I have an awful headache."

## UTOPIA

By ORIAN De PLEDGE

I DREAMT that Moses met me in the field,

His massive brow serene, his eyes intent  
Upon the blossoming heavens that revealed

The glory of a million suns that bent  
Their lambent lances toward our tiny globe;

Especially, where we breathless stood,  
there came

The beauty with which heavenly fingers  
probe

Our little souls and hearts like naked  
flame.

Here, Moses told me truths of such  
moment,

Of other worlds, of other suns and moons  
Where life Utopian could always be  
spent,

Where music of the spheres lent mellow  
tunes

To every kindly act and golden deed  
That bore the fertile, never sterile seed.

— Reprinted from *The Jewish Forum*

Smithson had suggested a doctor: it looked like fever to him.

"Oh no, all I need is some air." And Morris had gone to Bryant Park to cool off, hating his mother for never having taught him table manners, irked with Smithson for having intruded.

Morris didn't want to make friends with anyone at J. & S. If Mr. J. left for a minute, the whole stock room became alive with buzzing and movement. Willie, the checker, would skate over between the racks and make a wise-crack about the boss, but Morris paid no at-

tention. His mind was busy turning over the problem of social change. Would it be by a majority vote of Congress? A war with the capitalist class? Or a general strike? How he wished his mother had let him take the Jack London pamphlet this morning. Well he'd read it right after supper.

"Six o'clock," said Smithson, and the pleasant afternoon was over.

Evenings Morris went home the long way to save a nickel. He would get out at Canal Street with a transfer, and walk along beside the candy stands thinking what a bargain three nickel Love Nests for ten cents was. This evening he suddenly realized, there was a bigger mob than ever. He discovered that nobody was accepting transfers and the gate to the station was closed. Some passengers were sore and others were laughing, but no one seemed to know what had caused the jam.

It was hot under the low ceiling and suddenly most of the lights went out. More and more passengers came pushing down from the street.

"Ain't the Broadway Brooklyn running?" they asked.

"Dirty nerve," said one man, "now it'll cost me another nickel to get back on the Brighton train."

"You couldn't get back there if you tried, brother," said a voice high on the stairs. "The street's too jammed now."

The jostling was continuous; the smell was awful. Finally a big fat man not in conductor's uniform got upon a stand near the gate and held his arms out sideways.

"Friends," he bellowed, ignoring the laughter that followed his greeting. His voice boomed up to the crowd in the street, but not the words, there was so much confusion.

"Trains ain't running," Morris heard one man say. "No, I didn't catch it, don't know why, but he didn't know how long it would be before they could run."

"You mean how long before they get scabs," Morris muttered. Like everyone else he tore up his transfer and pushed his way upstairs.

Canal Street was in commotion. Even at the height of the rush hour there was never such a mob as now. Taxis were doing a good business; four or five per-

[Continued on page 22]

# NEWS OF THE MONTH

**T**HERE is no ground for the pessimism prevailing among Palestine Jews concerning the future of the country, Dr. James G. Heller, president of the United Palestine Appeal of the United States, declared in Jerusalem.

Dr. Heller, who is visiting there, said that all reports reaching Zionist leaders—but which cannot be revealed—indicate that a solution of the Palestine problem favorable to the Jews is in the offing. The decision might be postponed owing to the complicated situation in the world, he added, but “we must have a little patience, because not a single one of the factors concerned has changed its mind concerning Palestine.”

The United States Government, Dr. Heller said, favors the Jewish cause and will do everything possible in accord with the British Government, but the present world situation, especially in the Levant, calls for caution on all sides. When Dr. Weizmann recently submitted a demand for creation of a Jewish state to Prime Minister Churchill, he was aware that the majority of U. S. Jewry back the Biltmore Declaration, which calls for immediate creation of a Jewish Commonwealth, the UPA head asserted.

Dr. Heller disclosed that he plans to remain in Palestine for about three months in order to make a thorough investigation of conditions there and a study of financial measures necessary to further develop the country. Referring to the situation within the Zionist organization, he said that a world Zionist congress was certainly desirable, but would not be possible for at least a year.

☆

BUILDINGS of an ancient city called Beth Yerbach, which was, apparently, a prosperous market town of Palestine about 2,500 years ago, have been uncovered on the southwestern shore of the Sea of Galilee in northern Palestine.

☆

AT a point where the boundaries of Italy, Austria and Yugoslavia meet, the Jewish Brigade group, which fought its way up through Italy, is now assigned to

duty at the edge of what was once Hitler's Reich.

If the pledges made some time ago by the British are carried out, these men will eventually have a hand in the actual occupation of German territory.

“Ever since we volunteered,” a Palestine major remarked, “we’ve been anticipating entering Germany with the victorious Allied armies. It will be an historic occasion. Though victory has arrived we aren’t in Germany yet. But when we do get there, it will be a kind of symbolic justice that the world will applaud. For many of us it will also be a chance to return to our original homeland.”

Meanwhile, the Brigade is strung along the 100-mile road from Udine, Italy, to the Austrian frontier, helping with other Eighth Army units and the American Tenth to maintain a section of the supply route to the occupation forces in Austria. As you drive along you see them stringing telephone wires, rebuilding blown-up bridges, or filling in bomb craters in the roads. A sizeable group of German prisoners of war are working under their direction.

One Palestinian company has charge of a prisoner-of-war hospital at Tarvisio which houses 245 patients. Among these are tough Nazi paratroopers who were wounded by the Palestinian group at the time of the breakthrough across Senio early in April. In a chastened mood, they cause their Jewish captors and guards no trouble now.

☆

THE French Government has issued a decree voiding all transactions consummated during the German occupation with the consent of the owners if the enemy directly or indirectly acquired property rights belonging to French individuals or corporations in France or abroad.

Many ostensibly legal sales were made during the occupation by Jews and other persons who knew that if they did not dispose of their property it would be taken from them eventually by the au-

thorities. Up to now the government had indicated some reluctance to voiding such transactions.

☆

DURING a demonstration in Tel Aviv demanding the opening of Palestine to surviving Jews from Europe and the cancellation of the White Paper, a “leaflet bomb” exploded showering the demonstrators with broadsides signed by the Irgun Zvai Lemui, Jewish terrorist group, declaring that Irgun members tried several times to blast the Mosul oil pipe-line which terminates in Haifa, in retaliation for British policy with regard to the Jews in Palestine. Similar bombs exploded during the evening in Jerusalem.

☆

IN London, a warning that “there will be a lot of trouble” if the British Government does not withdraw the White Paper and open the doors of Palestine to Jewish immigration was sounded by David Ben-Gurion, chairman of the executive of the Jewish Agency, addressing a national conference of the Laborite-Zionists.

Emphasizing that Palestine today is a matter of life and death for Jews Ben-Gurion declared: “Of course, we know that the British Government has power to impose any policy it wants. But no power will subdue the Jewish soul. We still believe in human conscience, but our main hope is self-reliance. At this stage,” he continued, “we would like others to know that we shall not submit to imposition of the White Paper. If its designs are fully carried out, there will be a lot of trouble.”

☆

Swiss newspapers carry a report from Berlin that about 6,000 Jews are in the Reich capital and more are returning. The report is attributed to the Russian-appointed Berlin mayor, Arthur Werner, a 68-year-old German educator.

Reports reaching here from Germany reveal that 1,800 Polish and Hungarian Jews are at present in a camp near Garmisch-Partenkirchen, living under “very difficult conditions,” lacking food, clothing and medicine.

Other reports state that 203 Polish Jews from the Dachau concentration camp are living under similar conditions in a camp near Bachberg. Similar reports have reached Jewish organizations



in Geneva concerning the situation of liberated Jewish internees in various camps in Germany located near the Swiss frontier. All these survivors are in urgent need of food and clothing.

☆

THE Mexican Foreign Office attempted to modify the recent decree barring immigrants from many liberal professions before it was promulgated. A Foreign Office spokesman said that Foreign Minister Ezequiel Padilla considered the decree "deplorably nationalistic," and was displeased that Mexico had adopted "this type of chauvinistic legislation."

The section affecting immigrants was only a small part of the law. Most of its provisions are aimed at cleaning up the professions, which are allegedly ridden with persons practicing without proper degrees and licenses.

☆

EASING of present restrictions so as to allow residents of the Fort Ontario refugee shelter to leave the camp for designated periods in the custody of private relief agencies was urged by War Refugee Board Director William O'Dwyer. This recommendation, Mr. O'Dwyer revealed, has already been submitted to the Department of the Interior of which the War Relocation Authority, which operates the shelter, is an agency.

☆

THE assistant manager of the Alliance Israelite Francaise in Damascus was killed during the recent disturbances there.

Several Jews were wounded during the battle between Syrian and French forces.

☆

MORE than 18,000 people have died in Bergen-Belsen camp in Germany since its liberation by British forces several weeks ago, and about fifty are still dying daily, despite the fact that the camp's administrators and British soldiers are doing all they can to aid the inmates. The camp seethes with disillusionment, and the greatest number of complaints come from the Jews.

The confusion among the Jewish survivors is due to the excitement resulting from liberation and from the habits and suspicions developed during their imprisonment. These feelings are aggravated by the belief that their own people are not thinking of them, which is very unfortunate, since welfare teams of the Joint Distribution Committee were in

Paris for weeks seeking permission to come to such camps as Belsen. This permission has now been granted.

☆

MRS. ARCHIBALD SILVERMAN, who left the United States in March on a mission for the Keren Hayesod in Latin America, has returned, after successfully participating in Keren Hayesod campaigns in Argentina and other Southern American countries. "The income of the Keren Hayesod in Argentina shows, so far, an

increase of thirty percent as against last year's proceeds," she declared in a statement.

☆

BARUCH RIVKIN, noted Jewish writer, died in New York City following a prolonged illness. He was 62 years old. Rivkin, who was born in Russia and came to this country in 1911, was the author of a number of works on religious philosophy. He advanced the theory that Yiddish literature had a Messianic mis-

## "PALESTINE CLAUSE" ADOPTED BY UNCIO

THE behind-the-scenes fight over the so-called "Palestine Clause" of the UNCIO chapter on trusteeships came to an end when the trusteeship committee of the United Nations Conference voted to adopt the clause, but added a provision that "nothing in this clause is to be interpreted as giving grounds for delay or postponement" of placing mandated territories under trusteeships.

The addition to the text represented a compromise with the Soviet delegation which originally demanded that the disputed clause be omitted. In advancing this demand the Soviet delegation sought to prevent the "freezing" of the present status of mandated territories. The new provision makes certain that these territories will now have to come under trusteeship.

Arab efforts to secure other modifications in the text of the clause failed completely as a result of the determination of the U. S. delegation not to permit any changes in the text which might prejudice the position of the Jews in Palestine or Jewish immigration to Palestine. A proposal by Iraq which would have restricted the "peoples" mentioned in the paragraph to those now inhabiting trustee territories was defeated, as was an Egyptian suggestion that would have allowed half the seats on the Trusteeship Council to be given to elected members of the Security Council, thus opening the way for an Arab state, which might be named to the Security Council, to have a voice over trustee areas.

Another section which affects Palestine states that one of the basic objectives of the trusteeship system is "to promote" the political, economic, social and educational advancement of the trust territories and their inhabitants and pro-

gressive development toward self-government or independence as may be appropriate to the particular circumstances of each territory and its peoples and the freely expressed wishes of the peoples concerned, as may be provided by the trusteeship arrangement."

Other paragraphs provide that the present mandatory power must agree to the placing of mandates under trusteeships, that the trust areas shall be supervised by a trusteeship council composed of an equal number of representatives of states which are administering and those which are not administering trust areas. This council shall have the power to accept petitions from residents of territories placed in trust, to make investigations in trust areas and to receive reports from administering powers. The General Assembly is also empowered to demand annual reports from the administering authority on the political, economic, social and educational advancement of inhabitants of the trust territory, based on a questionnaire formulated by the Trusteeship Council.

Dr. Nahum Goldmann, representing the Jewish Agency in San Francisco, said that he was satisfied with the Palestine clause in its present formulation, since it "maintains all the rights under existing mandates, among them the rights of the Jewish people in regards to Palestine." He declared that the Soviet proposal for deletion of the clause had not been aimed at the Jews in Palestine. Dr. Goldmann asserted that the Jewish Agency representatives here had succeeded in having the status quo in Palestine maintained, but stressed that the real fight, for establishment of a Jewish state, still lies ahead.

sion, destined to reveal the most hidden forces of the Jewish people and the very essence of Jewish personality. He was a regular contributor to various Jewish newspapers, and during the last few years he was a member of the editorial staff of the *Jewish Day*. He was buried in the cemetery of the Jewish National Work-ers Alliance.

☆

ELIAHU GOLOMB, a leader of the Histadruth, who played an active role in the development of Palestine, died in Tel Aviv of heart failure. He was 53 years old.

☆

ATROCITIES and persecutions on racial or religious grounds committed by the Germans since 1933 will be considered war crimes and those guilty of inciting, ordering or counselling their commission will be punished, Supreme Court Justice Robert Jackson, U. S. war crimes prosecutor, declared in a report to President Truman, following his return from London where he consulted with the United Nations War Crimes Commission.

Justice Jackson said that the American people considered the Nazi regime "a band of brigands," adding that "our people have been outraged by the oppressions, the cruellest form of torture, the large-scale murder and the wholesale confiscation of property which initiated the Nazi regime within Germany.

☆

THE central committee of the Histadruth, the Palestine Federation of Labor, disclosed that it had no objections to the admittance of Communists into the federation.

☆

THREE anti-Semitic groups in Paris which have been organizing demonstrations to prevent Jews from re-occupying apartments from which they were ejected by the Germans and securing return of their confiscated property, were dissolved by government decree.

At the same time, Minister of the Interior Adrien Tixier issued a statement announcing that the government is determined to dissolve "all groups whose actual purpose is to conduct anti-Semitic action or spread anti-Jewish propaganda under whatever legal camouflage these activities may be carried on."

SIDNEY S. COHEN has been appointed executive director of the Associated Jewish Philanthropies in Boston, Judge Jacob J. Kaplan, president of the organization, announced.

☆

THE agreement reconstituting the United Jewish Appeal as the combined national fund-raising body for the Joint

## If the Nazi Plague had Run Its Course

ALLIED Military Government authorities in Germany announced that the Nazis had planned to kill or deport all the Jews in Germany in April, 1942, but were prevented by transportation difficulties. They estimated that less than 20 percent of the Reich Jews survived. The AMG officials also stated that the Nazis planned to exterminate every one of the 12,000,000 Jews in Europe. UNRRA officials estimated that if the war in Europe had lasted another year the Germans might have come very close to attaining their objective.

Distribution Committee, the United Palestine Appeal and the National Refugee Service, was signed in New York. An official announcement to this effect was issued by Rabbi Jonah B. Wise, Herman L. Weisman and Edwin Rosenberg, leaders of the three organizations.

As a result of this agreement the United Jewish Appeal will have to raise \$80,000,000 to meet the estimated needs of its agencies for the current year. Last year American Jews contributed approximately \$30,000,000 to the United Jewish Appeal.

☆

DIRECT air service has been inaugurated between Jerusalem and London, making it possible to make that journey in ten hours. William Phillips, assistant to the Secretary of State, disclosed that there are American plans to develop airlines which will bring the cities of the United States and the Near East within forty-eight hours of each other.

☆

PRESIDENT TRUMAN announced that Judge Samuel I. Rosenman has agreed to remain another year as his special

counsel. Judge Rosenman was special counsel to the late President Roosevelt, and had resigned in April, although he agreed to remain temporarily until President Truman could find a successor. It is understood that in recent months Judge Rosenman has been working on European relief problems and the punishment of war criminals.

☆

PALE and bewildered, David Frankfurter stepped out of jail in Chur, Switzerland, after having spent about nine years in prison for assassinating the Swiss Nazi leader Wilhelm Gustloff. The release of the young Jewish medical student from Yugoslavia was voted on Friday by the Grison Cantonal Council.

Frankfurter plans to emigrate to Palestine, as under the terms of his original sentence he must leave Switzerland as soon as conditions permit. He has had no word of his family since the German invasion of Yugoslavia.

The streets of Chur were crowded and many people wept when they saw the modest young Jew, with a little bag in his right hand, proceed to the railway station a free man. Many shouted "God bless you."

☆

THE first Jewish center in Panama has been opened in Panama City as a result of joint efforts by all Jewish groups and prominent Panamanian intellectuals. A religious school will shortly be opened in the center.

## German Catholic Preserves Torah

ONE of the few synagogues still standing in Germany was used by Jewish soldiers of the 63rd Infantry Division for a thanksgiving-memorial service in Bad Mergentheim, situated midway between Nuremberg and Heidelberg, headquarters of General Jacob L. Devers' 6th Army Group.

Although all of the 308 Jews who lived in the city in 1933 have been killed or dispersed to other lands, their ancient holy scrolls and other articles of worship were handed over to Chaplain Aaron Kahan, of Brooklyn, by a Catholic member of the community who had hidden them in his warehouse until the day when Jews might return to Bad Mergentheim.



# BROOKLYN JEWISH CENTER ACTIVITIES

## High Holy Day Services

SERVICES for the coming High Holy Days (Rosh Hashonah, Sept. 8th and 9th and Yom Kippur, Sept. 17th) will be held in the Main Synagogue of our building. Our Rabbi, Dr. Israel H. Levinthal, will preach. The services will be conducted by our new Cantor, Rev. William Sauler, accompanied by the Center choir, under the leadership of Mr. Joel Feig.

Additional services will, as heretofore, be conducted in the Auditorium.

Seats for these services are now being reserved. In view of the early date of the Holy Days, members are urged to please make their reservations at the Center office *before leaving for their summer vacations*. Unless you do so immediately you may find yourself without seats for the Holy Days.

## Junior Congregation Services for Rosh Hashonah and Yom Kippur

LAST year we inaugurated a Junior Congregation service during Rosh Hashonah and Yom Kippur. This year the committee has made a number of important improvements in the service. Rabbi Mordecai H. Lewittes, the principal of our Hebrew and Sunday Schools, will conduct the services. Mr. Julius Grossman, newly appointed Music Director of the Center, will officiate, assisted by members of the Congregation.

The services will be held in the Prayer Room and tickets of admission will be limited to the capacity of the Beth Hamedrash. Two hundred tickets will be sold at \$2.50 each. Services will be limited to boys and girls under sixteen years of age. Please communicate with the Center office and reserve tickets for your sons and daughters.

## Judge Greenberg Heads Metropolitan League of the United Synagogue

OUR President, Judge Emanuel Greenberg, has been selected as the chairman of the Metropolitan Council of the United Synagogue of America, which is composed of Conservative Synagogues in Greater New York.

## Rev. Sauler Newly Elected Cantor of the Center



Cantor William Sauler

WE are pleased to announce that Rev. William Sauler has been elected as the new Cantor of the Brooklyn Jewish Center, to succeed Cantor Rubin Tucker.

Cantor Sauler has until recently officiated at the Congregation Adath Israel, one of the largest congregations in Montreal, Canada. Prior to that he was the Cantor of the Montefiore Congregation of the Bronx. He studied singing and voice culture in Germany and held the position of Cantor for the Jewish Community of Berlin.

Our new Cantor will assume his duties in September.

## Young Folks League Roof Dance

THE next Roof Dance of the Young Folks League will be held on Tuesday evening, July 3rd (July 4th Eve) at 9 o'clock. Members of the League are asked to reserve the date and attend.

## Summer Gym Schedule

THE following schedule will prevail

in the Gym and Baths Department during July and August:

*Monday*—Men, 3 P.M. to 10 P.M.; Women, 10 A.M. to 3 P.M.; Boys, 3 P.M. to 5 P.M.

*Tuesday*—Women, 10 A.M. to 10 P.M.; Girls, 3 P.M. to 5 P.M.

*Wednesday*—Men, 3 P.M. to 10 P.M.; Women, 10 A.M. to 3 P.M.; Boys, 3 P.M. to 5 P.M.

*Thursday*—Men, 5 P.M. to 10 P.M.; Women, 10 A.M. to 5 P.M.; Girls, 3 P.M. to 5 P.M.

*Friday*—Men and Boys, 1 P.M. to 6 P.M.

*Sunday and Legal Holidays*—Men, 10 A.M. to 2 P.M.; Boys, 2 P.M. to 5 P.M.

## Bar Mitzvahs

A HEARTY Mazel Tov is extended to Mr. and Mrs. Samuel H. Silverman of 590 Eastern Parkway on the Bar Mitzvah of their son, Carl, which will be celebrated at the Center on Saturday morning, June 30th.

Congratulations are also extended to Mr. and Mrs. Bernard Goldfarb of 1590 Carroll Street upon the Bar Mitzvah of their son, Edward, at the Center, Saturday, June 30th.

## Personal

OUR best wishes are extended to Lt. Miriam Levine, daughter of Mr. and Mrs. Max H. Levine, who has been appointed Clinical Psychologist by the Adjutant General's Office. Lt. Levine is stationed at McGuire Hospital, Richmond, Va.

## Sabbath Services

KINDLING of candles at 8:14 P.M. Friday evening services at 6:00 and 7:30.

Sabbath services, Parsha "Pinhas Leka," will commence at 8:45 A.M.

Dr. Levinthal will preach on the weekly portion of the Torah.

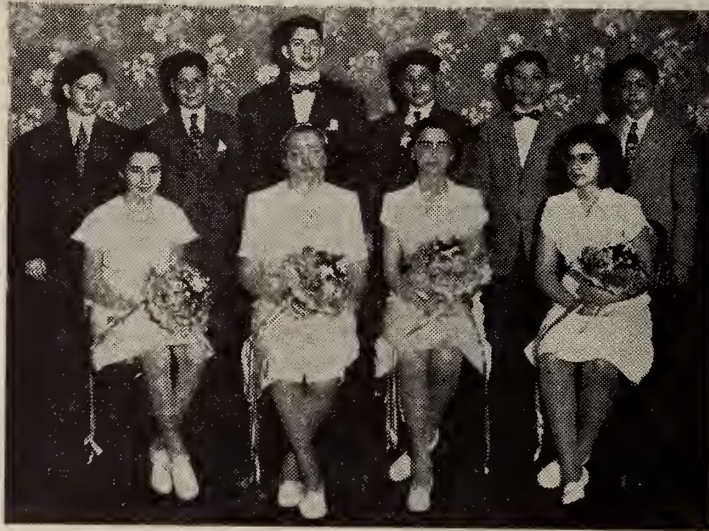
Mincha services at 6:00.

## Daily Services

MORNING services at 7:00 and 8:00 o'clock.

Mincha services at 8:00.

## Impressive Center Academy Commencement Exercises



### CENTER ACADEMY GRADUATES

*Top Row—left to right: Thomas Jay Kraner, David Trupper Schiff, Arnolde Warwick, Ashley Leo Schiff, Herbert Michael Schulman, Joseph Zimmerman. Lower Row—left to right: Marcia S. Krinsley, Lois Ruth Karron, Rosemay Wolfe, Edith R. Schlusberg.*

ON Wednesday, June 13th, the Center Academy held its graduation exercises in the auditorium of the Brooklyn Jewish Center.

After the processional and the songs sung by the graduates and the School Chorus, Mrs. Soskin greeted the graduates. She said that the greatest reconversion problem which parents and teachers must now face is the reconversion of our children for peace. The fighting spirit which is so strong in our children today should not be ignored or discouraged. It should be kept alive and energetic and used against our peacetime enemies, against ignorance, bigotry, and—what is just as dangerous—apathy. Mrs. Soskin told the graduates that the teachers have worked consistently to develop within the children a social sensitivity so that they would be able as time went on to understand and foster the forces for good and recognize and stamp out the evil, reactionary ones. She told them that the school expects the young people to participate intelligently and honestly in all activities which will lead to a better world for all. Dr. Solomon J. Miller followed Mrs. Soskin. He spoke of the growth of the school in the last four years, pointing to this as an indication of the growing interest in a dual educa-

tional program of English and Hebrew. He thanked Mrs. Soskin for the guidance and inspiration she has given to the school, and Mr. Jacob Zimmerman, the secretary of the Board for many years, for his devoted services.

Dr. Levinthal in his address to the children impressed them with the fact that a commencement is a beginning and that the graduation represents the end of one stage in the children's Hebrew education and the beginning of a new stage. He impressed the children with the fact that true Americanism includes being good Jews and that the best in Judaism and the finest in Americanism are thoroughly compatible.

He then presented the following graduates with diplomas: Lois Ruth Karron, Thomas Jay Kraner, Marcia S. Krinsley, Ashley Leo Schiff, David Trupper Schiff, Edith R. Schlusberg, Herbert Michael Schulman, Arnolde Warwick, Rosemay Wolfe and Joseph Zimmerman.

Marcia Krinsley presented the gift of the graduating class—a set of historical maps of the United States. The gift was accepted for the school in Hebrew by Ruth Ann Sackadorf, a 2nd grade child.

The balance of the program included two plays—both written and produced by the graduates. The English play, "The

Town I Live In," was a story told by a Brooklyn soldier who was somewhere in Germany. The Hebrew play, "Admatonu He" (This Is Our Land) dealt with the contributions of the Jewish people in Palestine toward building the land and winning the war.

### Congratulations

OUR hearty congratulations and best wishes are extended to the following:

Mr. and Mrs. Charles Blacher of 20 Plaza Street on the celebration of their 25th wedding anniversary on June 29th.

Mr. and Mrs. Charles Davis of 30 Ocean Parkway on the birth of a daughter on June 15th. Congratulations are also extended to the grandparents, Mr. and Mrs. Max Goldberg.

Mr. and Mrs. Harry Glaubman of 448 Sterling Street, who announce the marriage of their daughter, Marilyn Dorys, to Mr. Jerome J. Chertoff on June 10th.

Mr. and Mrs. Jacob Jentleson of 40 East 88th Street, New York City, on the marriage of their son, Stanley, to Miss Debbie D. Friedland at Philadelphia, Pa., on June 24th.

Mr. and Mrs. Abraham R. Melker of 1359 Union Street, who celebrated their 25th wedding anniversary on June 15th.

Mr. and Mrs. Louis H. Weinstein of 2601 Glenwood Road on their 20th wedding anniversary, June 14th.

### Graduation

WE extend our very best wishes to Charles H. Posner, son of Mr. and Mrs. Louis Posner of 25 Plaza Street, who graduated from the Columbia School of Agriculture.

### Bar Mitzvahs

BEST wishes are extended to Mr. Hyman Fein of 118—8th Avenue on the occasion of the Bar Mitzvah of his grandson, Mark Adam Fein, son of Mr. and Mrs. Irving Fein, held at the Center on June 23rd.

Dr. and Mrs. Henry Plotkin of 883 Park Place on the Bar Mitzvah of their grandson, Neil Robert Levin, of Port Jervis, N. Y., on June 23rd.

Hearty congratulations are extended to Mr. and Mrs. Irving Swirnow of 637 Empire Boulevard on the Bar Mitzvah of their son, Donald M., which was held at the Center on Saturday, June 23rd.



## Applications for Membership

The following have applied for membership in the Brooklyn Jewish Center:

BUCHMAN, HARRY

Res. 655 Montgomery St.

Bus. Junior Coats, 25 W. 39th St.

Married

*Proposed by George Goldenberg*

COHEN, Miss MINA

Res. 1634 Sterling Pl.

*Proposed by Charlotte Cohen*

GOTTESMAN, Miss ALICE M.

Res. 300 Sullivan St.

Bus. Attorney, 26 Court St.

*Proposed by Philip Palevsky*

KRASNA, SELIG

Res. 441 Brooklyn Ave.

Bus. Jobber, 78 Orchard St.

Married

*Proposed by Benjamin Katz*

KOFF, ARTHUR

Res. 488 Montgomery St.

Bus. Jewellery, 309 5th Ave.

Married

*Proposed by Jules Gold*

KRAMER, GEORGE

Res. 1244 Union St.

Bus. Candy, 503 Bushwick Ave.

*Proposed by Edward Shwom,  
Sam Palley*

ROSENBERG, MRS. ROSE

Res. 201 Eastern Pkwy.

*Proposed by Bert and George Ross*

SCHEIN, LOUIS

Res. 25 Plaza St.

Bus. Watches, 15 Maiden Lane

Married

*Proposed by Dr. Jacob Schwartz*

SCHORR, Miss HARRIET

Res. 1719 Union St.

SHOSTAK, Miss SELMA

Res. 432 Christopher Ave.

*Proposed by Henry Bass*

SILVERMAN, JULIUS

Res. 23 St. Francis Pl.

Bus. Metal Products, 366 Butler St.

Married

*Proposed by Ira Kraner,*

Meyer A. Rosen

SOLOFF, HARRY

Res. 278 Buffalo Ave.

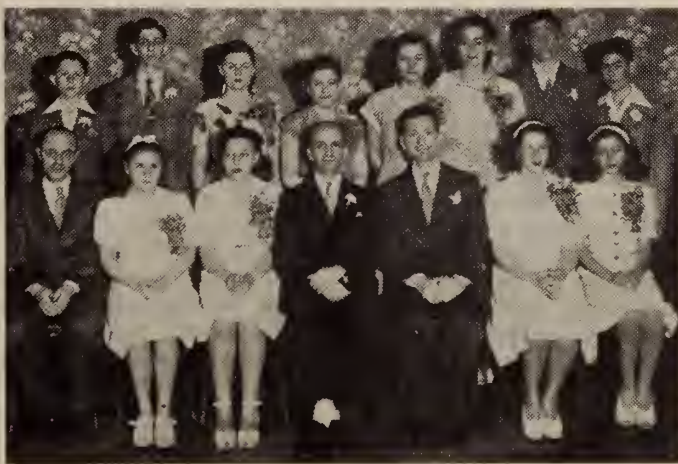
Bus. Veterans' Ins., 2 Park Ave.

Married

*Proposed by Herman J. Pashenz*

[Continued on next page]

## Hebrew School Has Interesting Graduation Exercises



HEBREW SCHOOL GRADUATES

*Top Row—left to right: Joseph Buchman, Lloyd Altman, Rita Ellenport, Mrs. E. N. Rabinowitz, Laura Viders, Dorothy Sholin, Aaron Meisel, Bernard Steginsky. Lower Row—left to right: Mr. Leo Shpall, Anita Brown, Florence Bromberg, Mr. Samuel Edelheit, Rabbi Mordecai H. Lewittes, Glorianne Rader, Barbara Schiller.*

The annual graduation of our Hebrew School took place on Sunday morning June 17th, in the main dining hall of our building, and was attended by a large number of parents and friends of our pupils. For the first time in the history of our institution, we also held at the same time, the graduation of the first class to have finished the full course in the Marshalliah Hebrew High School, which is held in our Center.

Rabbi Mordecai H. Lewittes, the principal of our school, presided and welcomed the audience. Rabbi Levinthal addressed the graduates and parents, emphasizing the important role that Jewish education must play in Jewish life. Cantor Rubin Tucker rendered a beautiful musical selection and led in the singing of Palestinian songs by the school.

The theme of the graduates was "Our Sacred Heritage" in which all the graduates participated. The Opening Prayer was delivered by Aaron Meislin of the Marshalliah Hebrew High School and

the work of that school was described by Dorothy Sholin. Laura Viders, also of that class delivered the Message of the Prophets.

Awards were made by Mr. Frank Schaeffer, Chairman of the Hebrew Education Committee, Mr. K. Karl Klein, president of the Parent-Teachers Association and Mrs. Isador Lowenfeld, President of the Sisterhood. The following were the recipients of these prizes: The Rachmil Gold medal for general excellence to Lloyd Altman; The Parent-Teachers Association Gift, to Glorianne Rader; the Faculty Gift to Joseph Buchman.

Judge Emanuel Greenberg, president of the Brooklyn Jewish Center distributed the Diplomas while Mr. Samuel Edelheit, teacher of the graduating class, introduced the graduates to him. Dr. Levinthal's book on "Judaism" was presented to all the graduates of the Marshalliah Hebrew High School. The following are the graduates of the Hebrew School: Lloyd Altman, Florence Bromberg,

The BROOKLYN JEWISH CENTER REVIEW will not be published during July and August, as usual. Its Editorial Board wishes all members of the Center and its readers outside the Center membership a pleasant summer. Publication will be resumed with the Rosh Hashonah issue.

### 35 Years in the Rabbinate

[Continued from page 3]

The first pupil thought of the unending vigor of the fountain. So, too, Dr. Levinthal's spiritual teachings have been a refreshing and unending source of inspiration not only to the Brooklyn Jewish Center but to American Jewry as a whole. At a time when preaching often deteriorated to the point where it became little more than a series of banal book reviews, Dr. Levinthal set the example of a Jewish preacher par excellence. He upheld the dignity of the pulpit and impressed his hearers with the profound significance and the relevance of the Rabbinic doctrines for our own day. He has been called the master of Midrash. He is that. But essentially Dr. Levinthal is not merely an expounder of the Midrash but an interpreter of Jewish tradition to whom the Midrash is but a clue to the basic ideals and tenets of Judaism. In his love for our sacred heritage, Dr. Levinthal goes back again and again to the deathless teachings of our sages, successfully infusing new meaning into many a Rabbinic passage that has been forgotten or ignored.

The second pupil thought of the clarity and purity of the life-giving waters. The clarity of Dr. Levinthal's teaching and preaching is indeed one of his outstanding characteristics. Because of his good judgment and clarity of vision, Dr. Levinthal has been a source of

Joseph Buchman, Gloranne Rader, Barbara Schiller and Bernard Steginsky. A special certificate was awarded to Anita Brown. The graduates of the Marshalliah Hebrew High School are Rita Ellenport, Aaron Meislin, Dorothy Sholin and Laura Vidars.

#### Applications

[Continued from page 19]

TRAVIS, DR. IRVING W.

Res. 649 Empire Blvd.

Bus. Dentist, 118-01 Sutphin Blvd.

Married

Proposed by Dr. A. H. Turner

The following has applied for reinstatement:

LEMLER, DR. M. R.

Res. 1173 St. Johns Pl.

Bus. Dentist, 1 Hanson Pl.

Married

Proposed by Albert Witty

strength to many Jewish movements and institutions of national importance. The Jewish Theological Seminary, the United Synagogue, the Rabbinical Assembly, the Histadrut Ivrit and the Zionist Organization of America are among the many organizations that have called on him repeatedly for guidance and leadership. Louis Lipsky summed it up well on the occasion of Dr. Levinthal's 50th birthday when he said, "He has always served as the man of peace, of measure, sober in judgment, keen for justice."

The ancient master in his interpretation of the inscription emphasized unselfish service. Dr. Levinthal's self-effacing character has become a by-word in Jewish public life. His modesty, his unassuming temperament, his utter lack of pomposity and pretense, his great personal charm have truly endeared him to the Jewish community.

On the occasion of his completion of thirty-five years of devoted service in the ministry, we too pray as did the students of old, "May God bless him with health and long life so that he may continue to serve and to guide the community for many, many years to come."

— RABBI MORDECAI H. LEWITTES

### Sunday School Graduation

**D**ESPITE the inclement weather a large gathering of parents and friends crowded the main dining room of our building on Sunday morning June 10th to witness the graduation exercises of our Sunday School. Rabbi Mordecai H. Lewittes the principal, presided and welcomed the audience. Rabbi Levinthal delivered a brief message to the graduates and to the parents.

The graduation theme dealt with the "Ideals of our People" in which all of the graduates participated. Cantor Rubin Tucker rendered a very beautiful selection, a composition written by our musical director, Mr. Julius Grossman. Other numbers on the program were, a piano solo rendered by Pearl Salomon, a piano duet rendered by Ann Goldenberg and Ethel Bruman, Palestinian songs by the entire school. The opening prayer was given by Ethel Bruman, the closing prayer by Pearl Salomon and Ann Goldenberg was Valedictorian.

Mr. Frank Schaeffer, Chairman of the Hebrew Education Committee, in a

brief greeting, presented prizes to the following: Marilyn Karlin, Ann Goldenberg and Pearl Salomon, as well as one to Jay Cohen a member of our Post Bar Mitzvah Fellowship. Rabbi Lewittes and Mr. Irwin Rubin presented diplomas to the following graduates: Nancy Amsterdam, Lois Paula Bass, Ethel Bruman, Barbara J. Goldman, Ann Goldenberg, Helen Ginandes, Joan Halperin, Irma Icahn, Gloria Janow, Marilyn Karlin, Lilly Lachter, Joan A. Leonard, Blanche Rubin, Pearl Salomon, Rhoda J. Schiff and Barbara Zamsky.

Certificates of Attendance and Merit were also awarded on this occasion to the following boys who attended regularly during the past year, the meetings of our newly organized Post Bar Mitzvah Fellowship: Jay Cohen, Paul Kozinn, Melvin Kamen, Irwin Gumeiner and David Schaeffer. Jay Cohen, a member of this Fellowship, delivered a talk in which he described the work pursued by this group during the past year under their leader and instructor, Mr. Murry Gabel.

### Enroll Your Child in the BROOKLYN JEWISH CENTER HEBREW SCHOOL

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**CURRICULUM**—Sidur, Hebrew, Bible, Jewish History, Palestinian Songs.

**FACILITIES**—The Brooklyn Jewish Center offers its students the finest facilities. Hebrew School students may enroll (without charge) in the Library and in the Brooklyn Jewish Center Clubs. The students and graduates of the Hebrew School maintain their own Junior Congregation.

Registration Now Accepted for  
the September School Term

Reasonable Rates



## ROSH HASHONAH GREETINGS

The most expressive and convenient means of wishing your relatives and friends a Happy New Year is through the pages of the big Rosh Hashonah issue of the "BROOKLYN JEWISH CENTER REVIEW."

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## Center Adopts New Rules for the Returning Veteran

**F**OLLOWING the recommendations of the Center Committee on Returning Veterans, headed by Mr. Harry Cooper, the Board of Trustees, at its last meeting, adopted the following resolutions concerning returning veterans:

1—Center members serving in the Armed Forces of the United States, as well as sons and daughters of Center members who joined prior to the attainment of their majority, shall receive a paid-up membership in the Brooklyn Jewish Center for one year after their discharge from service. Their eligibility shall be subject to the approval of the Membership Committee.

2—Sons of Center members between the ages of 21 and 23 who were not members of the institution in their own names

at the time they joined the Armed Forces, shall receive one year's membership dues in the Center upon payment of one-half of the regular membership fee. This reduction in membership fee is to apply to those joining the membership of the institution within three months after their discharge. All applications shall be subject to the approval of the Membership Committee.

3—Sons of members over the age of 23, and all veterans who were not members of the Brooklyn Jewish Center at the time of joining the Armed Forces, shall, upon payment of a year's membership dues, receive a reduction of 25% of the regular membership fee, providing they apply for membership three months after their discharge from service. Their eligibility shall also be subject to the approval of the Membership Committee.

All of the aforesaid reductions in membership fee shall apply only to the first year of membership.

### Zionist District Elects New Officers

MR. MAURICE BERNHARDT, Secretary of the Center, was unanimously elected as the new President of the Eastern Parkway Zionist District No. 14, succeeding Mr. Louis J. Gribetz, who becomes the new Chairman of the Executive Committee and an Honorary President.

The other officers are: Joseph Goldberg, Harry Goldstein, Bernard Isacowitz, Kalman I. Ostow, David Spiegel and Abraham H. Zirn, Vice-Presidents; Jacob Fortunoff, Treasurer; Benjamin Levitt, Financial Secretary; and Charles Rubenstein, Recording Secretary.

## HONOR ROLL

The following is an additional list of Center members, children and grandchildren of Center members, serving with the United States armed forces. The list includes names received up to the time of going to press.

Fortunoff, Everett  
Fortunoff, Gilbert  
Karron, Gerard H., Ph.M.  
Levine, Miriam, Lt.



The following is a list of promotions in rank:

Fortunoff, Daniel G., Lt. S.G.  
Goldstein, Albert, C.P.O.  
Levin, Martin, Ensign  
Levine, Julius, Capt.  
Rathkopf, Sidney, Pfc.  
Seeger, Louis, Pfc.

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## WHEN OUR HEARTS WERE YOUNG AND BURNING

[Continued from page 13]

sons, strangers, would club together for a ride. Some were getting free rides in trucks; others were paying a quarter.

Morris was ashamed of the drivers. "Aren't you workers, too?" he mumbled. He noticed how dim the streets were, candle and lamplight replacing electricity.

"The electrical workers are joining, too," he whispered in awe.

He walked to the foot of Brooklyn Bridge, scornful of the trucksful of laughing people who passed him. No trolley cars were going to cross the bridge. Motormen and conductors sat idly on the benches, and the few lights that burned were very dim.

"Good for you," Morris half-called to the men, unable to restrain the comradely gesture of the clenched fist on high. "Fellow-workers, guard your tools! . . . Don't let the scabs get at your cars! . . . Demonstrate your sympathy and your loyalty to the underpaid exploited workers on the subway lines! . . . We'll show the public utilities! . . . We'll show the vested interests!"

He marched across the bridge in fine elation, singing "The People's Flag," "Marching to Victory," and all the other labor songs that one of the R. Y. L. girls tried to tell him he sang flat.

"When Labor is united, we shall conquer every foe."

To think that only a year ago, that tune had meant "Marching to Georgia." Oh that he should be alive to witness this day! And he had planned merely to read about it tonight. Shame on the strikebreakers who were riding across the bridge! Taxi-drivers, truck-drivers, why don't you join, too? General Strike, hurray! Yay, General Strike! Toilers of America, unite! This is your hour!

When he got to Brooklyn Morris was very tired. His mother never let him take such long walks. He made several false turns before he located Fulton Street. It was the longest way to go but the route the car followed, and he didn't want to get lost. He didn't want to have to speak to a policeman. Dogs, they'd be the last to join a strike and the

first to crush it. They and the soldiers. Oh, if only the police were enlightened. "Out of your uniforms this day," he would like to say to them. "Comrades!"

He had been walking a long time under the "El" when extra editions of the evening papers began to appear on the stands. Morris resolutely turned from the headlines. He knew where to get the news of a strike. Certainly not from a scab press.

"Strike-crushers, one and all," he whispered, flinging out his arm in disgust.

It was growing dark. His mother, he knew, must be worried. Maybe she was thinking his head had been broken by the police. Maybe she was picturing him in jail for strike activities. He ought to call her up. But maybe the telephone workers were on strike, too, and he'd be connected by a scab operator. No, his mother's feelings must be sacrificed on the altar of working-class solidarity. Oh, he could make a speech now. And people would listen as never before. Gee, there must be strike meetings all over the city. If only he could find one now.

But now he realized that the street cars were beginning to run.

"Dirty scabs," he shook his fist at each that passed. "Yellow dogs, low-down skunks, traitors!"

Morris could have wept.

How could anybody allow himself to ride on those cars? Now the "El" was running, too. Electric bulbs everywhere were lighting up. Perhaps even the subway workers had surrendered? No, they never could. Everyone knew how exploited they were, how the transit companies violated every right of collective bargaining. No, the subway trains would not run tonight, nor tomorrow, nor next week,—never till the bosses came to terms.

"Never. Hear that, you scabs?" called Morris to the crowded trolley cars rumbling by without a stop.

Close to nine o'clock he stumbled into the kitchen.

"Where were you?" his mother began. "My hair I have been pulling out."

His grandmother had been in tears,

too, but was now exulting in the power of the Highest.

"Five times I bothered Mr. Feitlebaum, five times I ran to him," Ma yelled. "Did my son telephone?" I begged him. "Did my son telephone?" Where were you? Tell me only where you were these three hours since you stopped work?"

"Don't you know what happened, Ma? I *had* to walk home."

"But the cars have been running a whole hour. Before that, people were coming home in trucks. Even a taxi you could have taken that my heart should be at peace. Ten years this night you took from my life, ten years. But come now, wash yourself. Here's supper."

As Morris ate, she rattled on about the luck of different neighbors' children in getting home. "Only my son. He must be an exception. Explain to me why you didn't take the car."

Morris was gulping down his soup. "You did right, father mine," Grandma interposed. "Who knows how it will end yet?"

He grinned with pleasure at her sudden labor sympathies.

"Packed like herrings they're passing by," she continued, "laughing and pushing, and only two hours ago the Highest showed them how it is going to be with them when he lets loose the thunder and punishes all the guilty. Darkness and fear without warning he has spread through all this sinful land."

Morris leaned over the table with helpless laughter.

"Oh, Grandma," he said, "you don't understand. It wasn't God that made it dark. It was the organized power of the working class. The workers on the subway, street cars, electric company. Gee whiz, what a strike!"

His mother looked at him in amazement. She clapped her hand over her forehead.

"Pain is mine," she screamed. "He's crazy. Good Jews, my son has gone crazy. A strike! So that's why he walked for three hours, that's why he wore out his mother's heart, that's why he used up shoe leather! A strike! And I stand keeping his supper warm, and inside I'm burning like a flame, and my smart high school boy is all the time

[Continued on page 23]



## AUSTRIA

[Continued from page 7]

cal conditions of the Jewish survivors, but it is easy to imagine that they are skeletons, requiring all possible medical care.

According to American correspondents, some 50,000 refugees, 90% of Jews (mostly Hungarians) poured into Linz, capital of Upper Austria, which is occupied by the American Army. Their plight is almost indescribable. Wrote a correspondent: "When refugees arrive at Linz, they are immediately catalogued by AMG officers of the 65th division. The Army is trying desperately to save all the oppressed it can. But hundreds die daily. . . American doctors are literally staggering from lack of sleep. . . They enlisted the help of Hungarian refugee doctors. All keep going with the help of benzedrine. No German doctors were asked to help at Linz because the Americans do not trust them." Said Major Solomon Rosenfield, chief medical officer, smiling grimly. "I don't think they understand our type of medicine." Regrettably, the report indicates that some Nazi poison is still lingering in Austria: "I have often heard it said that Austrians are different from Prussians, that they are warmer and more good-natured than the typical German. But they do not seem different to me. I find them sullen and vile-tempered. They don't comprehend our motives in saving these tired, starved creatures who have reached Linz."

It seems that the Austrians, too, will have to be re-educated before they can be admitted again into the family of nations. This will be a rather big job for the new Austrian government, spon-

## WHEN OUR HEARTS WERE YOUNG AND BURNING

[Continued from page 22]

hiking home from work because he can't read in the paper that a water pipe burst and the electric went out of order in the power house. A strike he thinks!"

"Both smart. Like hens," Grandma mumbled as she walked into the next room. "Even the Highest can't teach them."

Morris said nothing. He was coughing up a fish bone.

sored by the Russians, which is likely to be approved by the British and Americans, too, since it represents all anti-Nazi movements in Austria: the Communists, Social Democrats, Christian Socialists (a Clerical bourgeois party, not leftists), and Farmers. With one exception, the men the new Chancellor, Dr. Renner, picked to form a cabinet always were free of racial bias; one of the new secretaries of state (as the ministers are called) is a half-Jew, Dr. Josef Geroe, now in charge of the Department of Justice, who was a noted District Attorney, and spent most of the Nazi era as a prisoner at Dachau and Buchenwald. However, I do not like the selection of Leopold Kunschak, a Christian Socialist labor leader, who was known as an anti-Semite, though of the moderate type. He advocated the "cold" pogrom rather than physical violence. On the other hand, it is possible that Kunschak underwent a change of heart in the past seven years.

\* \* \*

"Will Austria, or, more precisely, Vienna, become a center of Jewish life again?" "Will you go back to Vienna?" These are two of the questions which I, as a former Austrian, have been asked frequently since the liberation of my native country. Each in itself is a topic for a special article, but briefly, I would answer the first question with an "I don't know," the second with a firm "No." I doubt whether the Vienna that produced some of the finest artists and scholars, that was known for its music and *gemuetlichkeit*, will rise again before a lapse of many years, perhaps decades. The Jewish community will be small and poor, depending on relief from abroad. It is of course quite possible that many Viennese Christians—not so much the people of Linz and other backward places—are now regretting the support they gave to the Hitlerites, and it is significant that on June 3, Gustav Mahler's first symphony was played in the Vienna Konzerthaus for the first time since 1938, and that on this occasion a memorial tablet with the following inscription was unveiled: "In memory of the historical date of the revival of Gustav Mahler's music in Vienna."

There are many thousands Jewish refugees from Vienna now living in the

United States, England, Palestine, Australia and elsewhere. But will they return to Vienna? They have many reasons—practical as well as idealistic ones—for staying where they are now. As for myself, I am now happy to be an American citizen. Some day, I may go back to Vienna for a brief visit, but I am sure I wouldn't sell my return ticket, nor risk losing my American citizenship for anything in the world. I admit that by the time I would visit Vienna it may have recovered from the wounds inflicted upon it first by the semi-fascist regime of Dollfuss and Schuschnigg, and subsequently during the seven dread years of Hitlerism, but that change will hardly influence my decision. In Vienna I would yearn for New York's Times Square, for the millions of lights illuminating a country that does not have to hide itself in darkness, for the million faces passing by on Broadway and telling me the story of many, many lands with but one God over them all. I'd wish to return from Vienna's ambiguous *gemuetlichkeit* to the land under whose banner—to quote the immigrant Carl Schurz—"all the languages of civilized man are spoken, where every creed is protected, every right is sacred. . . that banner floating over the glorious valley which stretches from the western slopes of the Alleghenies to the Rocky Mountains—that Valley of Jehosphaphat where the nations of the world assemble to celebrate the resurrection of human freedom."

## ANNUAL MOTHER-DAUGHTER LUNCHEON

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Wednesday afternoon  
October 24th, 1945

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# *The Brooklyn Jewish Center Review*

*September, 1945*

## WHAT THE UNITED NATIONS CHARTER MEANS TO US

By DR. ALEXANDER S. KOHANSKI

## THE PROBLEMS WE MUST FACE IN THE POST-WAR WORLD

By WILLIAM I. SIEGEL

## MOSES—A WOODCUT PRINT

By ISAC FRIEDLANDER

## YOM KIPPUR—A SHORT STORY

By ELIEZER DAVID ROSENTHAL

## THE HOLYDAY LAWS

By DR. E. N. RABINOWITZ

## WHAT DOES YOUR NAME MEAN?

By N. PEARLROTH

## CHAPLAIN IN THE PHILIPPINES

By CHAPLAIN MORRIS ADLER

## NEWS OF THE MONTH

## MOTHER-DAUGHTER VICTORY LUNCHEON

given by the  
SISTERHOOD  
Wednesday afternoon  
October 24th, 1945

Further details will be announced at a later date

## LUDWIG LEWISOHN

Famous Novelist and Literary Critic. Editor of  
"New Palestine"

will be the guest speaker at the season's  
first meeting of the

E. P. GROUP OF HADASSAH

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# BROOKLYN JEWISH CENTER REVIEW

Vol. XXVII

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No. 2

## L'CHAYIM TOVIM UL'SHALOM

**N**OT for many years will this greeting and prayer, which comes from the Jew's life and heart at this solemn season of the New Year, have such significant meaning as it will have this year. *Shalom*, Peace, for which we yearned and hoped all these tragic years, has come at last. The forces of brutality and barbarism have been overpowered and crushed. Our hearts are overflowing with gratitude to our Heavenly Father for this triumph of righteousness.

But the words of our Hebrew prayer must be appreciated in their entirety. *Shalom* alone, great as the blessing is, is not enough. *Shalom* must be joined to *Chayim Tovim*. *Shalom* must lead to a life that is good, to the life abundant, in which every people shall no longer be harassed by the threats of war, in which every man will enjoy the rights of all

the freedoms for which this war was waged.

And for us Jews, too, this prayer must be taken in its entirety. Peace for our brethren in Europe, who have suffered such indescribable misery these many years, is a blessing for which they cannot be sufficiently grateful. But for them, too, *Shalom* can be meaningful only if it leads to *Chayim Tovim*—to a life that is good and rich in happiness.

To bring about the happy consummation of this two-fold prayer is the task to which we must dedicate ourselves on the approaching Holy Days. May our prayers, our thoughts, and our deeds be consecrated to this one end—to win for us and for all humanity the blessedness that leads *L'Chayim Tovim Ul'Shalom*.

— ISRAEL H. LEVINTHAL

## PALESTINE PARTITION REVIVED

**T**WO influential British publications, the *Manchester Guardian* and the *London Times*, have recently revived the plan for the partition of Palestine as a means of solving the Arab-Jewish problem.

In 1937 the British Royal Commission recommended the termination of the Mandate and the substitution for it of a three-part division of Palestine, consisting of a Jewish state, an Arab state, and a mandate "corridor." The partition scheme was rejected by Jews and Arabs alike, and in 1938 the then British government declared that the plan was "impracticable."

There are some among us who feel that our refusal to accept the partition was an historic mistake. The Jewish state, small though it might have been, would, in their opinion, have given us the status of an ally in this war, and

would have enabled us to become a full-fledged member of the United Nations.

Be that as it may, there is no doubt that the partition plan will again come to the fore, so long as Great Britain refuses to implement the obligation it assumed under the Mandate, and the promise it made to the Jews through the Balfour Declaration.

The reaction of the Jewish people will depend in a great measure on the type of partition Great Britain may sponsor. The whittling down of the Jewish state to the insignificant portion assigned to us in 1937 will in all probability again be vigorously opposed.

— J. G.

## RETRIBUTION

**H**OW the Germans of Nazi heart must writhe when they read the full story of the invention of the atomic bomb!

In every paragraph of this truly world-shaking epic they come across the word Jew. *Jew, Jew, Jew!* Everywhere a Jew—and a Jew persecuted and exiled by Nazism and Fascism.

First we have Albert Einstein, who evolved the theory and mathematical equation that made possible the successful result of the atomic researches. Then Lise Meitner, the Viennese physicist, who drew very close to the heart of atomic power—she was dismissed from the University of Berlin by the Nazis; and Dr. Otto Robert Frisch, her collaborator, who was driven out of Hamburg University because he was a Jew.

And Dr. Niels H. David Bohr, the great Danish Nobel Prize-winning scientist, who contributed so vastly to the creation of the bomb—his mother is Jewish. And Professor Enrico Fermi, the equally great Nobel Prize-winning Italian scientist—he is not a Jew, but his wife is, and he too was a refugee from Fascism.

Then there is Dr. J. Robert Oppenheimer, the head of the laboratory where the bomb was finally evolved—he is a New York Jew. "The development of the atomic bomb itself," said Secretary of War Stimson, "has been largely due to Dr. Oppenheimer's genius, and the inspiration and leadership he has given to his associates."

Include, too, Prof. Rudolph Peierls, a German-Jewish scientist, and Dr. Franz Eugen Simon, also a refugee from Hitler. Both of these men Winston Churchill credited with a considerable contribution to the atomic discovery.

To any humane person revenge is not sweet; but there is just retribution in the fact that the Allied victory was hastened by the atomic bomb, and that it was those men and women who were hounded by the Nazis and Fascists who gave to our side the secret of atomic power—the greatest of all scientific discoveries.

— J. K.

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# "JUST BETWEEN OURSELVES"

"בנינו לבד עצמנו"

## An Intimate Chat Between Rabbi and Reader

### The Most Effective Control of Atomic Power

**T**HESE are great days in which we are living. History is being fashioned before our very eyes. Events are happening at such rapid pace that we hardly realize their significance. Science has once again penetrated the hidden realms of the universe and emerged with a discovery which can—and which undoubtedly will—revolutionize all living. To what heights of progress has the human mind ascended in mastering the powers of Nature! Hardly a day passes that we do not read and hear of great improvements that await us in the post-war world. Science is showing its skill in transforming everything for the ease and comfort of man. One thing alone it has not accomplished—it has not succeeded in evolving a new kind of man; it has not succeeded in transforming human nature.

And yet the mightiest of all these discoveries—the atomic bomb—and the principle upon which it is based, emphasizes anew the Divine choice which is placed in our hands. "I have set before thee life and death, a blessing and a curse, and thou shalt choose life!" These very achievements have become devilish instruments for the destruction of all life; but they can become instruments of blessedness to bring comfort, healing and delight to make life the gift which God intended it to be. Together with harnessing the hidden energy in matter, we must now begin to show that we know how and in what ways to use it. We must now begin to harness the hidden energy in the human heart and soul, and to direct that power in ways of goodness, of love, of truth and of righteousness. Man must now show that he has caught up morally with the advances he has made scientifically.

Here is the challenge to religion. Science has given us the product of human intelligence; religion must emphasize the products of Divine wisdom. Science proclaims the results of *Chochmah*;

religion must now proclaim the need of *Torah*. What science has achieved in the physical realm, religion must now achieve in the spiritual realm, in the sphere of human relationship. Whether our science will become an instrument for life or for death, for blessing or for curse, will de-

pend upon whether or not religion succeeds in its task to teach us to choose life and the good and to spurn death and that which is evil.

These are thoughts which this solemn season must bring to us. In the imagery made popular by our ancestors, the book of life and the book of death lie open in the Heavenly Court. It is for us to choose in what book not only our names but our thoughts and our deeds shall be inscribed.

*Israel H. Perithal*

### THE YEAR 5705 IN CONGRESS

**N**UMEROUS bills and resolutions relating to Palestine, war crimes, refugees, immigration and Fair Employment Practice were introduced, some receiving active consideration while others languished. Outbursts against Jews and Negroes increased, in number and in the intensity and blatancy of prejudices expressed. These poisonous manifestations came, usually, from a comparatively small but highly articulate group of both Democrats and Republicans.

Eight Jewish Representatives, all Democrats, were elected to this Congress.

At least twelve resolutions dealing with Palestine were introduced by Representatives from eastern, mid-western and western states. Resolutions introduced in the previous session died when the session ended. The current resolutions were all referred to the Committee on Foreign Affairs, where their consideration was delayed by the absence of the chairman, Representative Sol Bloom, who was one of the American delegates to the United Nations Conference in San Francisco.

No resolutions on Palestine have been presented to the Senate during this session.

A few weeks after the opening of the San Francisco conference, Senator James M. Mead of New York telegraphed an appeal for establishment of a free, democratic Jewish commonwealth in Palestine, to the four Congressional representatives on the United States delegation. Shortly after assuming the Presidency, Mr. Truman told Representative Celler

that he stands four-square behind President Roosevelt's views on Palestine, and that there would be no deviation from the Palestine plank in the Democratic Party platform, which he and Celler helped write.

The necessity for providing emergency refuges for the remaining Jews of Europe, and for facilitating the rescue, during the war, of as many Jews as possible, was recognized by Congressional action.

Legislation relating to the Fair Employment Practice Committee brought to the House and Senate floors a vicious flow of racial prejudice, directed in unveiled language against Jews and Negroes. A Southern contingent in both houses has mouthed threats of violence against minorities whom they accuse of forcing FEPC upon "whites" and "white gentiles."

In counter-balance to these ugly and recurring outbreaks is the heartening challenge thrown out by a growing number of Representatives, several of them freshmen, some of them long members of Congress.

The Congressional Record carried several tributes to Jews in, and out of, the armed forces.

Senator Kenneth S. Wherry, of Nebraska, placed in the record an address in tribute to Henry Monsky, delivered by Father Flanagan, of Boys Town in Nebraska, at a B'nai B'rith banquet.

—Harriet Green,

By Jewish Telegraphic Agency



*Dr. Kobanski was Director of Research of the American Jewish Conference, and was attached to its delegation at San Francisco when the United Nations met there to write a Charter for the maintenance of international peace and security. His article throws new light on the Charter as it affects the Jews.*

## WHAT THE UNITED NATIONS CHARTER MEANS TO US

By ALEXANDER S. KOHANSKI

THE world events that have taken place since the United Nations met in San Francisco—the Berlin Meeting of the Big Three and the end of the war with Japan—have almost overshadowed the Charter for peace and security that was created at the San Francisco Conference. What is uppermost in everybody's mind now is reconversion to a peace economy, the settling of boundaries, reparations from the enemy, and reconstruction of the devastated areas in Europe and Asia. While victory over the enemy and the foundations of peace were planned at other meetings of the great powers, the United Nations Conference at San Francisco welded an instrument for the future maintenance of peace. How well or how long this instrument will function depends on how it will be used by the powers bearing the greatest responsibility under its terms. Yet the ultimate responsibility rests not only with the Big Powers; it must be shared proportionately by all the states, large or small; and, what is more important, the peoples of these states must assume an equal share of the burden.

Peace and security may be enforced through economic sanctions or military intervention; but it cannot be maintained unless people have learned to live together in harmony as individuals and as nations. At San Francisco, the nations learned to negotiate together. But the settlements and agreements they have reached serve only as a basis for the possibility of living together. To realize this possibility, there will have to be give and take in the social, economic, and cultural intercourse among the peoples of the world.

For the Jewish people, as such, the rehabilitation of its surviving remnants in Europe—in so far as this is feasible—and the establishment of Palestine as a Jewish Commonwealth are the two most important tasks in this postwar period. The Charter of the United Nations has

a direct bearing on these problems, especially in relation to human rights and the principle of trusteeship over dependent areas.

The three major Jewish bodies that sent representatives to San Francisco were the American Jewish Conference, the World Jewish Congress, and the Board of Deputies of British Jews. A few words ought to be said about these organizations to indicate their representative character.

The American Jewish Conference was formed in September, 1943. It is the representative body of American Jews, comprising 379 delegates democratically elected by all the communities in the country, and 108 delegates designated by sixty national Jewish organizations. It speaks for the overwhelming majority of American Jews on postwar Jewish reconstruction in Europe and on questions of Palestine. The American Jewish Conference was one of forty-two national organizations that had one accredited consultant each to the American Delegation at San Francisco.

The World Jewish Congress was established by delegates of Jewish organizations and communities from 29 countries, at a conference held in Geneva in 1936. Without prejudice to, but in direct support of, the loyalty of the Jewish communities to their homelands, it serves as the organizational expression of Jewish solidarity, which is particularly urgent in such times of trial and difficulty as the present.

The Board of Deputies of British Jews consists of representatives of congregations and other Jewish organizations in Great Britain. Founded in 1760, the Board has throughout its continued existence watched over the interests of the Jewish Community in the British Isles. It also uses its influence in cases of Jewish oppression or misfortune in other countries.

These three bodies, it may well be said, speak for 80 to 90 percent of the Jews of the world, exclusive of Russia. Having sent their representatives to San Francisco, the three organizations formed a Joint Committee to make presentations

on matters of interest to the Jewish people. Another Jewish body represented at San Francisco was the Jewish Agency for Palestine, which is officially recognized under the Palestine Mandate by the League of Nations and by the United States, as the representative Jewish spokesman in relation to Palestine. The Joint Committee of the American Jewish Conference, the World Jewish Congress, and the Board of Deputies of British Jews worked closely with the Jewish Agency for Palestine, endorsing its memoranda and statements issued at San Francisco. Among the other Jewish organizations that sent representatives to San Francisco, mention should be made of the American Jewish Committee, which had an accredited consultant to the American Delegation.

There has been much talk about unity, or rather the lack of unity, among Jewish organizations. Our Christian friends often ask, why Jews cannot unite on a common program so that the world may know what they want. I, for one, believe that there is no more divisiveness in Jewish ranks than there is among other people. But if unity is attainable at all, it was established by the Jewish representatives in San Francisco to a degree never before approached in organized Jewish life. This is true, notwithstanding the fact that some Jewish voices audible in San Francisco did not harmonize with the united representation of the vast majority of the Jewish people.

Now, some may ask, why was it necessary to have a Jewish representation at a Conference of the United Nations? The interest of Jews in world peace and security is the same as that of all other citizens of their respective countries. To be sure, it was not the purpose of the San Francisco Conference to consider the welfare of any particular people, or to safeguard the rights of a given country or nation. It was emphasized by many a spokesman of the inviting powers—and this bears repetition—that this Conference was not convened for peace settle-

ments, reparations, boundaries, and the like, but for setting up the framework whereby future peace may be maintained.

Nevertheless, one must bear in mind that the United Nations gathered at San Francisco did not operate in a vacuum. The very amendments they proposed reflected their particular interest, whether territorial, political, economic or social. They were all aware that in writing the Charter for the maintenance of peace and security they were pledging some of their possessions and manpower. And that is why they had to negotiate and compromise so much.

Did the Jews have any specific stake in these negotiations among the United Nations? In so far as the existing states are concerned, the interests of Jews are one with those of the countries in which they live. And through their respective countries their interests lie with the common good of all the nations of the world. Consequently, the representatives of American Jews worked together with other American organizations on common ground at San Francisco. There were, however, two fields of interest in the United Nations Conference which particularly concerned Jews, namely, the principle of human rights and the plan of trusteeship for dependent areas—the latter as it related to Palestine.

The promotion of human rights and fundamental freedoms is obviously intended for those who do not enjoy such rights and freedoms. For the Jewish people, which has suffered age-long disabilities and persecution, and particularly now that over a third of its total population has been slaughtered by the Nazis, the question of human rights assumes very great significance.

Are these rights to be merely promoted, as was originally suggested in the Dumbarton Oaks Proposals, or are they to become a fundamental purpose of the United Nations Charter, guaranteed and enforceable? The difference between these two concepts has been in the past a matter of life and death to thousands, if not millions of Jews.

The Jewish representatives at San Francisco, therefore, urged the United Nations to incorporate the principle of human rights in the purposes of the Charter, to strengthen it by adding the word "protection" to the phrase "promotion of respect," and not to make this principle exclusively subject to the do-

mestic jurisdiction of each state. Very effective work in promulgating the principles of human rights was done by the consultants of the forty-two national organizations, of which the American Jewish Conference was one. While the final phrasing in the sections of the Charter dealing with this subject does not fully express our desires—nor does it meet fully with the expectations of all the other organizations—one must admit that progress has been made. The promotion of human rights has been made part of the purposes of the Charter, and the General Assembly, and under it, the Economic and Social Council, have been charged with its implementation through their general organs as well as through a special Commission on Human Rights. From a long-range view, this is a great step forward.

The second sphere of particular interest to the Jewish people, namely, the trusteeship plan for dependent areas, had many more hurdles to overcome. It should be remembered that the chapter on trusteeship does not, and is not supposed to, mention any given territory. A general draft, covering all colonial, mandated and other dependent territories, may thus be formulated in such a way that the rights of the Jewish people to Palestine under the present mandate are overlooked if not jeopardized—that is, the rights of immigration, colonization, and the upbuilding of the Jewish National Home. And, in fact, the preliminary draft proposals submitted by several governments at San Francisco did contain clauses that might have been prejudicial to these rights and failed to include special provisions to safeguard them.

For example, one of the objectives of the trusteeship, as originally formulated, was to promote the welfare of the inhabitants in the trust territories. That might preclude the welfare of hundred of thousands of destitute Jews in European countries who are clamoring to go to Palestine—now their only hope for survival. There was, furthermore, no provision made, if the present mandated areas should come under the trusteeship system, that the terms of the existing mandates should not be impaired or their benefits diminished.

The presentations made by the Jewish representatives were favorably received

by the leading delegations at the Conference. The revised chapter on trusteeship, as it now stands, insures "the economic and social advancement of the *peoples concerned*," and not only of the inhabitants of the territories. And when it speaks of the progressive development of these territories toward self-government or independence, it modifies this aim by the phrase "as may be appropriate to the particular circumstances of each territory and its peoples, and as may be provided in each trusteeship arrangement." It further safeguards that "nothing in this chapter should be construed in and

## MOSES

"And the lord said unto him, this is the land I swear unto Abraham and unto Isaac and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither."

This magnificent woodcut is by the noted artist, Isaac Friedlander. It is one of a series of five prints, recently published in album form titled, "Invictus—Milestones in the History of the Jews." One of the prints, "The Battle of the Warsaw Ghetto," was exhibited at the Library of Congress, and the same print is in the collection of the Northwestern Museum of Seattle.

The *Review* reproduces "Moses" in its original size.

of itself to alter in any manner the rights whatsoever of any states or any peoples, or the terms of existing international instruments to which member states may respectively be parties."

These amendments and safeguards, referring as they do to *peoples concerned*, and not only the *inhabitants* of the territories, and to the terms of existing international instruments, meaning mandates, give us reason to believe that the rights of the Jewish people to Palestine

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**W**HEN the patriarch Jacob lay on his death bed, he assembled his descendants around him to bestow his blessings. Employing the rich and flattering imagery of the period, he applied to some of his sons and grandsons individual similes drawn from the animal world. He called Judah "a lion's whelp." Issachar was likened to a bear for strength. Naphtali was likened to a deer (hirsch), Benjamin to a wolf, Ephraim (by inference) to a multitude of fish, Asher, by the same inference, to a fat sheep (laemel). Jacob's "blessing" was in reality a full-blown political testament. But we are only concerned here with the profound influence it exerted on Jewish nomenclature. Some time in the Middle Ages the Jews began to pay their respects to Jacob's Testament. They did so by bestowing duplicate names instead of the single Judah, Issachar, Naphtali, Benjamin, Ephraim, and Asher. Taking their cue from Jacob's simile, Judah became Judah-Leib (Lion), Issachar was combined with "Bear," Benjamin with "Wolf," Ephraim with "Fish," "Karpeles," etc., and Asher with "Laemel," or "Laemle" (a fat lamb). It was unavoidable that in due course the Jews would adopt the interpretations as proper surnames. Hence the multitude of Leibs, Loebis, Loews, Leus, Hirschs, Herzl, Herzls, etc. By adding the favorite "man" we obtain Leuman, Lehman, Lieberman, etc. Jacob supplied a number of almost unrecognizable family names in Kaufman, Kopel, Kopelman, which are an outgrowth of his name. They were originally endearments, used by fond mothers. The children repaid their mothers' affection by adopting these calling names as their cognomina. The violinist Elman's name is really Kopelman, shorn of the initial syllable. Another affectionate term used by Jewish parents is "leb," usually fixed to a calling name, like Moses-leb, Shlome-leb. Many Leebis and Loebis are derived from this Jewish endearment. The word "leb" is not Jewish for "life" but Hebrew for "heart." The Jewish surname Beer, pronounced "Bear," is not descriptive of the animal, but comes from a Hebrew word meaning "well" (Well of Wisdom). The celebrated operatic composer, Meyer-Beer was of that family.

A great many Jewish names are not

## WHAT DOES YOUR NAME MEAN?

By N. PEARLROTH

what they seem. Here is a short list of odd derivations:

Dreifus has nothing to do with a tripod. It is an adaptation of the town name of Treves (German, "Trier") in the Rhine province.

Amen is not the conclusion of a prayer, but signifies that its original sponsor resided "Am End," on the edge of the town.

Reis has nothing to do with rice, but comes from "Reuse," a weir, or fish trap, an appropriate name for a fish dealer.

Bril is no relation to spectacles. It is of genealogical origin and means "Descendant of Rabbi Jehuda Halevi." The great French operatic composer Halevy was of the same family.

Eisenman is not "iron man" but an extension of Isaac.

The name Hen does not mean fowl, but is a Hebrew translation of the Spanish community name of Gracia (near Barcelona). There is a widespread Jewish tradition that the name Barcelona itself is Hebrew and means "In the land that is not ours" (Beeretz asher lo lonu). It is a beautiful tradition but it has no factual foundation.

Seif (or Siff, also Ziff) is not taken from soap. It is the Hebrew retranslation of "wolf" (zeb).

Neuman does not mean "a new man," but is the second half of the title "Shuliah Neeman," borne by the secretary of the kehil (Jewish community).

Halban comes from "Halfon," money changer. It is curious that some of the Christian McAlpins have a strikingly similar derivation. They are descended from an Englishman named Halpin or Haypen, dialectical Halfpenny, symbolic of the medieval English money-changer.

Bass is genealogical and means "Ben Sender" (the Son of Alexander).

Shick is an abbreviation of a Hebrew sentence meaning "The name of Israel is holy" (Shem Isroel Kodesh).

Ruelf was a name difficult to identify. When the original agnate called at the Magistrature to receive a new family name, the official in charge asked him if he had any preferences. "I'd like to be

called Wiederbach," was his reply. The official misunderstood. The word "wiederbach," separated into three words, means "like the brook." The official wanted to oblige and called him "Ruelf," since this was the name of the local brook.

There are two French names perpetuated as Jewish surnames. One is Bunim (bon homme), from which the name Goodman is derived. The other is Binem (bon ami), from which we get the name Gutfreund.

A very interesting name is Bloch. It has the same meaning as the English Welsh, Walsh and Wallace, a foreigner. Written Jewish cannot distinguish between B and V, P and F. Bloch is really Vloch, just as Popp (Popper) is really Faf, an abbreviation of the name Frankfurter. Another variation of Bloch is Wallach, which is the real name of the Russian statesman Litvinov. I was greatly puzzled by the name Beavantrou, which baffled all my efforts for a long time. It is French for Bloch (with B added).

A very venerable name is Kanner, or Kannengiesser. It means "Pitcher Man," or "Pitcher Pourer." It denotes a descendant of the tribe of Levy, whose prerogative it was to pour water on the priests' hands, to purify them for the Blessing of the Priests.

Congressman Dickstein's name comes from Duckstein, a famous brand of North German beer.

Pach means "an engraver of seals." The seal engravers of long ago were a very exclusive guild in Europe, enjoying a high standing in the community. The name is an abbreviation of "Pituche Chothem."

Christian Poles are always amazed to encounter the following two names in a Jewish setting: Lewicki and Dobrowolski. In Polish the former denotes a man of illegitimate birth, from "Lewa," left hand, and the latter a Muhammadan, or Jewish convert to Christianity, from "Dobrowolnie," voluntary. I have al-

[Continued on page 42]



THE explosive emergence of the atom from the secret laboratory into visible reality is for mankind a terrifying experience. We are promised much good in the future from its use in industry and general civilian life. These are but promises, while the reality of its destructive power is already known. The intangible, but controlling, factor concerning its use is also known by reason of centuries of history. That is the basic human belligerence and the strong curiosity of men in search of a means to destroy the enemy. This feeling may be termed an undue pessimism, in the face of the mutual promises which but yesterday nations made to each other in the World Charter, and in the prospect of the bright future which that instrument is said to insure for all the world. Yet the fact remains that dynamite, which

## THE PROBLEMS WE MUST FACE IN THE POST-WAR WORLD

By WILLIAM I. SIEGEL

There is always a plus in the Jewish equation; and what is even more typical and significant of Jewish history is that the factor for the solution of the equation rests so largely outside Jewish control.

We see this in all of the three realms into which, like ancient Gaul, Jewish life is divided. This division may be termed the Jew of Palestine, the Jew of America and the Jew of the rest of the world. The nature of the problems affecting these realms of living appears superficially different in each case. Actually, there is a basic similarity and interdependence and, even more truly, there is the one factor that the solution of these problems in major degree depends on efforts and assistance coming to some large extent from outside the genius and the labors of the Jews themselves. Let us examine this proposition *seriatim*.

•

The cannons are silent in Europe today and, in the military sense, Hitler is defeated and the power of his arms lies broken in the dust. And yet Hitlerism is far from being vanquished. The whole of continental Europe, so long the necromancer's laboratory for the brewing of Hitler's poisonous nostrums, is today infected—and perhaps ineradicably so—with the venom of his hatreds. Certainly, in one aspect of his war, Hitler is at least to this extent victorious. His first enemies, the Jews, have died to the number of 6,000,000; and any people who have physically lost in a war almost 40% of their numbers have lost that war. Those are the visible signs of the Jewish defeat in Europe, and they are bad beyond description and stupefying to the mind in cataloguing. They can, nevertheless, be written off on the balance sheet and a fresh start be made in the re-creation of the European Jewish community. Even with such losses, the energy of the Jewish people might be sufficient for the task, if the task depended on the Jewish people alone for success. But in the very nature of the task, success cannot depend on Jewish resources

alone. No minority existing as a mere minuscule in the midst of a vast majority can exist or survive without the good will and cooperation of the majority. It is precisely here that, for the moment at least, Hitler still remains a conqueror. His battle is lost but "Mein Kampf" is victorious.

Thus, we are told in credible reports, that, even in those countries which before 1933 knew anti-Semitism only as an unpleasant annoyance and in minor degree, there is today a great upswelling of anti-Jewish feeling showing itself in the very face of the Allies who have come to implement the doctrines of equality and racial and religious freedom. Nor is there reason to believe that in the immediate future this evil will lessen. For every displaced Jew there is a non-Jew who sits in his place and enjoys his former wealth and property. Every attempt to regain that property for the rightful Jewish owner will create a new anti-Semite. Every exercise of Allied authority in favor of fundamental justice will be resented as an example of pro-Semitism. Even in France, we are told, associations of those now owning former Jewish property are being formed, ostensibly for the purpose of protecting present vested rights, but actually operating through devious anti-Semitic propaganda to prevent the re-establishment of Jewish rights in France. Similar groups are already formed in Holland and in Belgium. Add this economic motive to the anti-Semitism developed over generations and centuries in Hungary and the Balkans and there emerges a creation pregnant with terrible possibilities. The Pole and the Rumanian, who have always hated and persecuted the Jews, will not be ennobled by the slogans of the Four Freedoms.

All of this poses the question which is the major problem of continental European Jewry: Can Jews live normal lives in Europe in the next several genera-

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What are the problems facing Jewish life in the immediate post-war times? This question is brilliantly and movingly answered in this article by a member of the Review's editorial board. It should provide much stimulation to the leaders who must find a way, and to the people who must effectuate their plans.

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moves mountains for the purposes of construction, has also, and always, obliterated great monuments of civilization for the ends of war—and with hardly more than a pang of regret on the part of the warrior.

There is also a fearful symbolism in the fact that the atom has been utilized at the precise moment of its first holocaust. It adds to a complex of complexities which is the heritage of World War II and poses a new set of problems where, without it, there is already a sufficient number of problems to tax the genius and the good will of all men. This is so universal that, in all of the fields of politics, economics, national and personal relationships, no people can escape the effects of this interplay of contemporary and future history. As always, however, that which is true of all other peoples is particularly true of the Jewish people.

tions? Will the verbal guarantees of constitutions, and even the physical guarantees of Allied armies of occupation, enable Jews once again to strike roots into the soil of Europe's life to bear the fruit of decent, dignified living? It is the fashion today to speak with hope and optimism of the future of the world under the stimulus of new concepts. Yet, these concepts are not new. Men have written of the brotherhood of man over the centuries, but in practice have always denied that aspiration. It appears to us difficult, if not impossible, to accept as a fact the immediate fruition of a hope which the history of Europe has always denied, and in the end, in a final crescendo, strangled. It appears more than likely that Hitler has achieved the purpose of which he boasted in his early days: of making Europe *Judenrein*, and that Europe's Jews, for their benefit, must leave Europe to its detriment.

Where shall they go? This question is not asked because there are no empty spaces in the world in which they might live, and which they could and would enrich and fructify, as they have so often done for other regions which have rejected them. This question, on the contrary, is asked because of a sober and saddened recollection of the last decades of history. In that time we have had slaughter which out-Heroded Herod, which would have made Ghengis Khan envious and which proved Attila the Hun an amateur. What has been the world's reaction? In sum, nothing more than the expression of pious horror. We have had the Evian Conference, the Bermuda Conference and the Montreal Conference, and we have been sickened at the spectacle of men sitting around conference tables, mouthing platitudes at the same time that their governments kept the doors of refuge almost hermetically sealed against the refugee. The tiny trickle of those admitted into the various free and democratic countries of the world is incarnadined and discolored by the blood of the others callously denied such refuge and left to the bullets of the machine-gun squads and the fires of the crematorium.

We have much for which to atone in the history of the Hitlerian era, but nowhere is atonement more necessary to cleanse the conscience of mankind than in this instance, where an imaginary ter-

ritorial border has created an unscalable wall whose barrier meant death to 6,000,000 human beings. In the whole roster of nations only one tiny place stands free of this international shame. Palestine, alone, had the willingness, even though such power as it had was thwarted by the British, to take unto itself all who might wish to enter. Nor is there any reason to believe that, with respect to the nations aside from Palestine, there will be any material change in attitude and in practice.

Every war brings as an aftermath an intensification of the nationalist spirit in the narrower sense of the word. After World War I, we of the United States passed the Johnson Act, restricting immigration to a mere fraction of its former scope. There is no reason to believe that our policy will be different after World War II. Other countries have already indicated strongly that their policy will be the same, with the result that in the immediate future, as in the immediate past, Palestine will be the one place where Europe's Jews will be welcomed.

If *will* alone were the sole need, the problem of Palestine (internally, and in its relation to displaced Jews) would be solved by the mere statement of the problem. But that, of course, is neither the actual nor the legal fact. Jewish rights in Palestine rest on the sound legal and equitable basis of the mandate and the Treaty of San Remo, and it ought not to be necessary, some twenty-three years after the creation of these rights, to argue them again and protest against their infraction. That for a generation the British, for their own purposes, have been unfaithful trustees of their mandate, is written in history. That, because of British breach of faith, the Jews have suffered indescribably, is now a permanent record. The question is as to the future. Will Britain retain the Mandate? Will a new form of trusteeship be evolved under the World Charter? If Britain retains the Mandate, will the Labor Government, pledged as it is to a Jewish Commonwealth in Palestine, honor its pledges? Churchill, in 1939, called the White Paper a blot on British honor. Churchill was then in opposition. Churchill, thereafter, as the Prime Minister of England, for one reason or another—and none of them good—forgot his righteous indignation of 1939. Will

the Labor Government act in the same way? Or is there a real inner understanding of suffering in labor quarters which cannot be expected of one who, while a great warrior in the face of danger, is nevertheless the personification of economic and political Toryism?

The other problems in Palestine, resting in the relations of the Jews with the Arabs and the pretensions of certain Arab groups to claims on Palestine, are equally familiar. The Mufti is *hors de combat*, having bet on the wrong horse in his partnership with Mussolini and Hitler. The feudal families whom he represented are, however, still with us. The oil of Saudi Arabia still trickles through the sands of that barren country, and the oil barons of England and America (and, at the moment, the oil-minded members of the American State Department) are still avid for its smell in their nostrils.

This is not the first time in history when in one scale of values lay law, equity and justice, and in the other scale, plunder and death.

It may be asked: of what use is the restatement of these problems? "Cui bono?" The answer is simple and bound up with the statement previously made, that the problem of the Jew depends for its solution so largely on non-Jewish factors. We must constantly, in season and out (and there must be no out-season), iterate and reiterate two fundamental propositions:

1. A Jewish National Commonwealth must be established in Palestine as the sole solution of the problems left throughout Europe by Hitler; and

2. The establishment of that Commonwealth rests on a basis of international law already established by covenant and not now open even to discussion, much less to destruction.

It would be very comforting if American Jews had no problems; but it would be very foolish to believe that we have none. Indeed, we have two separate sets of such problems. Whether we like it or not—and there are many Jews who strongly dislike the fact—those problems of the European and Palestinian Jew to which we have referred are also on the shoulders of the American Jew. Those anti-Semites who either in part or in whole accept Hitler's Nuremberg doc-



trines make no distinction between the caftanned and bearded Galician Jew and the urbane, urban and comfortable American Jew. We are in the eyes of the anti-Semites all smeared with the same brush. And that Hitler has converts in America is well established by the activities of the MacWilliams, Hoffmans, Bilbos and others of their ilk. Moreover, we are the only Jews left in the world with sufficient power and strength to cope with these problems; and whether we like it or not (and there are many who strongly dislike it) we must cope with them, not only for our own sakes, but also as trustees of our weaker and broken brethren throughout the world. It is precisely in the fact and manner of our defense against these problems that we meet the weaknesses of American Jewish life.

A community consists, in the main, of the leaders who formulate policy and plan and of the followers who execute plan and policy. No one can deny the importance of leadership. Yet it is true that great men, by the force of their ideals, can lift, and have lifted, entire communities to an extent of which humanity never suspected itself capable.

One of the major problems of American Jewish life is the quality of such leadership. It is sad to say that, in the light of the problems which face us, that quality is not too high and that leadership not too able. It is possible to understand and even condone the fact that Jewish life in America, in its Jewish aspect, is heterogeneous, scattered and divided by many factors. The first of these is the widespread character of the Jewish community, extending all over the country, integrated into the life of the hamlet as well as of the metropolis, and subject to the many interferences of ordinary daily life. That excuse might be sufficient if we were in a condition where only excuses were necessary. But we need leadership; and excuses for lack of leadership cannot serve our purpose. The same is true of the other reasons which might be given for the condition, such as the carrying over into the American life of the mutual antipathies of the original countries of origin. We have complicated all of these basic and regional differences by our own creation. We have, for instance, too frequently chosen as our leaders men whose only

recommendation has been either wealth or political prominence or the blatancy of self-assertion.

We have allowed movements and organizations whose purposes were excellent to become fragmentized by the ambitions of men avid for public acclaim. In the field of anti-defamation work, where technical knowledge, executive ability, diplomatic finesse and the formulation of mass appeal go hand in hand in the solution of most delicate problems, we find on the American scene competing and conflicting organizations forced to waste large measures of their own energy in defending themselves from the encroachments of each other to the detriment of a work which is basic for the protection and even the preservation of the American Jewish community.

In the field of Zionist work, which ought to be sacred to all Jews, and above partisan considerations and personal ambition, we find group antagonisms and, within each group, personal antipathies. Here, where the measure of success ought to be only how many new Jews are admitted into Palestine, and how many protagonists have been created, and how many anti-Zionists have been converted—here we find undignified and destructive scrambles for party—office, newspaper publicity and control of organization treasures.

So much for the leaders. What of the followers? It is not a pretty sight. Apathy and ignorance about Jewish problems are more often than not the condition of most American Jews. For instance, fifty years of propaganda and education concerning Palestine have been expended in this country with the net result that not 10% of American Jewry is formally identified with one branch or another of Zionist work. True, and to its credit be it said, American Jewry has contributed of its money large sums for the purposes of relief (thus, proving that its heart is good where its head is not interested). Again, in the manner of the preservation of its own basic heritage, the record of American Jewry is not good. The cause of Jewish and Hebrew education has not been well served in this country, and all too frequently Jewish youth neither knows nor is interested in the contributions of their people to civilization. The *chedorim* are sparsely attended or empty. There is almost to-

tally lacking any probability that American Jews will be able to fill even appreciably the void in scholarship left by the destruction of ancient Jewish communities of Vilna, Warsaw, etc.

That the Jews of America are under attack of one kind or another is obvious, and that they should be united in defense against these attacks is a truism. Yet, of all of the weaknesses of American Jewish life, the lack of unity is the most obvious. We have attempted to fashion an instrument to create such unity in the form of the American Jewish Conference, and it bears within itself great potentialities for good. It would be a foolish optimism, however, to believe that up to this moment, at least, the Conference has received from the community an adequate understanding of its purposes and a sufficient acknowledgment of its authority. This is a fact which is due to the weaknesses of both the leaders and the followers: the followers being bewildered by the antagonisms of the leaders, and the leaders disheartened by the apathy of the followers.

One of the questions which must be satisfactory and speedily answered is the exact place in American Jewish life of the Conference, and the authority which the community will delegate to it in the solution of the community's problems.

So far, what has been here written is in the nature of a Jeremiad. It need not, however, end on this tone. The two millennia of Jewish history in the diaspora have time and again given instance and proof of the basic strength of our people and its almost miraculous recuperative powers. There are parallels to our recent experience in our past history. For Hitler, read Torquemada and the parallel becomes a promise. What is essential is that we recognize the problem and set ourselves without division to its solution. The community must experience a sense of education. Its leaders, with due deference to such qualities as they do possess, must experience a sense of reformation. Then we all may experience a new hope both for ourselves and for those who, throughout the world, depend upon us. We may, God willing, bring about a new era in Jewish history. Surely, on this Rosh Hashonah, the first in a time which may prove epochal in human history, that should be the theme of our prayers and the motif of our pledges.

*Eliezer David Rosenthal was born in Bessarabia in 1861, and is well known as a Yiddish writer. His "Yom Kippur" is one of the best stories of the Holyday period, and the Review is glad to reprint it here, though in a necessarily condensed version. The translation is by Helena Frank, and is included in her book, "Yiddish Tales," published by the Jewish Publication Society.*

## 1.

**E**REV Yom Kippur, Minchah time! The Eve of the Day of Atonement, at Afternoon Prayer time.

A solemn and sacred hour for every Jew.

Berel Tzop bustled up to the plate "Seat in the Shool," gave what was expected of him, popped a few coppers into the other plates, and prepared to recite the Afternoon Prayer. He wanted to pause a little between the words of his prayer, to attend to their meaning, to impress upon himself that this was the Eve of the Day of Atonement! But idle thoughts kept coming into his head. The words of the prayers got mixed up with oats, straw, wheat, and barley, and however much trouble he took to drive these idle thoughts away, he did not succeed. "Blow the great trumpet of our deliverance!" shouted Berel, and remembered the while that Ivan owed him ten measures of wheat. ". . . lift up the ensign to gather our exiles! . . ."—"and I made a mistake in Stephen's account by thirty kopeks . . ." Berel saw that it was impossible for him to pray with attention, and he began to reel off the Eighteen Benedictions, but not till he reached the Confession could he collect his scattered thoughts, and realize what he was saying. When he raised his hands to beat his breast at "We have trespassed, we have robbed," the hand remained hanging in the air, half-way. A shudder went through his limbs, the letters of the words "we have robbed" began to grow before his eyes, they became gigantic, they turned strange colors—red, blue, green, and yellow—now they took the form of large frogs—they got bigger and bigger, crawled into his eyes, croaked in his ears: You are a thief, a robber, you have stolen and plundered! You think nobody saw, that it would all run quite smoothly, but you are wrong! We

## *The Holyday Spirit, Match-Making and Atonement Are Blended by a Master Writer*

# YOM KIPPUR

By ELIEZER DAVID ROSENTHAL

shall stand before the Throne of Glory and cry: You are a thief, a robber!

Berel stood some time with his hand raised midway in the air.

The whole affair of the hundred rubles rose before his eyes.

A couple of months ago he had gone into the house of Reb Moisheh Chalfon. The latter had just gone out, there was nobody else in the room, nobody had even seen him come in.

The key was in the desk—Berel had looked at it, had hardly touched it—the drawer had opened as though of itself—several hundred-ruble-notes had lain glistening before his eyes! Just that day, Berel had received a very unpleasant letter from the father of his daughter's bridegroom, and to make matters worse, the author of the letter was right. Berel had been putting off the marriage for two years, and the *mechuton* wrote quite plainly, that unless the wedding took place after Tabernacles, he should return him the contract.

"Return the contract!" the fiery letters burnt into Berel's brain.

He knew his *mechuton* well. The *misnaggid*! He wouldn't hesitate to tear up a marriage contract, either! And when it's a question of a by no means pretty girl of twenty and odd years . . . And the kind of bridegroom anybody might be glad to have secured for his daughter—and then to think that only one of those hundred-ruble-notes in that drawer would help him out of all his troubles! And the Evil Inclination whispers in his ear: "Berel, now or never! There will be an end to all your worry! Don't you see, it's a godsend." He, Berel, wrestled with him hard. He remembers it all distinctly, and he can hear now the faint little voice of the Good Inclination: "Berel, to become a thief in one's latter years! You who so carefully avoided even the smallest deceit! Fie, for shame! If God will, he can help you by honest means, too." But the voice of the Good Inclination was so feeble, so husky, and the Evil In-

clination suggested in his other ear: "Do you know what? Borrow one hundred rubles! Who talks of stealing? You will earn some money before long, and then you can pay him back—it's a charitable loan on his part, only that he doesn't happen to know of it. Isn't it plain to be seen that it's a godsend? If you don't call this Providence, what is? Are you going to take more than you really need? You know your *mechuton*? Have you taken a good look at that old maid of yours? You recollect the bridegroom? Well, the *mechuton* will be kind and mild as milk. The bridegroom will be a 'silken son-in-law,' the ugly old maid, a young wife—fool! God and men will envy you . . ." And he, Berel, lost his head, his thoughts flew hither and thither, like frightened birds, and—he no longer knew which of the two voices was that of the Good Inclination, and—

No one saw him leave Moisheh Chalfon's house.

And still his hand remains suspended in mid-air, still it does not fall against his breast, and there is a cold perspiration on his brow.

Berel started, as though out of his sleep. He had noticed that people were beginning to eye him as he stood with his hand held at a distance from his person. He hastily rattled through "For the sin, . . ." concluded the Eighteen Benedictions, and went home.

At home, he didn't dawdle, he only washed his hands, recited "Who bringest forth bread," and that was all. The food stuck in his throat, he said grace, returned to Shool, put on the Tallis, and started to intone tunefully the Prayer of Expiation.

## 2.

The lighted wax-candles, the last rays of the sun stealing in through the windows of the house-of-study, the congregation entirely robed in white and en-



folded in the prayer-scarfs, the intense seriousness depicted on all faces, the hum of voices, and the bitter weeping that penetrated from the women's gallery, all this suited Berel's mood, his contrite heart. Berel had recited the Prayer of Expiation with deep feeling; tears poured from his eyes, his own broken voice went right through his heart, every word found an echo there, and he felt it in every limb. Berel stood before God like a little child before its parents: he wept and told all that was in his heavily-laden heart, the full tale of his cares and troubles. Berel was pleased with himself, he felt that he was not saying the words anyhow, just rolling them off his tongue, but he was really performing an act of penitence with his whole heart. He felt remorse for his sins, and God is a God of compassion and mercy, who will certainly pardon him.

"Therefore is my heart sad," began Berel, "that the sin which a man commits against his neighbor cannot be atoned for even on the Day of Atonement, unless he asks his neighbor's forgiveness . . . therefore is my heart broken and my limbs tremble, because even the day of my death cannot atone for this sin."

Berel began to recite this in pleasing, artistic fashion, weeping and whimpering like a spoiled child, and drawling out the words, when it grew dark before his eyes. Berel had suddenly become aware that he was in the position of one about to go in through an open door. He advances, he must enter, it is a question of life and death. And without any warning, just as he is stepping across the threshold, the door is shut from within with a terrible bang, and he remains standing outside.

And he has read this in the Prayer of Expiation? With fear and fluttering he reads it over again, looking narrowly at every word—a cold sweat covers him—the words prick him like pins. Are these two verses his pitiless judges, are they the expression of his sentence? Is he already condemned? "Ay, ay, you are guilty," flicker the two verses on the page before him, and prayer and tears are no longer of any avail. His heart cried to God: "Have pity, merciful Father! A grown-up girl—what am I to do with her? And his father wanted to break off the engagement. As soon as

I have earned the money, I will give it back . . ." But he knew all the time that these were useless subterfuges; the Lord of the Universe can only pardon the sin committed against Himself, the sin committed against man cannot be atoned for even on the Day of Atonement!

Berel took another look at the Prayer of Expiation. The words, "unless he asks his neighbor's forgiveness," danced before his eyes. A ray of hope crept into his despairing heart. One way is left open to him: he can confess to Moisheh Chalfon! But the hope was quickly extinguished. Is that a small matter? What of my honor, my good name? And what of the match? "Mercy, O Father," he cried, "have mercy!"

Berel proceeded no further with the Prayer of Expiation. Sunk in his sad reflections, he has forgotten where he is in the world. The congregation has finished the Prayer of Expiation, and is ready for Kol Nidré. The cantor is at his post at the reading-desk on the platform, two of the principals, well-to-do Jews, with Torahs in their hands, on each side of him. One of them is Moisheh Chalfon. There is a deep silence in the building. The very last rays of the sun are slanting in through the window, and mingling with the flames of the wax-candles. . . .

"With the consent of the All-Present and with the consent of this congregation, we give leave to pray with them that have transgressed," startled Berel's ears. It was Moisheh Chalfon's voice. The voice was low, sweet, and sad. Berel gave a side glance at where Moisheh Chalfon was standing, and it seemed to him that Moisheh Chalfon was doing the same to him, only Moisheh Chalfon was looking not into his eyes, but deep into his heart, and there reading the word Thief! And Moisheh Chalfon is permitting the people to pray together with him, Berel the thief!

"Mercy, mercy, compassionate God!" cried Berel's heart in its despair.

### 3.

They had concluded Maariv, recited the first four chapters of the Psalms and the Song of Unity, and the people went home, to lay in new strength for the morrow.

There remained only a few, who spent the greater part of the night repeating

Psalms, intoning the Mishnah, and so on. Berel also stayed the night in the house-of-study. He sat down in a corner, in robe and Tallis, and began reciting Psalms until overtaken by sleep. At first he resisted, he took a nice pinch of snuff, rubbed his eyes, collected his thoughts, but it was useless. The covers of the book of Psalms seemed to have been greased, for they continually slipped from his grasp. Gradually he slid from the bench onto the floor; the Psalter slipped finally from between his fingers, his head dropped, and he fell asleep . . .

And Berel had a dream:

Yom Kippur, and yet there is a fair in the town, the kind of fair one calls an "earthquake," a fair such as Berel does not remember having seen these many years, so crowded is it with men and merchandise. Berel is all astonishment and curiosity: how is it possible for Jews to busy themselves with commerce on Yom Kippur? on such a holy day? Perhaps it is all a dream? thought Berel in his sleep. But no, it is no dream! "Here I am strolling round the fair, wide awake . . ." Meanwhile he was watching a peasant with a horse, and he liked the look of the horse so much that he bought it and mounted it. And he looked at it from where he sat astride, and saw the horse was a horse, but at the selfsame time it was Moisheh Chalfon as well. Berel wondered: how is it possible for it to be at once a horse and a man? But his own eyes told him it was so. He wanted to dismount, but the horse bears him to a shop. Here he climbed down and asked for a pound of sugar. Berel kept his eyes on the scales, and—a fresh surprise! Where they should have been weighing sugar, they were weighing his good and bad deeds. And the two scales were nearly equally laden, and swung up and down in the air . . .

Suddenly they threw a sheet of paper into the scale that held his bad deeds. Berel looked to see—it was the hundred-ruble-note which he had appropriated at Moisheh Chalfon's! But it was now much larger, bordered with black, and the letters and numbers were red as fire. The piece of paper was frightfully heavy, it was all two men could do to carry it to the weighing-machine, and when they had thrown it with all their might onto the scale, something snapped, and the scale went down, down, down . . .

At that moment a man sleeping at Berel's head stretched out a foot, and gave Berel a kick in the head. Berel awoke.

Not far from him sat a grey-haired old Jew, huddled together, enfolded in a Tallis and robe, repeating Psalms with a melancholy chant and a broken, quavering voice.

Berel caught the words:

"Mark the perfect man, and behold the upright:

For the end of that man is peace.

But the transgressors shall be destroyed together:

The latter end of the wicked shall be cut off . . ."

Berel looked round in a fright: Where is he? He had quite forgotten that he had remained for the night in the house-of-study. He gazed round with sleepy eyes, and they fell on some white heaps wrapped in robes and prayer-scarfs, while from their midst came the low, hoarse, tearful voices of two or three men who had not gone to sleep and were repeating Psalms. Many of the candles were already sputtering, the wax was melting into the sand, the flames rose and fell, and rose again, flaring brightly.

And the pale moon looked in at the windows, and poured her silvery light over the fantastic scene.

Berel grew icy cold, and a dreadful shuddering went through his limbs.

He had not yet remembered that he was spending the night in the house-of-study.

He imagined that he was dead, and astray in limbo. The white heaps which he sees are graves, actual graves, and there among the graves sit a few sinful souls, and bewail and lament their transgressions. And he, Berel, cannot even weep, he is a fallen one, lost forever—he is condemned to wander, to roam everlastingly among the graves.

By degrees, however, he collected his wits.

Only then he remembered his fearful dream.

"No," he decided, "I have lived till now without the hundred rubles, and I will continue to live without them. If the Lord of the Universe wishes to help me, he will do so without them too. My soul and my portion of the world-to-come are dearer to me. Only let Moisheh

Chalfon come in to pray, I will tell him the whole truth and avert misfortune."

This decision gave him courage, he washed his hands, and sat down again to the Psalms. Every few minutes he glanced at the window, to see if it were not dawning, and if Reb Moisheh Chalfon were not coming along to Shool.

The day broke

With the first sunbeams Berel's fears and terrors began little by little to dissipate and diminish. His resolve to restore the hundred rubles weakened considerably.

"If I don't confess," thought Berel, wrestling in spirit with temptation, "I risk my world-to-come . . . If I do confess, what will my Chantzeh-Leah say to it? *He* writes, either the wedding takes place, or the contract is dissolved! What is to be done? Help! What is to be done?"

The people began to gather in the Shool. The reader of the Morning Service intoned "He is Lord of the Universe" to the special Yom Kippur tune, a few householders and young men supported him, and Berel heard through it all only, Help! What is to be done?

And suddenly he beheld Moisheh Chalfon.

Berel quickly rose from his place, he

wanted to make a rush at Moisheh Chalfon. But after all, he remained where he was, and sat down again.

"I must first think it over, and discuss it with my Chantzeh-Leah," was Berel's decision.

4.

Berel stood up to pray with the congregation. He was again wishful to pray with fervor, to collect his thoughts, and attend to the meaning of the words, but try as he would, he couldn't! Quite other things came into his head: a dream, a fair, a horse, Moisheh Chalfon, Chantzeh-Leah, oats, barley, *this* world and the next—they were all mixed up in his mind.

Berel was very dissatisfied with himself. He finished the Morning Prayer, stood through the Additional Service, and proceeded to devour the long Piyyutim.

The question, "What is to be done?" left him no peace, and he was really reciting the Piyyutim to try and stupefy himself, to dull his brain.

So it went on till U-Nesannah Toikef. The cantor sat down for a minute to rest, and unbuttoned his shroud. From the women's gallery came a sound of

[Continued on page 43]

## CREEPING OUT

By BORIS SMOLAR

NOW that the war is over and demobilization of the Armed Forces is in process, various phoney, crackpot and anti-Semitic organizations are resorting to many devices to exercise influence on veteran groups. Anti-Jewish propaganda and fear of unemployment are among the baits used by the pro-Fascists. The Ku Klux Klan is contacting ex-servicemen. The Protestant War Veterans, a creation of anti-Semitic Edward James Smythe, is being revived. The American Order of Patriots, with its slogan "Gentiles Only," is becoming active. Other anti-Semitic groups which were dormant during the war because of their pro-Fascist records are also beginning to come into the open. The *Gentile News* is reprinting the notorious "Protocols of the Elders of Zion," and lauds the efforts of "over 300 nationalist groups." One of the tricks now used by anti-Semites is the dissemination of a letter allegedly sent out by the Synagogue Council of

America asking Jews to sign a pledge that they "will be honest in all business and private transactions." The letter pretends to be in the interest of Jewish welfare, but at the same time it promotes the idea that all Jews should leave the United States and go to Palestine within three years. . . . It slyly suggests that Jews themselves admit that their co-religionists are crooked and intolerant of their non-Jewish fellow citizens. Needless to say, the Synagogue Council of America, whose correct address is given in the letter, has nothing to do with the letter. And—believe it or not—there are anti-Semites in the United States who are now spreading the theory that Hitler was nothing but a secret Jewish agent. One of them is Carl Mote, who makes this assertion in a booklet just published, which also asserts that Roosevelt was part Jewish and that Churchill is part Jewish.



IN August an overseas Jewish Chaplain's thoughts turn to Rosh Hashonah. I am determined that our High Holiday services this year shall serve as a fitting welcome, and a significant source of inspiration to our many comrades. A large service requires much preparation, as a multitude of details must be borne in mind. We must secure a place capable of housing many hundreds, perhaps thousands of Jewish G.I's. We must obtain an adequate supply of books, a Shofar, a Sefer Torah. I hope that the supplies sent by the J.W.B. will arrive in ample time (though may I confess that I do sometimes surrender to nervous tremors). Rosh Hashonah here means arranging transportation for Jewish soldiers stationed at some distance from the Chapel. A native seamstress is already at work on my "kittel." My "diocese" is exceedingly large and it is my duty and privilege to fill the Jewish needs of many outfits. I am greatly uplifted by the knowledge that this year when I recite together with my uniformed congregation the prayer "and iniquity shall close her mouth, and all wickedness shall be wholly consumed like smoke, when Thou makest the dominion of arrogance to pass away from the earth," our words will be instinct with vivid and immediate meaning for us here, as for you at home.

\* \* \*

I feel that the greatest service which the Jewish Chaplain in the Army and Navy is rendering is in enabling our young men to store up a harvest of pleasant experiences, and associations with matters Jewish. All, certainly many of them, have at one time or another been exposed to distasteful and distressing incidents consequent upon their Jewishness. The incalculable Jewish tragedy in Europe, the tensions and frictions at home and in the barracks, the occasional upsurge of insecurity or pessimism—have too often been co-extensive with Jewish living for great numbers. How many, on the other hand, have had the opportunity of having Jewishness spell joy, fellowship, relaxation, instruction and release? Our boys overseas do have experiences which bring them closer to the privileges and compensations which Judaism holds out to the faithful. My lads here drop in almost nightly to my office in the Chapel. They write their

## CHAPLAIN IN THE PHILIPPINES

### A LETTER FROM CHAPLAIN MORRIS ADLER

letters here. They come to ask that I indite a Yiddish letter in their behalf, or for help in deciphering a letter that came from *Bube*. They come to engage in a discussion into which they seek to draw in the Chaplain (who on such occasions prefers to remain in the background, contenting himself with an occasional interpollation). They bring to the Rabbi their perplexities and personal problems. To him they unburden themselves freely of those repressions, frustrations and anxieties which the life military, and separation from home, inevitably bring about. They borrow magazines and books. They come to "requisition" a can of gefilte fish, stationery, or an air-mail stamp. They ask to hear the few Jewish records I have, which I play for them on the phonograph sent to me by the Utica (N. Y.) Jewish Community. They arrange to meet their "dates" (charming nurses, attractive Wacs, chic Red Cross workers) in or near the Chapel. They bring to the Chaplain their "gripes" against their sergeant or other superiors. The Chapel serves as the center around which much of the extra-military life of our Jewish soldiers revolves. The services are completely theirs, for they come not as guests to a Synagogue built for them by their elders, but as partners in a co-operative endeavor. Many come to "Shool" voluntarily for the first time in their lives.

The Chaplain here does not wish to, nor can he, withdraw to the Arctic climate of a remote, ivory pulpit. The rabbi in the Army can honestly re-echo the words of the Shunamite woman in the Biblical narrative, "I dwell in the midst of my people." The Chaplain shares fully in the life of his congregants, endures the same hardships, reacts to the same longings and needs, and knows their problems as only he can who experiences them in his own life. Nor is the Chaplain permitted to retire to cloistered privacy, once the services are concluded. The lads see him about the base. They meet him in the "chow-line," at the movie, in the P-X, and under the shower. They know that he is a buddy, awaiting "rotation" and praying for his return home, "sweating it out," in the expressive G.I. phrase,

together with them. Every hard-working Chaplain has been rewarded with such expressions by men as "You are the first rabbi I ever spoke to, as man to man . . . Why did I never enjoy services before? . . . Why was not Judaism presented in this way back home? . . . You certainly have given me a new outlook . . . I now have a better idea of how to bring up my child Jewishly."

They manifest their delight in the newly-discovered fellowship and sense of belonging which Judaism has here stimulated for them, in many ways. Our Friday evening services are well attended even on those nights when U.S.O. shows are presented at the playhouse. They contribute their personal packages of edibles received from home to our communal collations (a GI version of life in a Palestine Yibbutz). They besiege the Chaplain with requests that he add yet another class, discussion group or "shmoos" session to his already overcrowded schedule. They pitch in and willingly assume "K.P." duties at little snacks which the Chaplain occasionally arranges.

It is too early, and not easy, to estimate the enduring character of these impressions and influences upon the average Jewish lad. I fear that there has been too much complacent and exaggerated talk about a revival of Judaism in the Army. I am certain, however, that there will be left, in many young minds, a wholesome deposit of satisfying memories and associations. That, it seems to me, is a valuable step forward in developing a proper relationship between young Jews and Jewish life. Will our civilian communities have the wisdom to build higher on the foundations, which in many instances we have succeeded in establishing?

I continue my peregrinations in the earthquakish little volcano we call "jeep." Several times during the month I was bent on sad missions which stamped my spirit with melancholy for

[Continued on page 41]

**B**EFORE commencing this brief study of the laws of the Jewish festivals, it is necessary to state the sources of our Jewish status and mode of life. It is understood that the primary source of our religious laws and observances are the Holy Scriptures, principally the Pentateuch, the Five Books of Moses. Based on this Scriptural law, are the amplifications and interpretations of the Tanaitic Rabbis who flourished in the years 100 B.C.E. to 200 C.E. and whose studies were eventually crystallized in the Mishna of R. Judah, the Prince. The discussions and opinions of the Tanaim of the Mishna and of other cognate sources were later dissected and analyzed by the Amoraic Rabbis of Palestine and Babylonia. The views and opinions and statements of these later Rabbis constitute the Palestinian and Babylonian Talmudim. Because of political conditions and the many difficulties of style and language, the Palestinian Talmud was not studied to any great extent in later schools. The close of the period of composition of the Babylonian Talmud was about 300 C.E. Babylonia, however, where active Jewish life continued for a great many years, remained the center of Judaism till about the middle of the 11th century. Consequently, the Babylonian Talmud, completed approximately in the year 450 C.E., became the supreme textbook of studies for subsequent generations.

Gradually, new centers of Jewish life and Jewish learning were established elsewhere, in North Africa, Spain, Italy, France and Germany, so that because of this new development, and because of unfavorable conditions in Babylonia, the hegemony of the Babylonian academies ceased to exist, especially after the death of Hai Gaon, the last of the great Gaonim, or leaders, of the Babylonian schools. However, wherever the Jew migrated, he carried with him the study of the Babylonian Talmud, and, to a lesser degree, the Palestinian Talmud.

It became evident that the rambling style of the Talmud could not be used as a code of law, and various attempts were made at compendia and epitomes. Of such compendia, the best known are the work of R. Isaac Alfassi, known as the Rif (Morocco and Spain, 1013-1103), and of R. Asher ben Jehiel, known as the Rosh (Germany and Spain, 1250-1327). These works, besides the text,

rendered decisions in regard to discussions in the Talmud, and thus indicated the accepted law.

More useful, however, to the average layman were the codes, text-books of accepted practice, of which the three outstanding are the Mishnah Torah, or Yad Hachazakah, of R. Moses Maimonides (Spain and Egypt, 1135-1204), the Tur of R. Jacob b. Asher (Germany and Spain, 1269-1343), and the Shulchan Aruch, of R. Joseph Caro (Spain and Palestine, 1488-1575) with the comments of R. Moses Isserles (Cracow, 1525-1572).

The code of Maimonides, written in a lucid Hebrew style, covers the entire Rabbinic law, including even subjects of no practical value under the conditions prevailing in the Diaspora. No sources are given, and all other views and opinions are omitted. Only the accepted law according to his understanding is stated. The Tur, on the other hand, codifies only laws in practice in the Diaspora. He quotes many older authorities and, in general, bases his conclusions on the decision of Alfassi, Maimonides and his father, the Rosh. It is to be noted that the Rosh practically introduced into Spain the studies and researches of the Franco-German scholars. Consequently, we find frequent mention of the opinions of French and German scholars, Rashi and his successors in the Tur. R. Joseph Caro, in the Shulchan Aruch, like R. Jacob b. Asher, applies himself to the requirements of the observant Jew of his time and of subsequent generations. However, like Maimonides he omits other views and discussions and limits himself to a succinct statement of the law as he sees it.

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After this introduction to the sources of our religious observances, we may take up briefly the laws of the Jewish festivals. These laws differ in a number of respects from the laws of the Sabbath. Firstly, they differ in the severity

## *An Authority Explains the Laws You Know and Many You Haven't Heard of*

# THE HOLYDAY LAWS

By DR. E. N. RABINOWITZ

of the penalties for infractions, which are on a graduated scale—the Sabbath, the Day of Atonement, the festivals. In regard to the most severe of the punishments, for the Sabbath-breakers, we are told in Exodus 31, 13: “Ye shall keep the Sabbath for it is holy unto you, everyone who defileth it shall be put to death.” And in the next verse, “Who-soever doeth any work on the Sabbath, shall surely be put to death.”

A lesser degree of punishment is meted out to one who labors on the Day of Atonement. Says Maimonides, “It is a positive commandment to cease from work on the tenth day of the seventh month (Day of Atonement) as it is said ‘it shall be unto you a Sabbath of rest.’ To what penalty is he liable for the performance of work? If done willingly and presumptuously he is subject to divine punishment, but if he acts unwillingly and in error he must offer a fixed sum offering.”

Least severe is the punishment for one who works on the festivals. What are included in these holydays? Maimonides enumerates them as the first and seventh day of Passover, first and eighth day of Succoth, Shabuoth and Rosh Hashonah. This, of course, is according to the biblical injunction. Actually, in the Diaspora, it is the first, second, seventh and eighth day of Passover, the first, second, eighth and ninth day of Succoth, two days of Shabuoth, and two days of Rosh Hashonah. Again we quote from Maimonides: “Whoever ceases from labor on these days fulfills a positive decree, but he who performs any work . . . negates a positive commandment and transgresses a negative commandment, for it is said, ‘Ye shall do no servile work.’” If work is done in the presence of witnesses and after due warning, the punishment is flagellation according to biblical law, as interpreted by Rabbinic tradition. There is also this distinction: one who performs



a number of kinds of prohibited manual labor on the Sabbath is penalized for each infraction separately, while during the above-mentioned festivals, he is liable to one inclusive punishment for all infractions, after due warning.

There is also another distinction between Sabbath and the Festivals, which may be laid down as a principle. A quotation from the Tur of R. Jacob ben Asher will amplify this point: "All work prohibited on the Sabbath is also prohibited on the Festivals with the exception of work in connection with the preparation of food, as it is written, 'Save that which every man must eat that only may be done of you' (Ex. 12, 16). It is further said in the Mishna, 'A Festival day differs from the Sabbath only in the preparation of necessary food' (Megillah I, 5), which is permitted on the Festival." This means it is permissible to knead, bake, slaughter, cook and do other necessary work for the preparation of food. Even certain preliminaries for the preparation of food are permitted, as the *Shulchan Aruch* puts it, everything is permitted provided it cannot be done on the day before the holiday. Igniting a fire and moving objects from one premises to another, or carrying an object on a public road, though in the category of the thirty-nine forms of labor prohibited on the Sabbath, are permitted during the holiday because they are necessary for the essential preparation of food. This permission is an exception because it is extended to include even when not concerned with the preparation of food. The laws in regard to the holidays apply equally to both days of the festival.

Food is to be prepared only for the day it is to be used. However, food left over from the first day of the festival may be used on the second day. But it is not permitted to cook, bake, etc., on the second day of the festival, if it happens to fall on a Friday, for the Sabbath immediately following. But there is a way of getting around this prohibition by what is known as an Erub, that is, a symbolical act by which the legal fiction of continuity is established. There are a variety of Erubin, and a whole tractate of the Talmud is devoted to this problem. Here we are dealing with what is known as Erub Tavshilim. The word Tavshilim, plural of Tavshil, means a prepared dish, or cooked food. A dish is

prepared on the day before the festival, on Wednesday, consisting of meat or fish or eggs or anything eaten with bread. This dish is laid away and kept through the two days of the festival until the end of the Sabbath. By this legal fiction all the cooking for the Sabbath done on Friday is merely a continuation of the food preparation begun on Wednesday. A fixed benediction is recited when the Erub is put aside and the following statement is recited: "through this Erub it is permitted to us to bake and to cook, to preserve the food in a warm condition, to light the candles and to perform all the necessities of the day from the Festival to the Sabbath." It is of course not allowable to prepare food on a holiday for a week-day. Left-overs may be used on week-days.

Though it is permitted to build a fire on the festival it is not permitted to extinguish the fire, either by blowing on it, as in the case of the light of a candle, or by covering the flame. It is not permitted to heat water for a bath, but hot water from the day before may be used. Heating water to wash one's hands and face is allowed. It is not allowed to create a fire through friction, as was done before the invention of matches, or by the flint method, or by the use of a sun-glass or by any method of abrasion. Nor is it permitted to chop the wood to start the fire. However, we may slice faggots from a large piece of wood to start the fire and add larger pieces gradually. The faggots are lighted from some flame or embers left over from before. This, of course, is indicative of primitive conditions which no longer exist. Smoking tobacco is not universally indulged in during the Jewish holidays. One who is strictly observant must be careful to light his cigarette or whatever it is he is smoking so as to comply with the above rules, and under no circumstances to extinguish the burning cigarette.

It has been stated above that slaughtering, and part of the necessary preliminary requirements for the preparation of food, is permitted on the holidays. Nevertheless, when a fowl, or a domestic animal such as a deer or an antelope is slaughtered and its blood is to be covered, there must be ready loose soil, obtained before the holiday, to cover the blood in accordance with the biblical regulation, "he shall even pour out the

blood, thereof, and cover it with dust." Only necessary work may be performed on the holyday, in accordance with the following ruling: A fowl may be stuffed with a filling prior to the roasting, but if it is necessary to sew up the opening, the needle must be threaded on the day before the holyday; and if there is more thread than necessary it must not be torn off or cut by knife or scissors, but severed by burning over a flame.

Buying or selling, in the ordinary sense of the word is, of course, prohibited. It is best to order whatever one needs before the festival. Yet, when there happens to be a shortage, either through miscalculation or other cause, one may go to the merchant to satisfy his needs. There must, however, be no mention of weight, measure, or price. Nor is the seller, a Jew, allowed to put the merchandise on a scale, but must estimate the quantity according to his experience. The reckoning must be made after the holyday.

There are many objects that may not be touched or handled during the Sabbath or holidays under the term "Muktzeh," which means that which cannot be considered fit or usable for the Sabbath or holidays. There are various kinds of "Muktzeh." An object which has been used for idolatrous purposes may not be touched or handled on Sabbath or the festivals. The candlestick may not be handled whether the candles are lighted or extinguished. Objects that cannot be used on the Sabbath or holidays for normal work, as the plow or hammer or saw, may not be touched or handled on those days. Another form of "Muktzeh" is what is known as "Nolad." "Nolad" means to be born, to come into existence, and is from the word "Yolad," to beget, to give birth. An egg laid on a festival day may not be eaten or handled on that day but may be saved for the next day. Fruit fallen from a tree on the holyday may not be eaten that day. The same rule applies wherever some form of food comes into being on the festival.

All practices applying to the first day of the festival apply also to the second day. There is one exception. If someone dies on the first day, all hard labor, as digging the grave and preparing the coffin, etc., must be done by a non-Jew.

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# NEWS OF THE MONTH

**P**RESIDENT Truman's statement on Palestine advocating the admission of as many Jews from Europe as possible to the Jewish National Home and presenting the United States policy as favoring the establishment of a Jewish state in Palestine if this can be peaceably achieved, is commented upon favorably by leading American newspapers.

Expressing its gratification at President Truman's recent statement, the Jewish Agency issued a statement emphasizing that it will not be necessary for the United States to send large military forces to maintain order in Palestine. The Jewish Agency also asked that it be allowed to participate in all discussions and negotiations concerning the future of Palestine.

The Presidential statement has evoked a great deal of interest in British circles.

In Cairo, Premier Hamdi Pachaji, of Iraq, commenting on the American policy, declared that "Palestine is an Arab country and will remain Arab despite all the efforts of the Zionists."

Simultaneously, former Egyptian Premier Nahas Pasha released a statement declaring that "Palestine is an Arab nation and its problem concerns all Arabs. In view of the new attitude of the Zionists," he continued, "the Arab League council must meet and take decisive measures."

These two statements follow on the heels of a "warning" by Azzam Bey, secretary general of the Arab League, that a "holy war" between the Moslem and Christian worlds may break out if Palestine is re-opened to large-scale Jewish immigration. The general secretary called attention to the fact that the United States had promised that it would consult the member nations of the Arab League before attempting any settlement of the Palestine question. He revealed that the U. S. Minister in Cairo, Pinkney Tuck, had delivered to him the official text of the statement which President Truman made with regard to Palestine.

RABBI Judah-Leib Fishman, leader of the Mizrachi, told a press conference in

Jerusalem that a statement at the World Zionist Conference by Dr. Chaim Weizmann, in which he declared that he has no faith in a Jewish State, led to the resignation of the Mizrachi from the World Zionist executive. (The resignation was withdrawn at the concluding session of the conference.)

Rabbi Fishman revealed that in London he signed an agreement with leaders of the Zionist-Revisionist organization the terms of which provide that the Revisionists will accept the Zionist Shekel

in order to rejoin the World Zionist movement and that they will also support the Mizrachi political demands. In return, the Mizrachi will support the Revisionist political policy and will attempt to secure a place for the Revisionists in the executive of the Jewish Agency and in the Zionist Actions Committee.

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DR. STEPHEN S. WISE, presiding at the opening session of the World Jewish Congress in London, pointed out that the Congress places itself unreservedly under the Zionist banner. At the same time, the Congress will work for the rebuilding of the life and dignity of the Jews in devastated countries, he said. He paid tribute to the late President Roosevelt, emphasizing his friendship for the Jews.

## THE WORLD ZIONIST CONFERENCE

**A**FTER two weeks of deliberations, the World Zionist Conference closed in London with a proclamation endorsing the request submitted by the Jewish Agency to the British Government asking for an immediate decision on the establishment of Palestine as a Jewish State.

The conference adjourned with a stirring appeal by David Ben-Gurion, chairman of the executive of the Jewish Agency, to bend all efforts "to end the Jewish tragedy and build a Jewish State." While a number of matters arising out of the conference were referred for decision to the Zionist Actions Committee, the conference in its proclamation emphasized that, in addition to demanding an immediate decision from the British Government on the demand for a Jewish State, the following were requested:

1. The Jewish Agency for Palestine should be vested with authority to bring into Palestine as many Jews as possible and to develop the resources of the country.

2. An international loan should be granted to the Jewish Agency for the transfer of the first 1,000,000 Jews from Europe to Palestine.

3. Reparations in kind should be exacted from Germany to Jews for the rebuilding of Palestine; all German real estate in Palestine should be used for the

settlement of European Jews.

4. International facilities should be arranged for the exit and transport of all Jews in European countries who may wish to emigrate to Palestine.

A resolution offered by leaders of the Hashomer Hatzair that Palestine be established as an Arab-Jewish State with a Jewish majority was rejected by the conference. Another resolution, offered by the Jewish State Party stating that the whole world condemns the Arab opposition to the establishment of a Jewish State and urging an exchange of Jews in the Middle East for Arabs in Palestine, was similarly rejected.

The Zionist Actions Committee appointed a special commission of five to go into the legal details of proposed changes in the composition of the world Zionist executive with a view to having Dr. Abba Hillel Silver and Dr. Stephen S. Wise included in the executive as full-fledged members.

At the closing session of the World Zionist Conference, Dr. Silver emphasized in a stirring speech that the next twelve months are crucial in Jewish history.

A political manifesto was issued by the Conference following the adoption of a \$24,000,000 budget and the passing of a resolution empowering the World Zionist executive to raise additional loans for Zionist activities.



SOMETHING of a sensation was created by an interview with Dr. Julian Morgenstern, appearing in the *Jewish Post*, in which the head of the Hebrew Union College, long known as an opponent of political Zionism, declared that not only is he not terrified by the prospect of a Jewish state in Palestine, but that he "would not be disturbed, even pleased a little bit, by a Jewish Commonwealth."

In the interview, given to Gabriel Cohen, editor of the *Jewish Post*, Dr. Morgenstern admits that he was at one time very strongly anti-Zionist, but has undergone a change of opinion and is now a non-Zionist with "a sympathetic understanding and appreciation of Zionism." His annual message at the opening of the new term of Hebrew Union College next month would be devoted to this subject, he said.

Speaking about the policies of American Zionists, Dr. Morgenstern is reported to have expressed opposition to their emphasis on Jewish nationalism in this country. He sees in the emphasis on Palestine the imperilling of the normal development of a strictly American Judaism. "If our American Judaism which we are in the process of building is based on a program of Jewish nationalism,

then as a corollary it must be destructive for the Jewish community of America," he said. "I am intensely opposed to centering everything in American Jewish life on nationalism and I regard it as exceedingly dangerous, for it runs contrary to the fundamental principles of Americanism and American institutions."

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THREE Nazis were sentenced to death by the Vienna Peoples Court, in the first war criminal trial in Austria, for murdering 102 Hungarian Jews while transferring them from one concentration camp to another near Vienna. A fourth was sentenced to eight years at hard labor.

In pronouncing the death sentence, the presiding judge characterized the condemned men as "bloodthirsty brutes whose mentality is the best index to the Nazi character." He said that all Nazis whose participation in the mass-murder of Jews could be shown would be brought to justice.

THE delegation of Jews from Rumania which was expected to participate in the special conference of the World Jewish Congress in London will not do so. Information received from Bucharest indicated that the delegation was not permitted to leave Rumania.

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SEVEN Jews were arrested in the settlement of Naharia, charged with illegally entering the country from Syria. One of the arrested is a Syrian Jew, the others are from Iraq.

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THE Regent of Iraq was asked by the Husseini Party in Palestine to intervene with the British Government for the return of the Jerusalem ex-Mufti and other Arab leaders exiled from Palestine. A similar request was cabled also to the ministers of Arab countries in London.

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EIGHTEEN men and two women were arrested during a raid by the police on a Jewish settlement near Haifa. The police found considerable quantities of arms and explosives hidden in the settlement.

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PRESENT economic conditions in Palestine are such as to assure the rapid absorption by it of at least a million Jews in the early future, Rabbi James Heller, national chairman of the United Pales-

tine Appeal, declared following his return from a visit to Palestine.

Dr. Heller visited fifty of Palestine's agricultural settlements and every major city and town in the country. He was deeply impressed by the "miraculous transformation of the country, whose grandeur of achievement is all the more recognizable as Jewish accomplishments are contrasted with sections of the country which have been neglected for centuries." He also attended the World Zionist Conference in London as an American delegate.

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JACOB MILCH, well-known Jewish writer and former editor of the Jewish literary monthly *Di Zukunft*, died at his home in New York after a brief illness. He was 79 years old. Born in Warsaw, he came to the United States fifty-four years ago, and was active in Jewish literary and labor circles.

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A CHRISTIAN-JEWISH Committee for the rescue of Jewish children and their rehabilitation in Palestine was formed in Boston under the name of "Children to Palestine." The committee is working in co-operation with the national Youth Aliyah commission of the Hadassah.

Among those participating in the work of the committees are Rev. James Doyle, head of the Catholic Charities in Boston, and Mrs. Vincent Green, head of the Catholic Women's Clubs, as well as other prominent Catholic laymen. Also on the committee are Bishop G. Bromley Oxnam and other leaders of the Protestant community. Honorary Chairman is United States Senator Leverett Saltonstall.

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THE Zionist movement has been declared illegal by the Soviet authorities in Carpatho-Russia, the part of Czechoslovakia which was transferred to the Soviet Ukraine.

Children's schools maintained by Zionist groups in Carpatho-Ukraine were closed. These measures, it was learned from sources close to the Soviet Embassy in Prague, are due to the fact that a considerable part of the Zionist movement is considered to be "anti-Soviet and reactionary" by the local Soviet authorities.

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THE first contact between the Jews of Hungary and the United States was established when a correspondent of the

## "Blessed" Baruch

**B**ERNARD BARUCH, now seventy-five, considers the problem of "human demobilization" more important than anything else facing the country at the present time. Interviewed on his birthday at his home at Sands Point, L. I., he said he was convinced that it would be possible for the United States to have a long period of post-war prosperity "if we use the brains God gave us."

Mr. Baruch emphasized that he believes that the political and economic system of the United States "is the best in the world." The vogue of collectivism he ascribed to "political emotionalism." He was not concerned, however, for the American people, who, he thought, would never consent to be collectivized. At the same time he saw no need of the American and Russian systems coming into collision. "Both," he said, "could survive according to national preference, only our way is still the best for us." Russia and America could remain friends and must do so, Mr. Baruch declared.

## Jewish Service Club in Hitler's Brunswick Home

**F**IELD MARSHALL Bernard Montgomery, commander of the British Armed Forces in Germany, was one of the first visitors to a Jewish Service Club in Brunswick, Germany, occupying a building which was formerly Hitler's residence, the London newspapers report.

The British commander presented the Jewish club with a Union Jack, which is now flying beside the Blue-White Jewish flag. The club is open to all men of the armed services and serves refreshments to 3,000 persons daily. Its secretary, a Jewish social worker from London, is quartered in the bedroom where Hitler slept when in Brunswick.

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Jewish Telegraphic Agency, accredited to the U. S. Armed Forces, was permitted to enter Budapest and make a survey of the Jewish situation.

"Budapest is now the largest Jewish city of Europe," the correspondent was told by Louis Stockler, president of the local Jewish community. "There are almost 120,000 Jews now in the city, which is about half the number here before the war. Elsewhere in Hungary there are another 40,000 to 50,000 Jews. Roughly speaking, one-fifth of the nearly million Jews who lived in Hungary before the German occupation survive.

Religious freedom has been restored under the provisional government, and Jewish services are attended by large numbers. The synagogue in Dohany Street escaped with minor damages, and adjoining buildings of the Jewish community are in use. Decrees for the restoration of confiscated Jewish property have been issued by the government.

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MORE than 20,000 Jewish refugees from Germany and Poland interned by the Japanese in Hongkew section, Shanghai, will be liberated when the surrender of Japan is announced, it was stated in Bern, Switzerland, by leaders of Jewish relief organizations.

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A YIDDISH broadcast from Warsaw reported that 75,000 Polish Jews were found in the German concentration camps after the fall of the Nazi regime.

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LEADERS of the Pan-Arab League will shortly hold a special conference to dis-

cuss the Palestine question in connection with the new political developments in England, the Madrid radio reported in its broadcast in Arabic. The conference will take place in Cairo, the broadcast said.

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THE French Telegraphic Agency reported from Palestine that Saudi Arabia asked the American-Arabian Oil Company to establish the terminus of its oil pipeline not in Haifa, but in Gaza, "because the Saudi Arabian Government objects to the pipeline crossing into Jewish territory."

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THE London press carries a report from Berlin stating that surviving German Jews are finding it difficult to obtain work in the American-held zone in Berlin because many in posts of authority to provide work are anti-Semitic followers of the Nazis.

Estimating that there are about 6,000 Jews in Berlin, the report says that the liberated German Jews have so far benefited little from the revocation of the Nazi anti-Jewish laws. Though the Jews have been undernourished and tortured under the Nazi regime, they are classified as Germans, not as "victims of Nazism," and are treated as Germans and not as displaced persons, who are able to obtain better rations than the Germans, the report says.

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A HISTORY of the Jews of Canada, the first of its kind, has been published. The

author is Benjamin Goodman Sack, co-editor of the *Jewish Daily Eagle*.

The volume goes back to the old French regime, showing the presence of the Jews in the colony despite the Old World legislation promulgated to keep them out of it. The author quotes a French historian to the effect that the Jewish Gradis family, of Bordeaux, had done more to keep Canada French than the monarch at Versailles.

☆  
DR. CHAIM WEIZMANN, president of the Jewish Agency, will appear before the International War Crimes Commission to testify on the atrocities against Jews committed by the Axis.

It was at the initiative of Associate Justice Robert H. Jackson, who represents the U. S. A. Government at the commission, that Dr. Weizmann was asked to appear. Whether any other Jewish representatives will be asked to testify is not known as yet.

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PRESIDENT Edouard Benes of Czechoslovakia, in an exclusive interview with the correspondent of the Jewish Telegraphic Agency, admitted that anti-Jewish feelings were still active in Slovakia, where five Jews were reported killed recently by a mob in Presov, but held the Bohemo-Moravian section of Czechoslovakia is free of it.

Answering the question as to the fate of the Jews in Czechoslovakia as a national minority, Dr. Benes said: "I have always been a friend of Zionism. The

## Unwillingness to Return to Native Lands No Bar to UNRRA Refugee Aid

**D**ISPLACED persons who do not wish to return to their native lands will continue to receive relief from UNRRA "without discrimination as to race, religion or political beliefs," Herbert H. Lehman, director general of the United Nations Relief and Rehabilitation Administration, told a session of the UNRRA Council in London.

Mr. Lehman made his statement following the adoption by a plenary UNRRA session of a motion overriding the dissent of Russia, Poland, Yugoslavia and Czechoslovakia opposing any aid to war refugees who wish to remain stateless rather than to be repatriated to their

native lands. The motion was adopted by 28 to 4.

The dissenting four countries declared that they "reserved full rights," since they consider that the decision may result in an increase of those who do not wish to return to their homelands. The attitude of these four countries is explained by the fact that many fascists among the Poles, Slovaks and Russians prefer to remain stateless than return to their liberated homes. At the same time there are also many Jewish war refugees who refuse to be repatriated to their homes in Poland where anti-Semitism is still acute.



establishment of a Jewish Home in Palestine is a necessity for all nations, because anti-Semitism is a regrettable but practically inevitable social phenomenon. It will not vanish till the creation of a Jewish country granting citizenship to all Jewry."

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THE Bulgarian Government issued an order entrusting the Central Jewish Consistory in Sofia with the protection of the rights to property abandoned by Jews who fled from Bulgaria during the pro-Nazi regime.

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THE problem of restoring Jewish property in France to former owners who were deported by the Germans from the country during the occupation is becoming more and more complicated as many of the deportees are beginning to return to their homes.

The French newspaper *Aube*, which is not anti-Semitic and is also not linked up with the organization of Frenchmen who oppose the restoration of confiscated Jewish property, came out this week with a sharp protest against the expulsion of a Frenchman from his dwelling for the benefit of a Jew who is the legal owner of the place.

Featuring its protest on the front page, the French newspaper reports that the expelled Frenchman was a government official, a father of three children, who was assigned to service in Paris in 1943. He rented a house which before the war belonged to a Jewish couple who had left Paris at the outbreak of the war and did not come back under the German occupation. The house was then seized by the Commissariat for Jewish affairs which the Vichy government established and was sold. Now the Jewish owner has appeared with a court order rescinding the sale and authorizing the immediate expulsion of the tenant.

"Is it logical," the paper asks, "to expel without notice a family which was not cognizant with the conditions of the sale of the Jewish property?" The article draws special attention to the fact that the Jewish owner of the house was not even deported "but has been able to live normally during six years in the French province."

☆

THE Hebrew University reported that its laboratories will produce penicillin for

external use, under the supervision of Dr. Baruch Levin, son of the late Zionist leader, Shmarya Levin. Penicillin for internal use will not be produced by the Hebrew University laboratories because such production requires the establishment of a very costly plant.

☆

A REPORT that President Truman sent a message to Emir Abdullah, ruler of Transjordan, assuring him that no decision on Palestine will be taken by the Allies without consultation with representatives of Jews and Arabs, was broadcast by the Madrid radio in Arab language.

☆

THE fate of several thousand Italian Jews who were deported by the Germans from Italy in 1943 has now been established by a representative of the Intergovernmental Committee for Refugees, who toured the camps in Germany and Austria where Jews and others are being held for repatriation to their native lands.

All the Jews, brought in several transports from Italy to Germany, were later transported to the extermination camps in Oswiecim and Birkenau and executed in gas chambers there, eye-witnesses told the representative of the Intergovernmental Committee.

☆

THE British Military Court sentenced a Jewish settler to nine months' imprisonment on the charge of having in his possession a revolver with sixteen rounds of ammunition.

☆

A NEW Jewish settlement was established recently on Hanana land, near Negba, six kilometers from the Telaviv-Gaza highway. A hundred "Chaluzim," all of whom are refugees, will be settled there and ground will be allocated also to thirty men who are still serving in the British armed forces and the Jewish Brigade.

☆

Two Arab companies with a joint capital of \$6,000,000 will be formed by the Arab League for the purpose of buying back Arab land from Jews in Palestine, it was announced in Cairo. Half of the capital will be provided immediately by the governments of the Arab states which are members of the League.

☆

TITEL PETRESCU, president of the Social Democratic Party in Rumania, ap-

pealed to the British Labor Party to "realize the great idea of the old and righteous aspiration of the Jewish people" by establishing a Jewish State in Palestine.

☆

THE Commonwealth Treasury approved the transaction under which a building belonging to the Melbourne municipality was sold to the Zionist Federation of Australia.

The transaction, which took place six weeks ago, provoked protests on the part of certain elements adjoining the site of the structure. The approval by the Treasury Department of the contract settles the matter.

☆

THE Warsaw radio reported that a total of 20,245 Jews are now residing in Lodz. This number includes 10,826 Jews who were repatriated from concentration camps. The majority are being cared for by the provisional Jewish Welfare Committee.

☆

ANTI-JEWISH persecutions, or any crime committed in Axis countries

## Poles to Settle in Palestine

A GROUP of Poles, adherents of the former Polish Government-in-Exile who are not willing to return to liberated Poland, started a drive here for funds to establish two Polish non-Jewish settlements, one of which is to be situated in Palestine and the other in Transjordan.

against Jews as such, on racial grounds, before and during the war, will come within the jurisdiction of the International Military Tribunal.

☆

SAUDI-ARABIA has received American lend-lease aid valued at \$12,000,000 with most of it given in silver coins, it was disclosed in Washington by the War Investigating Committee headed by Senator Mead of New York.

It was learned that the Standard Oil Co. of California, and the Texas Company, are now fully prepared to finance and build the trans-Arabian pipe line to tap the petroleum resources which they have been jointly developing in Saudi-Arabia. It is possible that Haifa and Jaffa will be the terminals for the new pipe line, it was indicated.

# BROOKLYN JEWISH CENTER ACTIVITIES

## Greetings to the Center Membership

THE approach of the Jewish New Year affords us the opportunity to extend to the members of the Institution and to their families our best wishes for a happy, healthy, and blessed year.

The officers gratefully acknowledge the loyal cooperation they have received from the membership of the Center and are looking forward to their continued support so that our institution may grow from strength to strength. *Lesbono Tovo Tikosevu!*

EMANUEL GREENBERG, *President*  
MAX HERZFELD, *1st Vice-Pres.*  
HYMAN AARON, *2nd Vice-Pres.*  
MAURICE BERNHARDT, *Secretary*  
DAVID GOODSTEIN, *Treasurer*

### From the Sisterhood

THE officers and the Sisterhood extend their New Year Greetings to all members

### Rabbi Levinthal's Sermons For the New Year

RABBI LEVINTHAL will preach on both days of Rosh Hashonah at 10:30 o'clock. The Shofar will be sounded at 10:15, and members are urged to be in their seats before that hour.

On Yom Kippur eve, the sermon will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon will follow the Memorial Services.

Rabbi Levinthal will preach on the following themes:

First day Rosh Hashonah: "And It Was After the Plague."

Second day Rosh Hashonah: "How a New World Must Be Built."

Kol Nidre Eve: "The World's Challenge to Religion."

Yom Kippur: "What of the Future of Judaism in America?"

### Holy Day Sermons in the Auditorium

THE sermons to be delivered by Rabbi Levinthal on both days of Rosh Hashonah and Yom Kippur will be amplified

of the organization and their families.

MRS. ISADOR LOWENFELD, *President*  
MRS. MAURICE BERNHARDT,  
*1st Vice-Pres.*  
MRS. MORTON KLINGHOFFER,  
*2nd Vice-Pres.*  
MRS. MORRIS B. LEVINE,  
*3rd Vice-Pres.*  
MRS. HYMAN RACHMIL, *Treasurer*  
MRS. ISAAC WIENER, *Secretary*  
MRS. BENJ. H. WISSNER, *Corr. Secy.*  
MRS. PAUL BARNETT, *Social Secretary*  
MRS. JOS. HOROWITZ, *Hon. Pres.*

### From the Center Staff

ON behalf of the Center staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

JOSEPH GOLDBERG,  
*Administrative Director*

from the Synagogue to the congregation worshipping in the Auditorium.

Mr. Louis J. Gribetz, member of our Governing Board, will deliver the sermon at the Kol Nidre services.

### Taleisim for the Holidays

MEMBERS and worshippers are requested to bring their own taleisim during the High Holidays. Our uniform Holiday prayer book will be supplied to worshippers at the Main Synagogue services.

### Hebrew School Now Open

OUR Hebrew School began its term's work last week, and we are happy to report that the School shows a large increase of pupils. For the benefit of those who have not yet enrolled, Rabbi Lewittes, the principal, wishes to announce that registration of new pupils will continue for a brief period.

We trust that all former pupils as well as all new registrants will be on our school rolls before the middle of September.

### Rosh Hashonah Services

SERVICES for the New Year (Rosh Hashonah) will be held on Friday evening, September 7th and Saturday evening, September 8th at 6:45 P.M., and Saturday and Sunday mornings, September 8th and 9th at 7 A.M.

Our cantor, Rev. William Sauler, will officiate at the services which will be held in the Main Synagogue. He will be assisted by the Center choir, under the personal leadership of Mr. Joel Feig.

The Shofar will be sounded at the morning services at about 10:15. The sermons will be delivered at about 10:30 o'clock.

Center members and all worshippers are, therefore, requested to please be in their seats early as the doors will be closed during the delivery of the sermon and no one will be admitted.

The services in the Auditorium will be conducted by the talented cantor, Rev. Max Hoeflich.

### Yom Kippur Services

THE Kol Nidre services which usher in the Fast of Yom Kippur will be held on Sunday evening, September 16th at 6:45 o'clock. Rabbi Levinthal will preach immediately after the chanting of the Kol Nidre service.

Yom Kippur services will begin on Monday morning, September 17th at 6:45 A.M. The Yizkor service will be held at 10:45, following which Rabbi Levinthal will preach. Rev. Sauler, assisted by the Joel Feig choir, will officiate.

The services in the Auditorium will be conducted by Rev. Max Hoeflich.

### Additional Yizkor Services

FOR the benefit of the community who have not purchased seats for the High Holy Days, the Center will conduct special Yizkor services on Yom Kippur, Monday morning, September 17th in the Dining Room of our building. There will be three such services, at 10 o'clock, 10:30 and 11.



### An Urgent Call to Jewish Parents

PARENTS are urged to give serious thought to the problem of a Jewish education for their children. It is our primary duty to see to it that our sons and daughters grow up with an appreciative understanding of their people's spiritual and cultural heritage.

All of the Center schools are now beginning their season's activities. Your child should find a place in one of these schools. Not one Center child dare be deprived of this essential qualification for his or her Jewish life.

Enroll your child now! Every day's delay denies your child a day's important lesson.

Our slogan for the New Year:

"Every Center boy and girl a pupil in one of the Center schools!

FRANK SCHAEFFER,

*Chairman, Hebrew Education Comm.*

### Holiday Gym Schedule

THE Gymnasium and Baths will be closed on Saturday and Sunday, September 8th and 9th (Rosh Hashonah) and will reopen on Monday morning, September 10th for women at 10 A.M.

On Friday, September 7th (Erev Rosh Hashonah) the department will be open from 1 to 4 P.M.

On Sunday, September 16th (Erev Yom Kippur) the department will be open for the men from 10 A.M. to 2 P.M. and for boys from 2 to 4 P.M.

The department will be closed on Yom Kippur, Monday, September 17th and will reopen on Tuesday morning, September 18th for women at 10 A.M.

### Lighting of Candles

CANDLES will be lit on Friday evening, September 7th (Erev Rosh Hashonah) at 6:57 P.M. and on Saturday evening, September 8th at 7:01 P.M.

### Junior Congregation Services

THE Rosh Hashonah services in the Junior Congregation will be held on Friday and Saturday evenings, September 7th and 8th at 6:45 P.M. and on Saturday and Sunday mornings, September 8th and 9th at 9:30 A.M.

The Kol Nidre services will be held on Sunday evening, September 16th at 6:45 P.M.

The services on Yom Kippur will begin Monday morning, September 17th at 9:45 A.M. to 12 noon and will continue at 4:30 to sundown.

Rabbi Mordecai H. Lewittes, the principal of our Hebrew and Sunday Schools, will conduct the services. Mr. Julius Grossman, newly appointed Music Director of the Center, will officiate, assisted by members of the Congregation.

### Join a Center Club

YOUNG FOLKS LEAGUE—Adult young men and women. Meets every other Tuesday night.

MASADA CHAPTER—Young men and women of college age. Zionist and social program. Meets weekly.

A. Z. A.—Boys 14-21. Social and Jewish program meets Sunday evening.

INTA-LEAGUE BOYS—Boys in the junior and senior years of high school. Cultural, athletic and social program. Meets every Saturday night.

INTA-LEAGUE GIRLS—Girls in high school. Red Cross, cultural and social program. Meets every Saturday night.

SHOMRIM—Boys in the first two years of high school. Young Judean and athletic activities. Meets every Saturday night.

VIVALETS—Girls in the upper grades. Young Judean and social program. Meets every Saturday night.

TZOFIM AND MACCABEES—Boys in elementary school. Young Judean and athletic program.

CANDLE-LITES—Girls up to 11. Games, Arts and Crafts. Meets every Saturday night.

RACHEL JUDEANS—Girls in middle grades of Elementary School. Meets every Sunday afternoon.

BOY SCOUTS—Meets every Monday night.

GIRL SCOUTS—Meets every Wednesday night.

Center Clubs are open to the children of Center members and to the students of Center schools. The clubs are guided by expert leaders under the supervision of Rabbi Mordecai H. Lewittes.

### Young Folks League

THE Young Folks League of the Center will meet on Tuesday evening, September 11th at 8:30 o'clock. The meeting is arranged in honor of the men in service who will be home during the holiday season.

Best wishes are extended for a Happy and Prosperous New Year to all the members and friends of the Young Folks League.

## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BARB, DR. JACOB S.

Res. 919 Park Pl.

Bus. Physician, 191 Ocean Ave.

Married

*Proposed by Abraham Lindenbaum*

BRAVERMAN, IRVING L.

Res. 33 Lefferts Ave.

Bus. Luggage, 55 W. 42nd St.

Married

*Proposed by Julius Zimmerman*

BRODY, DR. SIMON

Res. 642 Eastern Pkwy.

Bus. Physician, same

Married

*Proposed by Dr. Martin Shir*

EISENBERG, JULIUS

Res. 227 Linden Blvd.

Bus. Mfg., 9 W. 35th St.

Married

*Proposed by Abraham Ginsburg*

FRIEDMAN, GEORGE

Res. 623 Hendrix St.

Bus. Ice Cream, 400 Blake Ave.

Single

*Proposed by Morris Goldstein,*

*Milton Chasin*

GERBER, HENRY

Res. 912 St. Johns Pl.

Bus. Internal Revenue, 1 Hanson Pl.

Married

*Proposed by Herman Lambert*

GOLDBERG, ALEXANDER

Res. 307 Crown St.

Bus. 72 Hester St.

Married

HENSCHEL, MISS REGINA

Res. 192 Utica Ave.

KAMINSKY, JACK

Res. 679 Montgomery St.

Bus. Insurance, 852 Cypress Ave.

Married

*Proposed by Samuel Goldorf*

OLIN, MILTON

Res. 2100 Westbury Court

Bus. Adv., 25 W. 45th St.

Married

*Proposed by Julius Zimmerman*

SIEGEL, MURRAY

Res. 247 E. 95th St.

Bus. Clothing, 447—86th St.

Married

*Proposed by Harry and Irving Sankin*

[Continued on page 41]

# ROSH HASHONAH GREETINGS

*Mr. and Mrs. Moses Ginsberg*

AND FAMILY

extend their best wishes for a Happy New Year  
to all the Officers, Trustees, Directors and  
members of the Center, as well as to  
their friends and relatives



*Mr. and Mrs. Phillip Brenner*

AND THE ORGANIZATION OF

*Original* **BRENNER BROS.**

Wish their friends and patrons  
the best of everything for the New Year

60 DIVISION STREET, N. Y.

OUR ONLY STORE

---

*Mr. and Mrs.*

**LOUIS GREENFIELD**

616 Empire Boulevard

extend their New Year Greetings and best wishes to  
all for everlasting Peace, Happiness and Contentment

MR. and MRS.

PAUL HOROWITZ

100 Woodruff Avenue

extend their best wishes for a  
Happy and Healthy New Year

---

MR. and MRS.

SIGMUND SCHWARTZ

AND FAMILY

615 Empire Boulevard

wish all their relatives and friends a  
Very Happy New Year



MR. and MRS.

**SAMUEL WEISS**

AND FAMILY

603 Empire Boulevard

extend their best wishes for a  
Happy and Healthy New Year

*A Happy New Year*

— from —

**RATNER'S DAIRY**

138 DELANCEY STREET  
NEW YORK CITY

MR. and MRS.  
HYMAN AARON  
Children and Grandchildren

MR. and MRS.  
JOSEPH I. AARON

MR. and MRS.  
IRVING BALMUTH  
AND FAMILY  
769 St. Marks Avenue

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MAY THE NEW YEAR HERALD THE LASTING PEACE FOR WHICH  
WE SO FERVENTLY PRAY, AND BESTOW HAPPINESS AND GOOD  
HEALTH ON ALL OUR RELATIVES AND FRIENDS.

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---

MR. and MRS.  
LOUIS BRENNER  
AND FAMILY  
Harriman, New York

MR. and MRS.  
MORRIS BRUKENFELD  
1276 President Street

DR. and MRS.  
MAX DANNENBERG  
1464 Eastern Parkway



MR. and MRS.  
ISIDOR FINE  
AND FAMILY

MR. and MRS.  
PHILIP FLEISHER  
1160 Lincoln Place

DR. and MRS.  
JACOB HALPERIN  
789 St. Marks Avenue

---

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THE SEASON'S GREETINGS TO ALL OUR RELATIVES AND FRIENDS.  
• MAY THE NEW YEAR BEGIN AN ERA OF BROTHERHOOD AND  
PROSPERITY FOR THE WORLD.

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KOTIMSKY & TUCHMAN  
CATERERS OF DISTINCTION

MR. SIMON H. KUGEL

MR. and MRS.  
S. L. POMERANTZ  
AND FAMILY  
1304 President Street

MR. and MRS.  
SAMUEL ROTTENBERG

135 Eastern Parkway

MR. and MRS.  
ISAAC SCHRIER  
AND FAMILY

DR. and MRS.  
DAVID KERSHNER

95 Eastern Parkway

MAY THE SOUND OF THE SHOFAR USHER IN A NEW BLESSED ERA  
OF UNIVERSAL PEACE, TOLERANCE AND WELL-BEING.

RABBI and MRS.  
ISRAEL H. LEVINTHAL

RABBI and MRS.  
MORDECAI LEWITTES

MR. and MRS.  
JULIUS LEVENSON

225 Eastern Parkway

# ROSH HASHONAH GREETINGS FROM THE YESHIVA TALMUD TORAH OF CROWN HEIGHTS

THE Board of Trustees of the Yeshiva Talmud Torah of Crown Heights, 310 Crown Street, its members and its faculty, extend their best wishes for a Happy New Year to the Rabbi, the directors and trustees and the members of the Brooklyn Jewish Center.

The Yeshiva of Crown Heights is highly appreciative of the cooperative attitude of its neighboring institution and is thankful for the valuable support which many of its members extend so liberally.

May the Lord bless them and grant them, as well as all the members of our suffering people, a year of true happiness. May this year see the triumph of the cause of justice and righteousness.

HERBERT TENZER, *President*  
Z. BRANDES, *Exec. Director*  
JOSEPH M. BAUMOL, *Rabbi*



MRS. SAMUEL BARNETT  
MR. & MRS. HERBERT BARNETT  
AND DAUGHTER

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SOLOMON LEVINSON  
AND CHILDREN

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1408 President Street

CHARLES BLACHER  
AND FAMILY  
20 Plaza Street

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ELIAS BURROS  
985 Park Place

MR. and MRS.  
LOUIS DAUM  
748 St. Marks Avenue

MR. and MRS.  
JACOB S. DONER  
AND FAMILY

---

WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND  
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM  
GOOD HEALTH AND PROSPERITY.

---

MR. MAX FABRIKANT  
580 Fifth Avenue, N. Y.

DR. and MRS.  
DAVID FARBER  
865 Eastern Parkway

MR. and MRS.  
JOSEPH FELDT  
AND FAMILY  
855 Ocean Avenue

DR. and MRS.  
REUBEN FINKELSTEIN  
576 Eastern Parkway

MR. and MRS.  
JACOB A. FORTUNOFF  
AND CHILDREN

MR. and MRS.  
JOSEPH GLAUBMAN  
919 Park Place

MR. and MRS.  
PINCUS GLICKMAN  
AND FAMILY

MR. and MRS.  
JOSEPH GOLDBERG  
and their sons  
CPL. EPHRAIM and PFC. ALVIN H. GOLDBERG

MR. and MRS.  
J. JOSHUA GOLDBERG  
and daughters RITA and SANDRA

MR. and MRS.  
MAX GOLDBERG  
410 Eastern Parkway

MR. and MRS.  
EDWARD GOLDSMITH  
AND FAMILY  
780 Montgomery Street

MR. and MRS.  
HERMAN GOLDSMITH  
595 Lefferts Avenue

---

MAY THE HEAVENLY FATHER ACCEPT OUR PRAYERS AND CAUSE  
THE SAFE, SPEEDY HOMECOMING OF AMERICA'S SONS AND  
DAUGHTERS FROM THE VICTORIOUS BATTLE FOR FREEDOM.

---

DR. MAX GOLDSTEIN  
334 New York Avenue

ATTORNEY GENERAL and MRS.  
NATHANIEL L. GOLDSTEIN  
AND FAMILY

MR. and MRS.  
DAVID GOODSTEIN  
1338 Carroll Street

MR. and MRS.  
SAMUEL GREENBLATT

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AND FAMILY  
1125 Fifth Avenue, New York

MR. and MRS.  
ISRAEL HALPERIN  
225 Eastern Parkway



MR. and MRS.  
LOUIS HALPERIN

MR. and MRS.  
DAVID HALPERN  
AND FAMILY  
789 St. Marks Avenue

MR. and MRS.  
JACOB L. HOLTZMANN

DR. and MRS.  
WILLIAM H. HYDE  
857 Eastern Parkway

MR. and MRS.  
ARTHUR JOSEPH  
AND FAMILY  
507 Montgomery Street

MR. and MRS.  
S. KAMENETZKY  
42 Hampton Place

---

---

MAY THE NEW YEAR HERALD THE LASTING PEACE FOR WHICH  
WE SO FERVENTLY PRAY, AND BESTOW HAPPINESS AND GOOD  
HEALTH ON ALL OUR RELATIVES AND FRIENDS.

---

---

MR. and MRS.  
SAMUEL KATZ  
959 Park Place

MR. and MRS.  
BENJAMIN J. KLINE

MR. and MRS.  
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HERBERT, SYLVIA and KAREN  
KRONISH

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DAVID S. LACK  
48 East 91st Street

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MILTON J. GOELL  
789 St. Marks Avenue

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687 Montgomery Street

MR. and MRS.  
LEIB LURIE  
AND FAMILY

1451 Union Street

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MANES MALTZ  
576 Eastern Parkway

MR. and MRS.  
BENJAMIN MARTZ  
ALVIN and CAROL ANN

MR. and MRS.  
JACOB MINES  
DORIS MINES, SGT. SEYMOUR MINES

456 Crown Street

MR. and MRS.  
S. MOSKOWITZ  
AND SONS

MR. and MRS.  
KALMAN I. OSTOW  
Ass't SURG. and MRS. M. OSTOW, CAPT. and MRS.  
B. MANDELKER and MISS E. SHARI OSTOW

---

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THE SAFE, SPEEDY HOMECOMING OF AMERICA'S SONS AND  
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---

MR. and MRS.  
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HENRY PLOTKIN  
883 Park Place

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250 Crown Street

MR. and MRS.  
ARCHIE POLSKY  
135 Eastern Parkway

MR. and MRS.  
LOUIS POSNER  
20 Plaza Street

DR. and MRS.  
HARRIS M. RABINOWITZ  
770 St. Marks Avenue



MR. and MRS.  
FRANK RAUCH  
736 Eastern Parkway

MR. and MRS.  
MEYER A. ROSEN  
480 Eastern Parkway

MR. and MRS.  
ADOLPH M. ROSENHEIM  
1478 President Street

MR. and MRS.  
BEN ROUS  
AND FAMILY  
25 Parade Place

MR. and MRS.  
JACOB RUTSTEIN

RUTTA'S BAKERY  
311 Rogers Avenue

---

THE SEASON'S GREETINGS TO ALL OUR RELATIVES AND FRIENDS.  
MAY THE NEW YEAR BEGIN AN ERA OF BROTHERHOOD AND  
PROSPERITY FOR THE WORLD.

---

MR. and MRS.  
HERMAN SALOMON  
374 Eastern Parkway

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AND FAMILY  
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MR. and MRS.  
MORTY SILVERSTEIN

MR. and MRS.  
SAMUEL STARK  
693 Montgomery Street

THE HYMAN SPITZ FAMILY

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FRANK SCHAEFFER

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M. SHORIN  
518 Montgomery Street

MR. and MRS.  
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AND FAMILY

MR. and MRS.  
LOUIS WEINSTOCK

135 Eastern Parkway

MR. and MRS.  
ALBERT WITTY  
AND THEIR SON, LT. IRWIN D. WITTY,  
U.S.A.A.C.  
240 Crown Street

MR. and MRS.  
CHARLES WUNDERLICH  
715 St. Marks Avenue

---

MAY THE SOUND OF THE SHOFAR USHER IN A NEW BLESSED ERA  
OF UNIVERSAL PEACE, TOLERANCE AND WELL-BEING.

---

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AND DAUGHTERS  
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MARK J. GOELL  
AND SONS

MR. and MRS.  
SAMUEL GOLDEN  
1800 PITKIN AVENUE

---

---

MAY THE HEAVENLY FATHER ACCEPT OUR PRAYERS AND CAUSE  
THE SAFE, SPEEDY HOMECOMING OF AMERICA'S SONS AND  
DAUGHTERS FROM THE VICTORIOUS BATTLE FOR FREEDOM.

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MR. and MRS.  
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AND FAMILY  
751 ST. MARKS AVENUE

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AARON LEWIS  
1482 CARROLL STREET

DR. and MRS.  
LOUIS S. NELSON  
AND FAMILY  
467 CROWN STREET

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CHARLES GOELL  
310 RIVERSIDE DRIVE

MR. and MRS.  
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IRA, BARBARA, RAYMOND  
and NANCY HARRIET

MR. and MRS.  
LESTER LYONS

MR. and MRS.  
NATHAN HALPERIN  
AND FAMILY  
910 PARK PLACE

MR. and MRS.  
BENJAMIN MARKOWE  
AND DAUGHTERS  
510 LENOX ROAD

MR. and MRS.  
LOUIS J. ORLOFF  
1293 EAST 48TH STREET

MR. and MRS.  
BENJAMIN PERLMAN  
AND FAMILY

925 PROSPECT PLACE

MR. and MRS.  
AKIBA MARGOLIN  
1254 UNION STREET

MR. and MRS.  
HYMAN RACHMIL  
1056 PRESIDENT STREET

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75 CENTRAL PARK WEST

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AND FAMILY

MR. and MRS.  
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725 ST. MARKS AVENUE

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MR. and MRS.  
SIMON SPIEGEL  
901 WASHINGTON AVENUE

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WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND  
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM  
GOOD HEALTH AND PROSPERITY.

---

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JOSEPH STARK  
HOTEL GRANADA

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NATHAN SWEEDLER  
194 CROWN STREET

MR. and MRS.  
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MR. and MRS.  
HENRY TELLER  
1516 PRESIDENT STREET

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BENJAMIN DUBROW  
AND FAMILY  
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SIMON ABRAHAM  
AND FAMILY  
1626 CARROLL STREET

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NATHAN DVORKIN  
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MAY THE NEW YEAR HERALD THE LASTING PEACE FOR WHICH  
WE SO FERVENTLY PRAY, AND BESTOW HAPPINESS AND GOOD  
HEALTH ON ALL OUR RELATIVES AND FRIENDS.

MR. and MRS.  
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and FAMILY  
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KLEBANOW AUTO  
EQUIPMENT  
1402 BEDFORD AVENUE

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MR. and MRS.  
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AGNES and REBEKAH  
NATELSON  
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MORRIS NEINKEN  
543 CROWN STREET

MAY THE SOUND OF THE SHOFAR USHER IN THE BLESSED ERA  
OF PEACE AND PROSPERITY, AND THE SAFE RETURN OF OUR  
SONS AND DAUGHTERS IN THE ARMED SERVICES.

MR. and MRS.  
CHARLES PERMAN

MR. and MRS.  
I. JEROME RIKER

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**HOURS** — Students attend three times a week. Each child receives six hours of instruction per week.

### REASONABLE RATES

Registration Now Accepted for the September School Term

# Brooklyn Jewish Center Hebrew School



## CENTER ACTIVITIES

[Continued from page 23]

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MAURICE BERNHARDT,

Chairman, Membership Committee

### V-J Service at the Center

FOLLOWING announcement of the end of hostilities against Japan, the Center held impressive Thanksgiving services in our Synagogue on Wednesday evening, August 15th. The services were conducted by Rabbi Mordecai H. Lewittes. Cantor William Sauler officiated.

### Regular Gymnasium Schedule

THE following schedule will prevail in the Gym and Baths Department beginning the month of September:

Monday	
Men	3 P.M. to 10 P.M.
Women	10 A.M. to 3 P.M.
Boys	3 P.M. to 5 P.M.
Tuesday	
Women	10 A.M. to 10 P.M.
Girls	3 P.M. to 5 P.M.
Wednesday	
Men	3 P.M. to 10 P.M.
Women	10 A.M. to 3 P.M.
Boys	3 P.M. to 5 P.M.
Thursday	
Men	5 P.M. to 10 P.M.
Women	10 A.M. to 5 P.M.
Girls	3 P.M. to 5 P.M.
Friday	
Men	1 P.M. to 4 P.M.
Boys	1 P.M. to 4 P.M.
Sunday and Legal Holidays	
Men	10 A.M. to 2 P.M.
Boys	2 P.M. to 4 P.M.

## WHAT THE CHARTER MEANS TO US

[Continued from page 7]

under the Mandate will not be impaired in the new trusteeship system.

It does not follow from the United Nations Charter that the Jewish rights

to Palestine will automatically be implemented by the mandate government. The whole struggle around the trusteeship plan—and a struggle it was—was to prevent the impairment, if not the annulment, of these rights previously granted the Jewish people by the nations of the world. The Jewish claim to Palestine holds the same validity now as before the Charter was written. And one must re-

member that there were some forces active at the San Francisco Conference which tried to invalidate this claim. Similarly, the obligations of the mandate government and of the United Nations toward the Jewish National Home in Palestine remain the same now as before. In the final analysis, it devolves upon the Big Powers, particularly the British Government, to fulfill these obligations.

## CHAPLAIN IN THE PHILIPPINES

[Continued from page 15]

many days. I have also journeyed far to see lads just returned from combat and to lead them in a prayer of thanksgiving. There have been trips, too, to lads who were expected soon to go on to the front—to worship with them, press their hand, and wish them God's protection on their hazardous mission. One's heart is often a crucible of molten, elemental emotions.

During the month I enjoyed my first free day overseas. I spent delightful hours cruising about in a large crash boat, thanks to the effort of Sgt. Sam Ferer, of Omaha. We passed many islands, and finally alighted on one. We drove through the "Main St." of a little seaport town in a precarious little native carrettella drawn by a sorry-looking miniature horse. Everywhere the Filipinos, nude brown tots included, raised two fingers and shouted, "Victory, Joe!" A milling crowd of children ran behind our carriage all the way.

I addressed an assembly of students of a local high school. About five hundred Filipino boys and girls of the ages of 15 to 18 were present. The president of the Student Council, a young, shy lass, introduced me in a flowery and excessively generous speech that was heavily redolent of midnight oil and the dictionary. I spoke of the victory each of us must achieve in our personal lives in liberating areas within us now occupied by ignorance, selfishness, or bigotry. The members of the faculty seemed to be men and women sincerely dedicated to the education of their people.

A magnificent spectacle that has powerfully etched itself on my memory was the review and exercises in honor of a visiting general, sponsored by a paratroop division. The equipment, the vehicles and, above all, the quality of the men,

gave one an insight into the power of America. As we stood in the large open field, the whirr of many engines came to our ears. We craned heads upward. A flotilla of planes was soaring on high, with a precision that evoked outbursts of surprise and admiration. Soon doors opened, and a swarm of white mushroom-like umbrellas dotted the sky. We strained our eyes and could barely discern the dark little figurines dangling at the end of a long rope beneath the parachutes and swaying helplessly in the wind. Lower and lower they floated, with effortless ease—and now we could see that the figurines were men. A little later we were able to distinguish the outlines of faces. It was not long before we could read the intentness of their expressions and the tautness of their features. Lower and lower they came, and soon landed tumblingly on the ground, the parachutes and men falling together in a heap. In a moment the jumpers were unharnessing themselves, and scampering off exuberantly to take their positions in the ground-formation.

Our Tisha-B'Ab service was well attended by men of many outfits. We recited Kinoth of our own improvisation, suited to the character of the day and of our own times. Many of us, though not free from our regular duties, dispensed with a meal in commemoration of the fast.

An event which may appear microscopic to you, but which to us was noteworthy, was the acquisition by my ever-resourceful cantor and associate, Albert Sperka, of a box of oranges and apples. The lads who shared these recited more heartily than ever the proper "brocha" plus "shahechyonu," since it was the first fresh fruit any of us had eaten overseas.

## HOLIDAY LAWS

[Continued from page 17]

Washing and other personal attention is done by Jews. On the second day, even on Rosh Hashonah, Jews may sew the shroud and dig the grave and perform the manual labor required for the interment.

During the week of the festival, the "Chol Hamoed," that is, the days between the first two days and the last two, it is permitted to do all kinds of work under limited restrictions. It must be kept in mind that these days are part of the holyday. Only essential work, necessary to prevent loss or inconvenience, may be legally indulged in. All public work necessary for the comfort and well-being of the community may be done.

\* \* \*

Conditions of life change. Many of the laws and decisions of the festivals mentioned above may seem to many strange and outmoded. Some are hardly

applicable to a modern living. An observant Jew may leave it to his conscience what he accepts and what he rejects. What we have to remember is that the Jewish festivals are periods of cessation from our everyday work and activities. It is, as we are told in the book of Deuteronomy 16, 14, a period of rejoicing—"And thou shalt rejoice in thy feast." This rejoicing is to be not only spiritual but also of the flesh. Make yourself happy, make the members of your family happy and extend this happiness to your brethren who are less fortunate, the stranger, the fatherless, and the widow (Deut. 16, 11). Furthermore, this joy must be all inclusive, and no interference with other forms of joy is permitted. Therefore, the Rabbis forbade even the solemnization of nuptials during the festival week because of the principle, "One rejoicing may not be merged in another rejoicing" (Moed Katon 8 B).

## WHAT DOES YOUR NAME MEAN?

[Continued from page 8]

ways explained that in Jewish Lewicki is merely a Polonized version of Levy, and Dobrowolski, "a man of good will."

One of the most incredible names I encountered was Schlemiel, meaning "a fall guy." It was probably bestowed by some civil official in Prussia out of pure malice. The name is, curiously enough, of Biblical origin. Schlemiel ben Zuri Shaddai was falsely accused by Phineas of an unspeakable crime. He was innocently stabbed to death by the same Phineas, and ever since the word has denoted a fellow "who always gets it in the neck."

\* \* \*

### ANSWERS TO READERS

I have received some queries about individual names from readers. Those of general interest I shall attempt to answer in these articles.

B. G.—Gawronski comes from "Gawron," Polish for a raven. Gawrony and Gauria are the names of several settlements in Poland and Lithuania. The English translation would be Raventown. Inhabitants of these settlements were

usually named Gawronski.

I. L. F.—Feuerstein means "flint." The manufacture of flint, for fire-producing purposes, was a thriving industry in Central and Eastern Europe prior to the invention of matches. People engaged in this industry called themselves Feuerstein. However, some Feuersteins are named after a bizarre incident. When Joseph II ordered his subjects to assume family names, one Eastern Jew came before a government official whose name was Baron von Feuerstein. When the Baron inquired whether the applicant had already made any choice, the Jew humbly answered in faulty German, "Wie Sie heissen." What he meant was, "Whatever you say," but actually the words mean, "I would like to bear the same name as you." The official so understood the sentence and felt flattered. He gave the applicant his own name (minus, of course, the title).

\* \* \*

Next month I shall deal with the subject of Jewish feminine names, a veritable delight and a labor of love.

## HONOR ROLL

The following is an additional list of Center members, children and grandchildren of Center members, serving with the United States armed forces. The list includes names received up to the time of going to press.

Karlin, Martin, A/S

Windwer, Jason B., A/C



The following is a list of promotions in rank:

Gabel, Irving, Sgt.

Goodman, David S., Capt.

Levin, David, Cpl.

Levine, Miriam, Lt.

Perlstein, Philip S., MAM 3/c

Rothkopf, Sidney, Pfc.

Sorscher, Solomon, W. O. J. G.

Wender, Arthur, S/S G.T.

Wender, Jerry, Lt.



## YOM KIPPUR

[Continued from page 14]

weeping and wailing.

Berel drew his Tallis over his head, and started reciting with earnestness and enthusiasm:

"We will express the mighty holiness  
of this Day,  
For it is tremendous and awful! . . ."

These words opened the source of Berel's tears, and he sobbed unaffectedly. Every sentence cut him to the heart, like a sharp knife, and especially the passage:

"And Thou recallest all forgotten things, and openest the Book of Remembrance, and the book reads itself, and every man's handwriting is there . . ."

The congregation concluded U-Nesanneh Toikef, and the cantor began: "And the great trumpet of ram's horn shall be sounded . . ." and still Berel stood with the Tallis over his head.

Suddenly he heard the words:

"And the Angels are dismayed,  
Fear and trembling seize hold of them  
as they proclaim,  
As swiftly as birds, and say:  
This is the Day of Judgment!"

The words penetrated into the marrow of Berel's bones, and he shuddered from head to foot. The words, "This is the Day of Judgment," reverberated in his ears like a peal of thunder. He imagined the angels were hastening to him with one speed, with one swoop, to seize and drag him before the Throne of Glory, and the piteous wailing that came from the women's court was for him, for his wretched soul, for his endless misfortune.

"No! no! no!" he resolved, "come what may, let him annul the contract, let them point at me with their fingers as at a thief, if they choose, let my Chantzeh-Leah lose her chance! I will take it all in good part, if I may only save my unhappy soul! The minute the Kedushah is over I shall go to Moisheh Chalfon, tell him the whole story, and beg him to forgive me."

The cantor came to the end of U-Nesanneh Toikef, the congregation resumed their seats, Berel also returned to his place, and did not go up to Moisheh Chalfon.

"Help, what shall I do, what shall I do?" he thought, as he struggled with

his conscience. "Chantzeh-Leah will lay me on the fire . . . she will cry her life out . . . the *mechuton* . . . the bridegroom . . ."

5.

The Additional Service and the Afternoon Service were over, people were making ready for the Conclusion Service, Neileh.

Now surely the Almighty will do His part, accept the Jewish prayers and have compassion on His people Israel.

Only Berel sits in a corner by himself. He is wearied and exhausted. He has fasted, prayed, wept, mortified himself, like the rest. But he knows that the whole of his toil and trouble has been thrown away. He sits troubled, gloomy, and depressed. He knows that they have now reached Neileh, that he has still time to repent, that the door of Heaven will stand open a little while longer, his repentance may yet pass through . . . otherwise, yet a little while, and the gates of mercy will be shut and . . . too late!

"Oh, open the gate to us, even while it is closing," sounded in Berel's ears and heart . . . yet a little while, and it will be too late!

"No, no!" shrieked Berel to himself, "I will not lose my soul, my world-to-come! Let Chantzeh-Leah burn me and roast me, but I won't lose my world-to-come!"

Berel rose from his seat, and went up to Moisheh Chalfon.

"Reb Moisheh, a word with you," he whispered into his ear.

"Afterwards, when the prayers are done."

"No, no, no!" shrieked Berel, but below his breath, "now, at once!"

Moisheh Chalfon stood up.

Berel led him out of the house-of-study, and aside.

"Reb Moisheh, kind soul, have pity on me and forgive me!" cried Berel, and burst into sobs.

"God be with you, Berel, what has come over you?" asked Reb Moisheh in astonishment.

"Listen to me, Reb Moisheh!" said Berel, still sobbing. "The hundred rubles you lost a few weeks ago are in my house! . . . God knows the truth, I didn't

take them out of wickedness. I came into your house, the key was in the drawer . . . there was no one in the room . . . That day I'd had a letter from my *mechuton* that he'd break off his son's engagement if the wedding didn't take place to time . . . My girl is ugly and old . . . the bridegroom is a fine young man . . . a precious stone . . . I opened the drawer in spite of myself . . . and saw the bank-notes . . . You see how it was? . . . My *mechuton* is a *Misnaggid* . . . a flint-hearted screw . . . I took out the note . . . but it is shortening my years! . . . God knows what I bore and suffered at the time . . . To-night I will bring you the note back . . . Forgive me! . . . Let the *mechuton* break off the match, if he chooses, let the woman fret away her years, so long as I am rid of the serpent that is gnawing at my heart, and gives me no peace! I never before touched a ruble belonging to anyone else, and becoming a thief in my latter years I won't!"

Moisheh Chalfon did not answer him for a little while. He took out his snuff, and had a pinch, then he took out of the bosom of his robe a great red handkerchief, wiped his nose, and reflected a minute or two. Then he said quietly:

"If a match were broken off through me, I should be sorry. You certainly behaved as you should not have done, in taking the money without leave, but it is written: Judge not thy neighbor till thou hast stood in his place. You shall keep the hundred rubles. Come to-night and bring me an I. O. U., and begin to repay me little by little."

"What are you, an angel?" exclaimed Berel, weeping.

"God forbid," replied Moisheh Chalfon, quietly, "I am what you are. You are a Jew, and I also am a Jew."

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DEPARTED LOVED ONES  
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MEMORIAL TABLET  
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*LESHONO TOVO TIKOSEVU!*

We wish the members of the Brooklyn Jewish Center a very happy New Year. . . . May the Victory Years see the fulfillment of our prayers for a peaceful and just world.

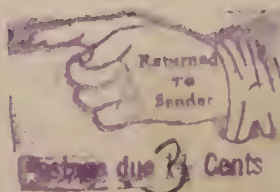
\* \* \*

We thank those members of the Center who were guests of the Howard House for giving us the privilege of serving them, and and look forward to greeting them again next summer.

*Isidor Fine and Harry Goldfarb*

IN THE HEART OF THE WHITE MOUNTAINS

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# *The Brooklyn Jewish Center Review*

*October, 1945*

## OUR CASE AGAINST "THE NEW YORK DAILY NEWS" AND "CHICAGO TRIBUNE"

By WILLIAM I. SIEGEL

## TOWARD A PROGRAM OF JEWISH ACTION

By DR. SOLOMON GRAYZEL

## JEWISH FARMERS IN THE UNITED STATES

By ALFRED WERNER

## INVICTUS — SECOND OF A SERIES OF WOODCUT REPRODUCTIONS

By ISAC FRIEDLANDER

## LUDWIG LEWISOHN'S APPEAL TO CHRISTIAN SYMPATHY

By MARK SOLITERMAN

## WHAT DOES YOUR NAME MEAN?

By N. PEARLROTH

## NEWS OF THE MONTH

# • CENTER BULLETIN BOARD •

## *forum lectures*

Alternate Monday evenings at 8:15

### FIRST LECTURE

October 29th

### DOROTHY THOMPSON

America's foremost woman journalist



SUBJECT:

### "OUR WORLD TODAY"

Miss Thompson  
will also discuss  
her recent ex-  
periences in  
Palestine.

Admission—\$1.20 (incl. tax) for the Main Floor of the Synagogue. 60¢ (incl. tax) for Balcony seats. A reserved section in the Synagogue will be set aside for members making reservations in advance. Please order your tickets for the reserved section immediately.

—:—

Monday Evening, November 12th

### SAMUEL L. M. BARLOW

Authority on South America

Mr. Barlow was sent by the Department of State and the office of the Co-ordinator of South America during 1943 for a survey of all the countries there.

SUBJECT:

### "Argentina and Inter-America Relations"

—:—

Monday Evening, November 26th

Symposium on

### "Can the Big Three 'Maintain the Permanent Peace'?"

## Round Table Discussion Group

### FIRST SESSION

Monday Evening, November 5th

Discussion of

HENRY A. WALLACE'S recent book

### "SIXTY MILLION JOBS"

The discussion will be led by

### Harry Cooper

Chairman, Committee on Round Table Discussions

### Max Herzfeld

First Vice-President of the Center

### Samuel L. Hoffman

who will discuss how Soviet-Russia solves her unemployment problems

HARRY BLICKSTEIN, Moderator

Admission free

•

First of a series of monthly concerts of  
Jewish music

Monday Evening, November 19th at 8:15

### HAZOMI CHORAL SOCIETY

under the personal leadership of

### ZAVEL ZILBERTS

Noted authority on Jewish music

### Rev. WILLIAM SAULER

Cantor of the Center, Soloist

## MOTHER-DAUGHTER VICTORY LUNCHEON

given by the

### SISTERHOOD

Wednesday Afternoon, October 24th

at 12:00 Noon

### PROGRAM

Jane Miller and Neal Van Rees

in an operalogue of

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Send reservations to the Center or call  
Mrs. Levine at PR 4-6377

Tickets — \$4.50 each



# BROOKLYN JEWISH CENTER REVIEW

Vol. XXVII

OCTOBER, 1945 — HESHVAN, 5706

No. 7

## OUR CASE AGAINST "THE NEW YORK DAILY NEWS" AND "THE CHICAGO TRIBUNE"

TWO recent effluvia of the McCormick-Patterson group of newspapers compel protest against a particularly vicious and sickening form of journalistic hypocrisy. The *Chicago Tribune* lately advised the Jews of America to cease any concerted effort to combat anti-Semitism in the United States since "it promotes the very prejudice they seek to suppress." This comment was made in reference to the news item that the Joint Defense Appeal, consisting of the American Jewish Committee and the Anti-Defamation League of B'nai B'rith, intended to raise \$4,000,000 to be expended in a nation-wide campaign to eradicate anti-Semitism in this country. The *Tribune* proceeds, in its gratuitous advice-giving, on the curious theory that, because religious or race prejudice is an illogical emotion, it cannot be combatted by logic or by educational efforts. From this premise, which is at least debatable, the pretentious and obviously false conclusion is drawn that, therefore, the Jews must sit by with folded hands and do nothing in an effort to defend themselves against a movement which not only strikes against the well-being of the Jews of America, but against the very roots of our American institutions.

There might be sources from which this advice could be accepted with good grace, albeit with the reservation that the advice was, if well intentioned, nevertheless inaccurate. Coming from the *Chicago Tribune*, no such charitable construction can be placed on the article. Its partnership with Isolationists and the Christian Fronters, the encomiums which

it heaped on Wheeler and Lindbergh, and its approval of the latter's Des Moines speech (charging the Jews with being among the instigators of the war), utterly unfits it to be a friend or advisor of the Jews of America. Certainly, if there ever was a modern example of a "wooden horse," it is the *Chicago Tribune* bearing gifts of counsel to a people who have never before been the beneficiary of its sincere interest.

The *New York Daily News* bears a family relationship with the *Chicago Tribune*. It has on occasion said a kind word for Palestine and for the Jewish National Commonwealth. Nevertheless, it is imperative that a proper scale of values be utilized in measuring the protestations of would-be friends.

The recent article by John O'Donnell in the *News* concerning the Patton incident effectively destroys any claim of the *News* to friendliness towards Jewish problems. It will be remembered that O'Donnell, in substance, stated that, because General Patton had slapped a Jewish soldier, Secretary Morgenthau, Sidney Hillman, Mr. Justice Frankfurter and others had "bellowed in the White House" against Patton and had been the real cause of his removal from the command of the Third Army. The falsity of the article was two-fold: One, in the fact that the soldier was not a Jew. Two, in the further fact that these men (except Mr. Justice Frankfurter who is bound by the dictates of judicial dignity to be silent), denied saying a word about the incident. The vice of the article lies even deeper than its falsity. By terming

Sidney Hillman a "Latvian, ex-rabbinical student," and the group of them as "this republic's foreign-born political leaders," O'Donnell clearly was raising the red rag of racial prejudice. That this is so is further proven by the fact that the same article, printed also in the *Washington Times Herald* (third member of the McCormick-Patterson "Axis"), said: "An honest birth record, spelling out the names of the paternal grandfathers of this triumvirate would be interesting, even if the educated Christian Americans could not read it." This was such a raw and direct incitation to racial bigotry that it was dropped from a later edition of the paper. It was clear, however, what the intention of the writer actually was.

There is an ancient maxim of the law, *noscitur a sociis*, to the effect that one is known by his associates. It applies with equal force to the relationship of employer and employee in the case of the *News* and John O'Donnell, the *News'* Washington columnist. So far, the *News* has made only the most perfunctory reference to the matter, although strong protests against this article, emanating from Christian and Jewish sources alike, have been brought to its attention. In the absence of a more affirmative action on the part of the *News*, we have a right to assume that O'Donnell's snide bit of journalism meets with its approval. It is unfortunate that so many of the readers of the *News* are Jews. The prosperity of a newspaper depends, of course, basically on its volume of advertising. That, in turn, however, as a matter of business, is determined by its circulation. It is to be regretted that so many Jews cannot realize how foolish it is to nourish an enemy.

— WILLIAM I. SIEGEL

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# "JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

## An Intimate Chat Between Rabbi and Reader

### Good Manners at Services

THE *Jewish Post*, one of the best of our Anglo-Jewish periodicals, recently reprinted two brief articles, originally appearing in the *Synagogue Bulletin* and in a community paper, each published in a different part of the country. Both dealt with the same problem, a problem that gives grave concern to all who want to see the development in America of a beautiful and ideal Jewish religious life. I wish that everyone who attends Synagogue services would read what these writers have to say.

The first article comes from the pen of Rabbi Gershon Hadas, the rabbi of the leading congregation in Kansas City. This is what he writes:

It may well be said that *derech erez*, good manners, is an expression of religion. A religious person invariably possesses fine manners. Where there is holiness within, there is courtesy without. There may be good manners without religion, but there can be no true religion without good manners.

That is why it is obnoxious to find bad manners in and about the Synagogue. Surely in a sanctuary our manners should be at their best. Only the most extraordinary circumstances should provoke any of us to violate the precincts or the neighborhood of the Synagogue.

The Synagogue is not a theater, and even if the temperature or the humidity is not altogether comfortable, it is indecent to march in and out of the Synagogue. The ritual is not a show put on for entertainment and even if it does not hold your interest, it is vulgar to disturb worshippers by conversation.

The services for Rosh Hashonah and Yom Kippur constitute carefully developed patterns that become meaningful when the entire ritual is read.

We repeat, those who have no holiness within the Synagogue have no courtesy without. They gather in groups in the foyers, at the entrances, on the front stairs, and on the sidewalks. This is the final outrage of those who lack *derech erez*. This extramural congregation is disgraceful in our eyes, a source of humiliation to us in the eyes of our neighbors, and unquestionably a form of profanity in the eyes of God.

Fortunately, there are not many of us who are so thoughtless in our manners in the Synagogue, but these few lessen the dignity and the grace and the inspiration of our services. We plead with them not to rob us of that which is rightly ours—and theirs.

And then follows a reprint from the *Jewish Review*, of Erie, Pennsylvania, reacting to the same condition evident in so many synagogues. From this we quote the following passage:

Reports of "Synagogue Discipline" come from Chicago, from the Anshe Emet Synagogue. Here a ruling was passed that the Rosh Hashonah Services last until 12:30 o'clock, that no one be admitted after 9:30 o'clock, and that no one be permitted to leave the synagogue until the end of the services. In addition, we know of many synagogues that close their doors at a stated hour preceding the Kol Nidre and Yizkor services and do not open them until the close of these services.

Does all this seem arbitrary and dictatorial? It is made necessary by "habits of irreverence" that have grown up in America and in our relations with the synagogue. The traditional synagogue of our grandparents was no "Kaddish factory." The people whose memories are invoked never came to the synagogue to recite a hurried *El Moly* and run.

We need a discipline to break these habits, and to return to the synagogue the dignity it deserves. Several years of such policies in any synagogue will make their fulfillment habitual and thus return to the synagogue its traditional respect.

There is no need for additional comment on what these writers so well expressed. Their words are a challenge to every thinking Jew. A religious service, if it is to lift the worshippers to lofty heights of thought and deed, must be inspiring. And it cannot be inspiring unless it is marked by dignity and reverence. This is so self-evident, so axiomatic, that it appears strange to have it brought to our attention. But, just because it is so self-evident, there is a tendency to disregard it. The Brooklyn Jewish Center has achieved much in the furtherance of our religious ideals. Let us set the example for all American Jewry in fashioning a religious service that shall inspire every worshipper to say in the words of the Patriarch Jacob: "How full of awe is this place! This is none other than the House of God and this is the Gate of Heaven."

Israel H. Perutthal

### 80 PERCENT AMERICAN JEWS FAVOR ZIONISM

EIGHTY percent of the American Jewish community is actively in favor of the Zionist program, and a greater part of the remaining twenty percent are either indifferent or uninformed, Dr. Felix A. Levy of Chicago, chairman of the Committee of Unity for Palestine of the ZOA, said in a statement replying to the one issued this week by Lessing J. Rosenwald, president of the American Council for Judaism. Mr. Rosenwald had declared that "an overwhelming body of American Jews" opposed Zionism.

"There is absolutely no factual basis for statements such as that made by Mr. Rosenwald," Dr. Levy said. "The organization which he represents has, in the course of three years of high-pressure public relations effort, been able to muster, even according to its own claims, only eighty thousand members."



*In the last issue of the Review there appeared a pessimistic though provoking outline of the Jewish future. Dr. Grayzel, who is the editor of the Jewish Publication Society of America, now follows this with what appeals to him as a more positive solution to the problems facing us.*

**D**ESPITE the victory over the forces of evil, it is easy these days for a Jew to be a pessimist. Our ears still echo with the cry of the martyred millions. Our hearts are still anguished over the failure of humanity's conscience to function. We still stand appalled over the unwillingness of England to perform an act of simple justice towards Palestine. We sense, moreover, that anti-Semitism is far from defeated and that, given a chance, it will again break out in all its fury. All this is enough to bring the most sanguine spirit to the brink of despair. Gloomily we peer into the future and ask ourselves what we can do. One cannot minimize the tragedy or argue it out of existence; we cannot revive the dead. We can, however, consider our situation and seek out those areas of our life as Jews in which intelligent activity can improve the spiritual attitudes and the physical welfare of the living. Four such areas seem to stand out.

The first is not so much an area of activity within Jewish life as the cessation from an ill-advised activity centered outside of Jewish life. It is necessary to point out that nothing can be gained, and that everything may be lost, by dwelling too long and too often upon the price we have to pay for our Jewishness. For a good many years anti-Semitism has been the subject of major interest in Jewish circles. No conversation among Jews is quite free from it; books by the hundreds have been written about it; it is the test of every act by a fellow-Jew; and, apart from philanthropy, it is the core of our communal activity. Yet all our words and all our actions have availed us nothing. We cannot abolish anti-Semitism for the simple reason that it is not of our creation. It has been pointed out repeatedly that even if all the Jews became paragons of virtue, there would still be anti-Semitism, since it is a concomitant of certain social and economic evils in which all mankind is

## TOWARD PROGRAM OF JEWISH ACTION

By SOLOMON GRAYZEL

involved. What our zeal in fighting anti-Semitism has achieved is not a mitigation of hostility against the Jews, but an accentuation of fear among ourselves.

Many reasons have been advanced for the total abandonment of Jewish life by a large number of our people. Ignorance of Jewish life, secularism, economic pressure, social climbing and a host of other causes and motives, separately or in combination, have played their part in the efforts of so many Jews "to pass" into the indistinguishable mass of the population, or at least to shed their Jewishness. There is, however, still another reason, increasingly apparent to anyone coming in contact with spiritual ex-Jews, namely, a desire to throw off the heavy burden of sorrow and fear which the Jewish relationship imposes. A century ago Heinrich Heine said that Judaism is not so much a religion as a misfortune. The past century has made this *bon mot* real to every child brought up in a Jewish home. The preoccupation with anti-Semitism, the place of honor which the subject occupies in Jewish life, could have no other result than a will to escape.

It is certain that the Jews of centuries ago also knew that their lives were insecure. They were hounded and humiliated, exiled and persecuted in some respects more persistently than we are today. Was their loyalty stronger than that of the Jews of our age? In all likelihood there were renegades among them too, though not nearly so many in proportion. But there were at least two factors in Jewish life of former days which kept them within the fold. One of these was the negative fact that the existence of anti-Jewishness was taken for granted. There was plenty of sighing and weeping, but home conversation and communal activity did not perpetually turn on the subject of how to avoid the obviously unavoidable as long as one remained a Jew.

It would be absurd to argue that anti-Semitism should be disregarded by the

Jews of today. Assuming, however, as we must, that anti-Semitism is a symptom of social maladies, it is these last which should properly form the subjects of Jewish discussion and the objects of Jewish efforts at amelioration. Thus meaning and direction will be given to Jewish life, and Judaism will be portrayed for what it really is—a challenge to the eternal struggle against evil, a high and noble endeavor which only the mean in spirit and the poor in courage will abandon. Our sufferings may not be obviated thereby, but they will at least acquire some sense.

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### FROM DR. GRAYZEL'S PROGRAM

*There can be no solution to the problem of Jewish education for the children unless we solve the problem of the Jewish education of adults.*

*Jews tend to exaggerate the view that they are the objects rather than the moulders of their history.*

*Jews are more vulnerable to external forces. . . . In self-defence they must try their utmost to guide social and economic forces before they get out of hand.*

*If the building of Palestine takes a century, or two, or three, it still will be worth whatever we invest of energy and wealth.*

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The second reason why the Jews of the past were remarkably loyal to their Jewishness was their greater knowledge. The fortifying power of knowledge among the Jews has been talked of so long that no further elaboration of it need be attempted here. Not every Jew of the ancient days was a scholar; the majority must have been comparatively ignorant of the more profound books

which lie at the foundation of the Jewish heritage. But there are degrees in ignorance, and the Jewish ignoramus of former periods would have found the modern Jewish ignoramus almost incredible. Slight or broad, superficial or profound, the knowledge which the Jews of the past possessed was sufficient to give them conviction and self-respect. Their Christian or Mohammedan neighbors called them obstinate, obdurate, stiff-necked. They alternately offered them the whip of persecution or the bribe of social and economic advancement. The Jews withstood the former and spurned the latter, again, not because they were better men and women than we, but because they knew the value of what they were asked to surrender.

The second area in which action is more imperative today than ever is how to restore this inner loyalty. It is important not only for the survival of the Jews but for their happiness, and not only for the good of Judaism but for the good of the entire world which desperately needs the point of view and the idealism that Judaism can provide. It is primarily a problem of education.

The Jews of the United States have made great efforts during the past generation to improve their educational methods and increase the educational content of their schools. Undeniable progress has been made. We no longer rely upon ill-equipped teachers; we have developed some excellent textbooks; we even have some day-schools which aim at a maximum Jewish education. There is already enough evidence to prove that these efforts have not been in vain. Here and there throughout the country, communities may be found where the second generation shows an interest in living as Jews far beyond what the pessimists predicted a few years ago. Synagogue loyalty, literary interests, and communal activity exist and flourish. All this, to be sure, has been achieved at great cost and herculean efforts on the part of rabbis and laymen, but if the upward swing of the curve continues no one will be sorry.

The pity is that the vast majority of American Israel remains unaffected by these efforts and achievements, and that with very few exceptions Jewish education stops with the bar mitzvah or the confirmation age. Where we have thus

far failed is in convincing the American Jew that Jewish education is literally an unending process. Even when he died, an old-fashioned Jew was said to have gone to the Academy on High (*Yeshiva shel Ma'alab*); the average modern Jew does not even come within hailing distance of a *yeshiva* in the old sense of the word. And such is the philistinism which the situation must inevitably foster that a father will not think it necessary for his child to acquire any greater education than he himself possesses. There can be no solution to the problem of Jewish education for the children unless we solve the problem of the Jewish education of the adults. When parents begin to devote regular hours to Jewish books and to attend Jewish classes—not merely the synagogue in order to listen to a sermon—then the child will feel that its sacrifice of time and energy for the acquisition of Jewish knowledge is something worth while. There is much to be done in this area of Jewish life, and it dare not be neglected.

Our third major area is that of our relation to the Jews overseas. On its lowest level it is a family problem. To those who have suffered because they were Jews we owe gratitude for their courage and succour in their misery. For this purpose we shall no doubt continue to maintain the nationwide philanthropic organizations which have functioned so well during the past generation. But on a higher level we face a problem more difficult than the outpouring of charity. Fate has thrust Jewish leadership upon our community. American Israel is at present the largest and healthiest group within the Jewish people. We almost alone can make our voices heard and our influence felt. What throbbings of cultural life there will be among the Jews of the rest of the world depends largely on the wisdom with which we use our resources of money, influence, leadership, and scholarship.

For it is conceivable that American Jews will be as generous as ever with their funds, to save the lives of whatever Jews remain in Europe, and yet destroy the future of the Jewish people everywhere. If, for example, the Jews of the United States should fall victim—God forbid—to the specious and dangerous arguments being presented, with

considerable financial backing, by the so-called Council for Judaism, total and aggressive assimilation would become our policy and American Israel would then refuse to support any but an assimilatory policy elsewhere. If, to cite another possibility, the Jews of the United States refuse to develop their institutions of higher learning, and fail to take over the torch of Jewish scholarship which the Jews of Europe have of necessity dropped, Judaism must surely sicken and die.

## JUDAISM UNDER THE INQUISITION

**“By the authority of the court on high and by authority of the court on earth: with the knowledge of the All-Present, and with the knowledge of this congregation we give leave to pray with them that have transgressed.”—Kol Nidre.**

This is another of the five woodcuts by Isaac Friedlander, comprising the album, “Invictus—Milestones in the History of the Jews.” The first, “Moses,” was published last month. The *Review* reproduces the prints in their original size.

Friedlander is a noted artist whose works are in many collections, both here and in Europe. He was born in Riga, and after a colorful and dramatic career, came to New York.

The Jewish community of Palestine will also continue to need our help for a long time to come. In this case the immediate problem that faces us is to avoid discouragement. We hope, of course, that all will go well with the establishment of a Jewish commonwealth. Yet, our hopes had been raised so high that difficulties which we have been having and which we are still likely to have may cause a ruinous reaction. Our people may forget that neither the first nor the second commonwealth was built without much difficulty, many setbacks, and frequent warfare. Indeed, no people has

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*"Those who labor in the earth, are  
the chosen people of God, if He ever  
had a chosen people. . . ."*

— THOMAS JEFFERSON

IN THE year of 1837, when Martin Van Buren became president of this republic, Michigan was admitted as a state into the Union, and the first metal vessels were built in the U. S. A., a small group of New York Jews sailed up the Hudson to Rondout, then changed to a canal boat to Wawarsing, bound for a remote tract of land—about 500 acres—in Ulster County. There they intended to engage in farming. They were hardly the type of people for whom it was natural to work with plough and hoe. Elias Rodman, for instance, born in Poland about 1790, was a peddler; Joseph Davies, a Dutch Jew, educated in England, came to the United States in 1798 and seems to have been a well-to-do person, although we have no record of his former occupation; Marcus Van Gelderen, another Dutchman, was a *shobet*. The other eight adventurers had no farming experience either. Two men joined the project later: Moses Content, who numbered among his ancestors an officer in the French army, and Charles A. Saroni, a furrier, of German origin.

We do not know what caused these Jews and their families to leave the safety of New York and settle on that sterile, inaccessible and forsaken place, more than one hundred miles away from the city (it took them three days to reach it). But we do know that these courageous people cleared and fenced their lands, dug wells, tilled the soil, and sowed the seeds. "Sholem," as they called their settlement, consisted of eight houses, and had its own little synagogue. Alas, they discovered in time, that they could not derive sufficient profit from the poor earth, and they engaged also in the manufacture of goose-quill pens and fur caps. Despite these additional efforts, they could make no headway in the mountainous and sparsely populated region. Finally, when the local tanneries, where some of the Sholemites worked to make both ends meet, were shut down, the colony was doomed. From 1842 on, the hapless Jewish farmers sold their lands, one after another, to Christian neighbors, and returned to the metropolis. Today,

## More Than 100,000 Jews in 37 States Have Taken to Agriculture

# JEWISH FARMERS IN THE UNITED STATES

By ALFRED WERNER

only the name "Yudenbrunnen," still applied to a well in the region by local farmers; commemorates the first unsuccessful attempt at farming made by American Jews.

Today, however, there are more than 100,000 American Jewish farmers in 37 states, and there is no branch of agriculture in which Jews have not proved efficient. Their success is due partly to the far-sighted men who, more than a half century ago, founded agricultural schools for Jews, and to the Jewish Agricultural Society, which, for 45 years, has been aiding the Jewish farmers morally, educationally, and, in an emergency, also financially.

After the pogroms of 1881, large masses of Russian Jews flocked to the United States, and responsible Jewish leaders felt that at least some of these penniless immigrants should "go west" and take up farming on the rich land, like other newcomers. After all, the Jewish people had been chiefly farmers so long as they lived in Palestine; and more recently they had proved to be excellent farmers wherever they were permitted to engage in that occupation, in the Southern Ukraine and in Bessarabia, for example. Said Count Leo Tolstoy, in 1894, to Rabbi Joseph Krauskopf of Philadelphia, after the two men had visited the flourishing Jewish Agricultural School in Odessa and had been impressed by the students' zeal:

"Lead the tens of thousands of people of your cities to your idle fertile lands and you will bless not only them, but also your country, and spread a good name for your people throughout the land: for all the world honors and protects the bread producer and is eager to welcome him. Begin with the young and the old will follow."

Beginning in the eighteen-eighties, Jewish agricultural colonies were founded in Louisiana, North and South Dakota, Oregon, Colorado, Kansas and southern New Jersey. All of these enterprises were

short-lived except in New Jersey. If the colonies there expanded and continued to flourish, this was due largely to the substantial assistance given the farmers by the Baron de Hirsch Fund (founded in 1891), and its offshot, the Jewish Agricultural Society (founded in 1900). These new land workers were handicapped in more than one way: they were not thoroughly acquainted with the language, the customs, and the philosophy of the new country; they lacked the farming spirit and farming experience of, for instance, those German immigrants whose fathers and forefathers had tilled the soil in the Rhineland, the Palatinate, and elsewhere. But they received a thorough training in agricultural academies, such as the famous Woodbine School in New Jersey; they obtained loans from the Agricultural Society, and were advised on legal, business and agricultural matters by officers at the Society's headquarters in New York as well as by field instructors, regularly visiting their farms.

I recently spent some time with Jewish farmers who settled around the small, but pretty, town of Vineland, New Jersey. There, in May, 1882, the earliest Jewish farming colony was established by Russian refugees. I had the privilege of being introduced to an original settler, one of the last survivors, 90-year-old Sidney Bailey. With two other idealists, he had formulated in Odessa, in 1881, the *Am Olam* plan, demanding that "our brethren should go to America to become tillers of the soil and thus shake off the accusation that we were mere petty mercenaries, living upon the toil of others. . . . We desired to lead a real healthy and honorable mode of life. Our goal was to own a home and land as a means of earning a livelihood, and to be true citizens of our adopted country."

He is dignified, with his white hair



and white goatee, but he in no way justifies Edwin Markham's famous description of "the Man with the Hoe," for he is not "bowed by the weight of centuries," but is straight like a young man, and there is no "emptiness of ages," but a healthy blending of the gay Yankee spirit with the Jewish philosophy of optimism that emanates from his sparkling eyes. He was an honored guest at a meeting of the Poultrymen's Club of Vineland, composed mainly of refugees from Nazi Germany and Nazi-occupied Austria. After having talked with some old-timers like Bailey, and their American-born children, I was happy to notice that the 200 refugee farmers love their life on the soil, too. While there are quite a few truck farmers among the immigrants from Russia, the Central European refugees emphasize poultry farming. This predilection is easy to explain. Poultry farming does not require as much physical effort as other branches of farming, and most of the refugees, chiefly middle-aged business or professional men from Berlin, Breslau, Vienna, and other large cities, are simply not fitted for strenuous manual labor. Besides, a modest poultry set-up needs comparatively little initial money—poultry farms do not require more than five acres of land—and all work can be done by the members of the family. I found a wholesome spirit of cooperation and mutual help among all Jewish farmers of Vineland. When I asked them how they were getting along with their non-Jewish neighbors, I received but one answer: "Splendidly!"

Previously, I had spent a few days with another group of Jewish farmers, those living in the so-called "fruit belt" of southwestern Michigan. About 40 Jewish farm families live around Benton Harbor, and about 50 families in the South Haven section, 20-odd miles north of Benton Harbor. The land is slightly hilly, and the climate excellent for fruit growing, since the temperatures are moderated in all seasons by the breezes that flow from the Southwest across Lake Michigan. "Wonderful people," I said to myself, as I visited some of the spic-and-span farms. Their owners are experts in the growing of berries, peaches, apples, and all kinds of vegetables. They make use of the most modern machinery and

own nice homes. Most of the Jewish farmers are of Eastern European origin, but there are a few immigrants from Nazi-Germany too. Although most of the gentile farmers are of German stock, the Nazi propaganda, spread by subversive elements during the war, did not affect them at all.

## BEYOND THE LINE OF DUTY

By GARLAND EVANS HOPKINS

*The writer of this tribute belongs—or belonged recently—to the 868th Bombardment Squadron. After his signature to the manuscript he added "Methodist."*

**M**oses Nelson is a name familiar to Jewish soldiers who served on many a Pacific island. If you ask them who Moses Nelson is, they will probably answer that he is a G.I. who can conduct Services "as good as any Rabbi." And that is probably the truth. The important thing about Moses Nelson, however, is not that he knows his Hebrew liturgy so well, nor that his sermons are both well prepared and well delivered. The important thing is that his personal life and religious devotion have stood the fire-test of living twenty-four hours a day, month after month, side by side with those same men who listen to him on Friday evenings when he dons the *talis* and conducts the service.

Corporal Nelson got his start in substituting for a Rabbi during the acute rabbinical shortage on Guadalcanal about two years ago. Moving to the Treasury Islands, he resumed his regular weekly services on little Sterling Island. There he was assisted in his work by a Jewish doctor assigned to a Seabee Battalion.

I first knew him at Sansapor, in New Guinea. Chaplain Robert Kahn, perhaps the ablest Jewish Chaplain I have ever met, had done great work among our Air Force Jewish personnel. Suddenly, as usual in the Army, he received orders to report to another base. I was left to work out some plan to provide services for our Jewish men. Calling a few of the leaders together I asked one question and received one answer—and my problem was solved.

"Whom shall we get to conduct services?" I asked.

This month (October), the Benton Harbor colony of Jewish farmers—the older of the two—celebrates its forty-fourth birthday. Some of the older folks I met are not only handy farmers, but also noted Talmudic scholars. The cultural level of these people is very high, and they have many affiliations with

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"Moses Nelson," was the immediate and unanimous response.

I located Nelson in the 100th Bombardment Squadron (Medium), told him the men wanted him to conduct services and secured his promise to take over on the next Friday. So he began his work at Sansapor and continued it when later on we moved to Palawan in the Philippine Islands.

Preparation for his splendid ministry to men in the Pacific began in his home on Riverdale Avenue in Brooklyn, where his parents, Samuel and Sophie Nelson, reared him according to the tenets of the faith. He went to Hebrew School in the neighborhood, later attending Florence Marshall Hebrew High School. His high school diploma he earned at Thomas Jefferson. Four years at City College of New York, where he majored in economic statistics, netted him a B.S.S. in economics.

While attending Hebrew School he was elected president and cantor of the children's congregation, his first experience in leading and singing the service. After confirmation, he frequently assisted in the Sabbath morning service of the Young People's Congregation at his Synagogue.

Religious training and secular education have always been of equal importance in his life. It was natural that the other Jewish men should turn to him for spiritual leadership. That they have found his services helpful is witnessed by their continued attendance and participation.

Like his namesake of old, Moses Nelson has led the children of Israel who have wandered about the Pacific, almost as weary at times as their ancient forbears were in the desert. Their pillar of fire has been the steadfast devotion and untiring services of this fellow khaki-clad soldier.

Jewish causes. The first synagogue and community center among Jewish farmers in the Middle West was opened in the outskirts of South Haven in November, 1921. The late Julius Rosenwald contributed \$1,000 towards the construction of the synagogue, another \$1,000 came from the Jewish Agricultural Society, and the farmers raised \$5,000 among themselves and their local friends. Among the latter was a kind-hearted non-Jew, the late Mr. Ratcliffe, president of the South Haven's Citizens State Bank, who obtained a large part of the required sum from the Christians of South Haven and vicinity. But the Jewish community increased so fast that only seven years later the original synagogue was abandoned and a new, larger synagogue was built at a cost of about \$30,000.

In Connecticut, quite a few Jews grow tobacco, while others raise potatoes. The largest individual producer of potatoes is a Jew who produces about 80,000 bushels. Grain and hay is grown by Jewish farmers around Utica, Syracuse and Rochester, N. Y. In the vicinity of Geneva, Ohio, about 45 miles from Cleveland, Jews engage in viticulture, building up their own vineyards.

Recent statistics show that the total Jewish farm holdings in this country are about one million acres. Their total gross worth is estimated to approximate 150 million dollars. A sociological survey, conducted by the Jewish Agricultural Society several years ago, covering 300 Jewish farmers residing in 17 states, yielded many interesting findings. While only 4 percent were natives, 81 percent had been in this country twenty years or more. Eighty-three percent were citizens, 3 percent declarants. Twenty-eight percent turned to farming from the needle and fur trades. Only 7 percent attended farm schools or agricultural colleges. Under these circumstances, the efficiency of these city-bred immigrants merit high praise. The survey also revealed that 61 percent of the farmers came to the land not for financial reasons, or to improve their health, but because they were "tired of city life and working in shop," or because they wanted to "live close to nature."

Twice there was a trend towards the soil among the Jews in America: after

the influx of refugees from Tsarist Russia, and following the Hitler persecutions. Today it is likely that many Jews will again consider taking up farming. They will come from the ranks of those who lost their jobs in war factories, and particularly from veterans. "We are receiving inquiries from servicemen and their families," said Dr. Gabriel Davidson, Director of the Jewish Agricultural Society, who has worked for nearly three decades in behalf of America's Jewish farmers. A lieutenant in the Navy, in civil life an accountant; a lieutenant in the Army, formerly a lawyer; a disabled veteran who worked in a navy yard; a jeweler, are some of the inquirers. A soldier wrote from France, describing the kind of farm he had in mind, then he added, "I cannot very well view the property . . . but I would be willing to purchase it on your word."

More Jews in this country would, in all likelihood, be favorably inclined towards the back-to-the-land movement, and, perhaps, exchange disliked jobs for the freedom and independence of the farmer. But they have the erroneous notion that farm living is necessarily rather primitive, that the farmer is a slave to his property. Actually, the modern American farmer has little in common with the Russian *muzhik*, or even with the German *bauer* or the French

*paysan*. The aforementioned survey showed that 66 percent of the farms had sanitary plumbing, 88 percent electricity, 52 percent furnace heat, 69 percent telephones, 82 percent radios, 69 percent cars. If a survey were taken today, the percentages would be even higher.

But what about the farmers' children? The same survey proved that 37 percent of those over 18 remained on their parents' farm. Forty-two percent had been through high school, 22 percent had received a college education. I talked with some of the farmers' sons and daughters, and marveled at their mental alertness and physical beauty.

Hats off to our Jewish farmers! They helped this country "Keep 'Em Eating," and they played a full part in the trying past four years, although they suffered heavily from the lack of farm labor, and the many restrictions forced upon the rural population by the war. Incidentally, the number of Jewish farm men and women in the U. S. Armed Forces was considerable. Three thousand Jewish farming families, picked at random, had 377 members in service, and 64 of these families furnished two to four servicemen each. There are several lieutenant colonels among them, and 22 of the 377, or 6 percent, received 31 awards ranging up to Distinguished Flying Cross and Distinguished Service.

## ROSH HASHONAH IN YOKOHAMA

From a Letter by Lt. S.G. Israel Seeger\*

IT IS of another kind of service that I have taken my pen in hand to write to you today, delinquent correspondent that I am. I had a most unusual experience the other day, and one which I know will interest you, especially since I bring you a warm Sholom from your colleague and friend, Rabbi Morris Adler, of Detroit. He, as you know, is with the Army Chaplains Corps, and officiated at the service which made such a profound impression on me.

The place was Yokohama; our synagogue, the Japanese Presbyterian Church; the time, the second day of Rosh Hashonah, Sunday, September 9. I was at

\* Written to Dr. Israel H. Levinthal by the son of Center members Mr. and Mrs. Samuel A. Seeger.

Yokosuka Naval Base, where our force had effected the first landing and occupation of the Japanese homeland ten days before. Since the Admiral was in command of the occupation force in that area, my duties as Flag Secretary prevented me from attending the service on Friday night or on Saturday morning. But on Sunday, because Protestant and Catholic services had to be held in the same church, the service for us was at 1400 (two o'clock in the afternoon, civilian time), and I was able to get away for a few hours. A jeep and a driver, borrowed from a Marine Corps colonel at our headquarters, brought me to Yokohama in an hour.

The church—synagogue—was clean and unadorned except for the small port-

[Continued on page 25]



**N**AMES have their fates, like individuals and nations. It is said that the term "hoodlum" stems from the name of a San Francisco character named Muldoon, who organized a band of roughnecks to whom he bequeathed his name in transposed form. A modern instance is the name Quisling. All this is by way of introducing the Jewish feminine name Yenta. It has acquired the meaning of "a shrew, a haridan." Who would ever guess that the name is Greek in origin, that it should be spelled Ianthe, that it is frequently affected by Greek royalty and that it means "a violet"?

There is unsuspected poetry in old Jewish feminine names. Malke (Queen) would be spurned by an American, and yet the name of the Spanish city and province of Malaga was taken from it. Toltze, often borne by ancient Jewish ladies, is really the Italian *dolce* (sweet), the equivalent of Naomi.

In Goldfaden's early Jewish operettas there is a feminine character named Frume. Goldfaden thought that the name was derived from "frum" (religious). He was mistaken. It is taken from the Roumanian *frumuseta* (beauty).

One of the most romantic Jewish names is Pessl. What American girl would not turn up her nose at this old name? But it recalls the most romantic heroine in history, the Maid of Orleans, Jeanne D'Arc. The old French word for "maid" is *pucelle*, of which Pessl is merely the Jewish rendition.

Sprinze, which our girls would be quick to discard, is the Italian *speranza* (hope). Bina has nothing to do with the Hebrew word for "prudence," or the Jewish word for "bee." It is a Jewish version of the name of an Italian queen named Bona (the Good), who married the Polish King Zygmunt the Old and brought enlightenment and progress into the medieval Polish State. The name Gitl is Bona translated into Jewish. Beile is the Italian *Bella*, beautiful. Scheindel and Shifra also mean "beautiful." Feigle is not related to birds, but is old German for *veigelchen*, a violet. Margaret and Gretchen is a Latin adaptation of the Hebrew word for pearl, *Margulioth*. Mindl, an old-fashioned girl's name, is the incredibly poetic *Minne*, love. Wagner commemorated it in the *Minnesinger*, Love Troubadours. Bashe is not Bess or

## WHAT DOES YOUR NAME MEAN?

By N. PEARLROTH

Elizabeth, but the Hebrew *Bass Io*, daughter of God, a name applied to children of particularly prepossessing appearance. Jewish tradition claims that the Pharaoh's daughter who rescued Moses from the Nile was named Bassio. Unfortunately for Jewish tradition, there are some ancient papyri in the British Museum which identify this princess as Hatsepsut. She is a great historical personality, having ruled as queen in her own right. Contemporary engravings depict her as wearing a false beard in public to maintain the requisite fiction of masculinity.

When I was a young schoolboy I was taught that the name Moses means "pulled out" (of the water), given him by the Egyptian princess who rescued him. The name was given him by the Egyptian princess, sure enough, but it means "child," *mes* in Egyptian, and was usually given to boys of the royal family to indicate their dedication to a particular divinity. The Pharaoh Tutmes was a devotee of Thot Raames, and the Pharaoh of the Oppression worshipped Ra. Sarah means "princess," but the other names of the matriarchs are pastoral and mean: Rebecca, "a sheep rope," Rachel, "a ewe," Leah, "a gazelle."

Sheva means number 7, and is the second half of EliSheva, the Hebrew prototype of Elizabeth. It is an illusion to the divine character of 7.

Two grand names are Sluve and Chvule. They are taken from the warlike cries of admiring Slavonic womanhood when their menfolk returned from battle in the Middle Ages. These cries were *Slava* or *Chwala*, meaning "Glory," or Gloria. The name Keile is very ancient Germanic and should be spelled with an initial "G". It has the same significance as Joy or Joyce, and survives in English in the word "Gay."

Some girls' names are the Jewish translation of Hebrew male names. Such names are Taube (Dove), Freide (Joy), equivalent of *simcha*, and Frieda, equivalent of *sholom*, peace. Israel Baal Shem-tov, the founder of Chassidism, had no sons. His only daughter was named Hodl, a Jewish version of Adele, or Ethel, both meaning "noble." A son of

Hodel would assume the name of Hodes, genitive of Hodl, whence we have the name Hudes and Gudes. And there is the name Genendel. It means Genevieve, but not the St. Genevieve from whom the name usually stems. In the days before the movies and the dime novel and the comic strip, Jewish children used to devour many volumes of "The Adventures of Bovo." Bovo was a Jewish knight whose prowess was on a par with the more modern Buck Rogers, or Flash Gordon. Bovo's helpmeet and lady beyond reproach was Genevieve (the Jewish Genendel) and it is from her that we derive the name. A survival of the Bovo age is the Jewish term *A bovo maisse*, a tale of Bovo. It is not to be confused with *Bohe*, grandmother, and is therefore not "an incredible tale of your grandmother," as is often supposed.

### ANSWERS TO QUERIES:

**SAILER** — This name which is popularly believed to mean a rope maker, Seiler, but has nothing to do with ropes. It is a transposition, or anagram, of Israel. When the decree imposing surnames on the Jewish population in Central and Eastern Europe was published, the authorities forbade the assumption of Hebrew forenames as surnames. Some Jews managed to elude this prohibition by taking their father's name in anagrammatic form. One of these names was Sailer-Israel.

**MESSER** — This name does not mean "knife," although it has often been suggested that it is a trades name and was first assumed by a butcher or a *shochet*. The word is of Italian origin, and was a title usually given to a physician, and its meaning may embrace maestro, or professor. It belongs to a very famous Jewish family in which there were several generations of physicians and which emigrated to Eastern Europe from Italy in the 18th century. Messer was also given to men of high scholastic standing. In medieval Italian literature we constantly encounter references to Messer Dante and Messer Da Vinci.

LUDWIG LEWISOHN is a popular and representative Jewish writer of our time. He presents not only the life and problems of contemporary American Jews, but he is himself a product of our period. He was not, so to say, born into Jewish life, like Israel Zangwill or Karl Emil Franzos. He came to the Jewish community after an inner spiritual crisis, so frequent among our intellectuals. Disappointed by the Gentile attitude towards him as a Jew, he became conscious of his Jewish birth and responsibilities. Gentile by education, by culture, by thought, he believed that the Gentile society was his natural environment. It was not so. He met with too many obstacles, revealed in his autobiographical novel, "Up Stream"—a familiar confession of a Jewish writer. It was not through happiness that he directed his creativity towards the Jewish people, but through distress. It was in dismal, hungry loneliness that Lewisoohn realized: "... for the first time in my life my heart turned with grief and remorse to the thought of my brethren in exile all over the world." It was a painful revelation, and this thought has never left him. He is now a faithful suppliant for his people; he understands the tragedy of the Jew. The Christian-Jewish relationship is always in his mind, and it has an ever recurrent theme in his writings. Thus most of the characters in his works are frustrated, unhappy Jews whose lives have been warped by prejudice. There are many suicides in his novels.

So deeply is the problem of Christian-Jewish relationship impressed upon Lewisoohn that when he turns to the brighter aspects of Jewish life he sees them in the same gloomy light. Thus the Jewish rebirth in Palestine is featured in "The Last Days of Shylock." Shylock, the stigmatized Jew of Gentile imagination—not the physically and spiritually healthy modern Jewish pioneer—becomes the hero of the Jewish renaissance. For Lewisoohn Shylock seems to be real, whereas for a Jew who is raised in Jewishness Shylock does not exist, despite the fact that he was created by Shakespeare. Shylock is only one of the innumerable caricatures of the Jew. Only a writer with his eyes fixed on the Gentile reader could write such a book.

In "The Renegade," a novel which is strikingly reminiscent of Auerbach's

## LUDWIG LEWISOHN'S APPEAL TO CHRISTIAN SYMPATHY

By MARK SOLITERMAN

"Dichter und Kaufmann," Lewisoohn calls to life an obscure Sephardic snob from the eighteenth century records of the Paris police. Joshua Vidal, assuming the name of Chevalier Jean de Vidal, insinuates himself into the French aristocratic society. He hopes to find a full life among the noblemen, a life of freedom. He is rebuffed and rejected, turns away utterly disappointed, and becomes a Polish *chassid*.

This theme appears even more pervasively in "The Island Within," "This People," "Stephen Escott," "The Altar in the Fields," "Adam," "Trumpet of Jubilee," in his personal chronicles, "Midchannel," and somewhat less, in "Haven." Always the frustrated cultured Jew, suffering from a spiritual conflict which arises from his Gentile leanings toward an unresponsive Gentile world.

Lewisoohn takes his characters mainly from the intellectual Jewish middle class, which is spiritually divided and has not found as yet any synthesis of Jewish and Gentile conceptions of life. So much absorbed is Lewisoohn in that kind of character that when he introduces a Jew belonging to another class, this type becomes pale and anemic. The plain folk is entirely absent from Lewisoohn's lore.

Lewisoohn is a subjective writer. Descriptive, contemplative delineation of characters, the unfolding of their inner being through their actions, is rare with him. Lewisoohn has much to say, and his characters express his intimate thoughts. All his Jewish types have one common trait, which he himself admirably describes: "All Jews have a constant residual terror in their souls. The concrete mishap is immediately confirmation and reminder. It is like a hammer that strikes upon a gong: a thousand waves of dolorous sound are re-awakened."

In his latest novel, "Breathe Upon These," Lewisoohn writes of the Nazi blackout of civilization. Again he thinks in terms of Gentile sympathy with the Jewish victims. A Hebrew, Yiddish, or Christian writer would take the under-

standing and sympathy for granted. Not so with Lewisoohn. He tells the story to Christians in order to gain their goodwill.

"Breathe Upon These" is practically without a plot. The characters are sketchy, and the main attention is focussed upon Dorfsohn, a Jewish refugee, who talks for Lewisoohn to his Gentile readers. That is why he touches upon the whole complexity of Jewish problems. There is a glance at the attitude of the rich American Jew towards the poor orthodox Jew of the community, at the entangled position of the assimilated Jew in Nazi Germany, at the eternal complaint of the social-climbing Jews, "what a degraded people Jews have become," at the Jewish love of learning, at the absorption by Jews of the bad habits of the majorities among whom they live, at the German-American attitude towards Hitler's massacre of the Jews.

Dorfsohn is the main character of the story. He and his wife, a medical doctor, went through the gamut of German, Austrian, Roumanian, and French bestiality. The Dorfsohns are presented in such a manner that they appear as cartoons to the reader. Dorfsohn is a professor and a world-famous authority on optics. Upon his arrival in the United States he is taken by a Mr. Burnett to his Middle West factory that is manufacturing military instruments.

Burnett and his family are Christians, ethically and spiritually healthy people. They are economically and socially secure, and their life runs smoothly and happily. Enjoyment of life is taken as matter of course. Mrs. Burnett has a sincere humanitarian outlook. "How beautiful was the earth, Ada thought, and how beautiful man's peaceful labor upon it, and how monstrous that in this very hour men were fiercely busy murdering one another and staining this very earth, the beautiful, the beloved, with their own and their brothers' blood."



The European wrangles seem remote in the Middle West, and in the placid security of their life how could people like the Burnetts imagine such a thing as pogroms? They know the Jews of their city, the prosperous business men. They know them through business and in public life, but not socially, for they "act funny, if not phony . . . as if they had something to hide." ". . . act up to you somehow." These Jews tell "Jewish stories" that a bit of tact and self-respect should induce them to avoid. They are proud of distinguished Jews, but they call the religious Jews "kikes."

The Burnetts find the refugee professor and his wife different. Dorfsohn has fundamental qualities of character. Meticulous and exacting in his scientific work, he does not "high-hat anybody." He is an orthodox Jew, reciting his blessings after meals in the home of his Christian hosts, and he has nothing to hide about his Jewishness.

He admits that what was good in Germany is still in his blood. Together with his Hebrew Bible he carried with him Goethe's poems and an anthology of Kant's writings, just as the Spanish Jews in 1492 took with them into exile the ballads of Spain, and as other Jews who carried with them the lore of their ungrateful native lands.

Invited to the Burnetts for Sunday dinner, Dorfsohn entertains his hosts by telling them his Odyssey. When he had finished his story, the hosts "had become aware of dark desperate forces in the world, of a doom that hovered over them like an infinitely strong abominable gigantic bird of prey with beak and claws of steel and evil eyes." Europe, Dorfsohn said, did not laugh since 1938; a normal death was child's play to "what people had been made to suffer in Europe." On the whole continent people could not "any more even imagine decency or security." It was aimless bestiality, and led nowhere. "The demon of Europe is brutality for its own sake. Naked abstract evil . . . unleashed," which has "no end beyond itself . . . But it is the purposeless revolt of the depths—of all that is dull, criminal, unfeeling, against the higher human types, be it Christian or Jew, be it rich or poor." The only bright phenomenon is the underground movement, which is "a wonderful tribute to human spirit."

It would seem that with such an impressive description of the European evil, Dorfsohn would not hesitate to relate the miseries of the Jews who carry the whole brunt of the Nazis' savagery. Yet Dorfsohn recoils when he comes to that part of his story, for "it will involve some Christians. And *they* make me afraid." He then asks his hosts: "Are you sure you will think about these Jews as people, men and women and children, just like us, who are sitting here and the children just exactly as you boys were, when they were little and as children that *they* will beget. Are you sure?" Assured by his hosts, Dorfsohn then reveals the life in Czernowitz Ghetto, the

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## MOSES

By Sgt. Samuel Sheplow

THE way unto the promised land  
Was rife with pain to roil;  
(I know, for I have touched his hand,  
And tried to share the toil.)

He wept that he might reach that shore  
And see his Palestine.  
(I know, for I have longed for more,  
Despite the will divine.)

And unknown is his sepulcher  
Far from the land he gave.  
(I know, for I have mourned him there,  
And knelt down at his grave.)

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crime of the ship "Struma," the murders of the Iron Guard, Hitler's disciples, the difference in attitude of the Christian world towards the massacre of the Jews and of the Gentiles. In order to kill the people of Lidice the assassins had at least to make an accusation against them. The world was not deceived and responded with a unanimous outcry of horror. But sixty thousand Jews of Vilno alone were slaughtered just because they were Jews, "and mankind has taken no notice of the massacre." It is that Dorfsohn is afraid "for us all, for you and for me."

The cause of this condition is, in Dorfsohn's opinion, "that there was in the world a great guilt, a guilt so great that

it might take centuries to expiate . . . this guilt was universal. It was heaviest on the German pagan aggressors. . . . However . . . all were guilty—all, even the defenseless Jews who had and have no share in the worldly power of war, who were bystanders and martyrs—even they." For, as it arises later from the conversation, Christians were poor Christians and Jews poor Jews.

What is meant by poor Christians and poor Jews is not clear. But it is perfectly clear that Dorfsohn places the guilt even upon the martyrs of the Nazis' bestiality. It sounds like an intellectual freak.

But what about the Palestine British officials' attitude? They refused to admit to Palestine the refugees of the "Struma," they shot at those who attempted to reach the shores of Palestine in small boats or by swimming. Well, because, as Paul Burnett Jr. concludes from Dorfsohn's story, "they are lousy with luck." Dorfsohn's explanation is that the British colonial officials belong to the aristocracy. From the nursery on to the day they start their career, they know of no difficulties which plain people encounter. Thus they consider themselves as something apart from the people they are called to govern. They think of the poor "weary and heavy-laden people as creatures of another species with whom *they* have nothing in common. . . . They are laden with titles and decorations, but beneath the stars and crosses there is no heart." The explanation is naive, to say the least. A little more frankness and Dorfsohn would have told a different story about the Palestine officials, and Col. Patterson would have confirmed it.

"Breathe Upon These" is too wary of the Gentile attitude, and that is why there, in some, is often a lack of realism. But even with that tendency it is gripping, for the wound is still bleeding and the mind is hungry for some sound thought. Lewisohn does not relieve this hunger, but the beauty of the language, the liveliness of the story, the sincerity of the feeling are in themselves aesthetic treats. The dark tragedy is still continuing. Will our maimed generation be able to produce a creative genius who will encompass the catastrophe in its entire phenomenal horror?

"For the Sake of Heaven," by Martin Buber. Translated by Ludwig Lewisohn. The Jewish Publication Society of America.

THE author of this volume, who is Professor of Social Philosophy at the Hebrew University in Jerusalem, has had a great influence upon Jewish intellectual life in Palestine and, before that, in Europe, in developing an appreciation of the mystical teachings in Judaism, particularly in the realm of Hassidism. This book, the first from his pen to be translated into English, gives an insight into Hassidic life and portrays in vivid fashion the influence of the Hassidic rabbis. It tells a simple tale, but interwoven in it are choice bits of Hassidic wisdom and philosophy which are quite relevant in this sophisticated age.

The story revolves around events during the Napoleonic wars at the end of the 18th and the beginning of the 19th centuries, and the scene is laid in Hassidic centers of Poland and Hungary. The reader will be fascinated by the quaint descriptions of the life in the Rabbi's Court, the devotion of the followers to their Rabbi Saint, the table where the followers sat for their common meal, and the keen observations which came as instruction derived from the life of the Rabbis. Deep philosophies and theological questions are discussed in the simplest fashion—through parable interpretations of Biblical texts—which are as applicable today as they were a century and a half ago. Dare men use evil means to accomplish good? Should men submit completely to the will of God or take matters into their own hands to direct their destiny? These and similar problems come to the fore with the unfolding of the story.

It is an odd tale, and told in an odd manner. It may be a little difficult for the uninitiated in Hassidism to find immediate interest in it. But soon the interest is aroused and held until the last page of the book.

Much of the value of this book is due to the splendid and masterly translation by the gifted stylish, Ludwig Lewisohn.

"Life, I Salute You," by Boris Kader. With a Foreword by Reinhold Niebuhr. Sci-Art Publishers. Cambridge, Mass.

THIS is a gripping story of events personally experienced by the author, first

in Czarist Russia, then in Germany in the days of the Weimar Republic, and in the dark years that followed under the Nazi regime, later as a refugee who succeeded in fleeing from Hitler, and finally as a newcomer in America, where life affords him new opportunities, and where, for once, he can cry out: "Life, I Salute You!"

This is not an autobiography in the ordinary sense of the term. The story it unfolds is brought home to us through graphic portrayals of men and events. The author, who studied at the leading universities in St. Petersburg and in Germany, has a special interest in suicide. He has witnessed the self-destruction of many individuals and entire families. Throughout his book, he shows how the recent world events have increased the temptation to suicide. But he also shows—and quite convincingly—much evidence out of his own rich experience to prove that there are resources, especially in religion, which make it possible for people to overcome this dread temptation, no matter how grave the situation in which they find themselves. Mr. Kader's work makes interesting reading, and will give new courage to many who have lost all hope in, and zest for, life. Above all, it presents vividly events that ought to be known in the most significant transition period in history.

"Jewish Youth At War." *Letters from American Soldiers.* Edited by Isaac E. Rontch.

THE editor has selected from many thousands of letters which were submitted to him more than a hundred written by Jewish lads in every branch of our armed forces, stationed in every part of the globe. They represent a cross-section of the tens of thousands of Jews who fought for our country, coming from every walk of life. But all of them reveal a great love for America and for the ideals of America. Above all, every one of the writers shows that he knows what he is fighting for and how precious those ideals of democracy and human freedom are to him. The letters also reveal the kinship they feel with their suffering brethren, wherever they meet them. They all glory in the religious

## NEW BOOKS

Reviewed by  
DR. ISRAEL H. LEVINthal

heritage which units them with the Jews of every land, and are rich in descriptions of Jewish religious services in the liberated communities and of Jewish life in general in those communities. They give the strongest evidence of their unbounded love for America and of their readiness to offer their life in the service of their country, and they all seem to echo the sentiment of one of the letter-writers: "I'm paying my rent to Democracy and consider it a privilege!"

It is good to have such a collection, which shows in the clearest manner that our youth has served the cause of Democracy with great understanding and appreciation of its inherent blessings, as well as with unswerving devotion and faithfulness.

### POLISH JEWS FORM NEW SETTLEMENT IN BRESLAU

WROCLAW, formerly known as Breslau, capital of Silesia, and now a part of Poland, is becoming a center of liberated Poles who prefer to settle in Lower Silesia rather than return to their devastated home towns from which all their friends and relatives were deported to extermination camps.

A Jewish religious community has been organized here, with 200 of the surviving 25,000 German Jews in Breslau joining with the Polish Jews to take over the Old Synagogue and some of the Jewish archives that were not destroyed by the Nazis. Surviving local Jews are also making an effort to secure many of the valuable exhibits which the Nazis took from the local Jewish Historical Museum and sent to German institutions in Berlin.

In Richbach and in Walbshychi, Lower Silesia, the surviving Jews were lauded by the Polish administration for organizing special brigades to help in harvesting the crops. Their work was praised by local authorities in a letter sent to the Central Jewish Committee formed by the survivors living in Lower Silesia. A poster hailing the work of the Jewish brigades was also issued by the local authorities.



# NEWS OF THE MONTH

**A**CTING in accordance with sharp directives from President Truman to improve the plight of the displaced persons in Germany, especially tens of thousands of Jews, Gen. Dwight D. Eisenhower ordered that lodgings for victims of the Nazis, particularly Jews, are to be requisitioned without hesitation.

The President's letter, which was sent to Gen. Eisenhower together with a copy of a report by Earl G. Harrison, U. S. representative on the Intergovernmental Committee for Refugees, drew the General's particular attention to a section of the report in which Harrison declares that "as matters now stand, we appear to be treating the Jews as the Nazis treated them, except that we do not exterminate them."

Criticizing the failure of the military to carry out the decisions on treatment of displaced persons reached at Potsdam, Mr. Truman called for removal of the DP's from camps into decent houses until they can be repatriated or evacuated. He ordered that "these houses should be requisitioned from the German civil population," stressing that this was "one way to implement the Potsdam policy that the German people 'cannot escape responsibility for what they have brought upon themselves.'"

The President's letter also revealed that he had communicated with the British Government "in an effort to have the doors of Palestine opened to such of these displaced persons as wish to go there."

A dispatch from Frankfurt quoted official Army circles as stating that White House charges of appalling conditions in displaced persons' camps in the U. S. zone were based on old information. One spokesman for Gen. Eisenhower's headquarters said that they felt they had "nothing to apologize for" regarding the present conditions in the camps for displaced Jews. He declared that Jews were now receiving a daily diet of 2,500 calories, twice that given German civilians, and that the camps in which they are quartered are relatively uncrowded.

As of the middle of September, displaced persons, who include tens of thousands of Jews who have not been repatriated to their homes, were still confined behind barbed wire in the DP camps of the German zone occupied by Gen. George S. Patton's Third Army. Armed American soldiers mounted guard at all entrances and the inmates were not permitted to leave the camps except in the most drastic emergency and felt themselves, generally, to be prisoners.

Treatment of these homeless people by the Third Army was in marked contrast to the treatment given displaced persons in the zone policed by the United States' Seventh Army, a survey showed. In this area, there was neither barbed-wire nor armed guards at the camps. Internees were permitted to leave the camps and visit neighboring villages. They enjoyed a much greater freedom than internees under Third Army control.

According to camp authorities in the Seventh Army zone, this greater liberty did not increase problems of discipline but, on the contrary, made the work of the camp authorities easier since the morale of the internees was kept higher.

Sharp criticism of the Army's handling of the displaced persons problem in Ger-

many was mounting daily. Informed sources, while paying tribute to the Army's efficiency in repatriating almost four and a half million persons from Germany since V-E Day, charged that it had failed to show a comprehension of the complexities involved in the cases of the estimated 700,000 non-repatriable persons still in Germany.

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THE Palestine police, assisted by large parties of British police, raided cafes, restaurants and public buildings in the center of Jerusalem, checking the identification cards of all persons found there. Fifteen were detained.

While the raid was in progress, the center of the city and all its thoroughfares were isolated from the rest of Jerusalem by a cordon of British mobile police armed with machine guns, and traveling in armed cars.

Some days later, a general strike was called to protest Britain's closing the doors of the country to Jewish immigration. Several Jews were arrested.

In Tel Aviv 70,000 to 80,000 people paraded carrying flags and transparencies declaring: "We Will Fight to the Last Jew Against the White Paper." Mayor Israel Rokeach, addressing a huge mass meeting, warned Britain that "we will not allow the Yishuv to be converted into a ghetto."

The Arab people were assured of friendship by Jewish spokesmen who addressed the mass-meetings. Chief Rabbi Herzog said that they would have

## CONVENTION OF THE TORTURED

**T**HE most remarkable Jewish conference ever assembled met in Bergen-Belsen, Germany, when 300 delegates representing about 50,000 displaced Jews held in fifty camps in the American and British zones in Germany gathered to discuss their problems.

The conference was called by the Central Jewish Committee, which represents the Jews now in Germany. Many of the delegates came from hundreds of miles away despite the great difficulties encountered in securing transportation. More than 2,000 spectators, all former internees at the Bergen-Belsen camp, also attended the opening session.

The platform in the great hall in the middle of the new Belsen camp where the opening session was held was draped with two huge white-blue flags and an enormous yellow star, while above it hung a long banner bearing the inscription "Open the Gates of Palestine."

Opening the conference, M. Rosensaft, chairman of the Central Jewish Committee, said that the Jewish survivors will never return to their former homes. He appealed to the conscience of the world to open the gates of Palestine to the Jews liberated from the Nazis. "We appeal to our liberators to make our liberty final and true," he stated.

"faithful friends and brothers within a Jewish Commonwealth."

☆

A DELEGATION of the American Zionist Emergency Council and a delegation representing the American Jewish Committee were received, separately, by President Truman in connection with the Palestine question.

The Zionist delegation, composed of Dr. Abba Hillel Silver and Dr. Stephen S. Wise, on emerging from the White House declined to say anything, declaring that President Truman might say something later.

The delegation of the American Jewish Committee, composed of Judge Joseph M. Proskauer and Jacob Blaustein, revealed that "the President expressed his deep interest in the program to save human life by the securing of prompt issuance of a substantial number of certificates for Jewish immigration into Palestine" and that the President stated "that he was using the good offices of this country to effectuate that result."

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TWENTY-TWO thousand people crowded into Madison Square Garden on September 30 to voice their demand for a Jewish state and unrestricted immigration, and a crowd estimated by police at over 45,000 milled around outside listening to the proceedings through loudspeakers.

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AN unknown youth shot and killed a British constable near the Tel Aviv post office. The policeman, named Barry, was escorting an official of the Post Office who was returning from a bank with a payroll of \$16,000. They were accosted by the youth, who was armed with a pistol, and ordered to raise their hands above their heads. The postal official dis-

regarded the command and fled toward the post office, as several shots were fired. The constable was rushed to a hospital, where he died.

This crime occurred as measures to prevent disturbances in Palestine were mapped in Jerusalem at a special conference of all district police superintendents.

They were summoned following the publication in the Official Gazette of forty new security regulations aimed at maintaining peace in the country. These regulations include most of the special war-time restrictions which were valid for the war period only.

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THE Jewish National Council of Palestine and the Zionist Actions Committee issued a joint proclamation appealing to the British people and the entire civilized world "to prevent a calamity" and to open the doors of Palestine to large-scale immigration of surviving Jews from Europe. "Immigrants will stream to Palestine by all means," the manifesto warned, emphasizing that the Jews in this country will never submit to decrees which will prevent Jews from entering Palestine.

☆

THE central committee of the Palestine Hashomer Hatzair, the Jewish Socialist League, issued a call to Arab workers, peasants and intelligentsia urging them "not to be misled by provocations" and asking them "to strive for an honest and honorable agreement between Arabs and Jews." The League also urged the Jewish defense forces "to prevent any hooligan provocations on the part of Jewish fascist groups."

☆

FOR the first time since the liberation of Prague, anti-Semitic groups there are openly manifesting their feelings.

Government posters urging the people to continue work have been chalked with the word "Jews," and a whispering campaign has begun to the effect that Jews are responsible for various discomforts and inconveniences.

Condemning these actions, the Social Democratic daily, *Pravo Lidu*, calls for intensified de-Nazification measures, and prints a statement by a Czech woman who was imprisoned together with a Jewish friend, which relates how courageous the latter was. It adds that now that the

## PRESIDENT DENIES ALLEGED ROOSEVELT COMMITMENT

PRESIDENT TRUMAN denied the report—circulated by the Arab League—that the late President Roosevelt had made certain promises concerning Palestine to King Ibn Saud, when the two met in Egypt following the Yalta conference.

Replying to a question put to him at his press conference, the President said that he had found no record of any conference at which any such statement was made, and, he added, he had looked for such a record very carefully.

Jewish woman has returned from a Nazi camp she is subjected to slander and abuse.

☆

THE air-borne division of the British Eighth Army arrived in Palestine as the vanguard of heavy troop reinforcements the British Government is planning to send into Palestine to prevent possible disturbances there. Their arrival coincided with the return to Jerusalem from London of Lord Gort, Palestine High Commissioner, who has been absent several months.

☆

THE two most influential newspapers in Britain, the *London Times* and the *Manchester Guardian*, suggest that the only feasible solution of the Palestine problem is to partition the country into Jewish and Arab states.

In an editorial commenting on Dr. Weizmann's attack on the policy of the Labor Government regarding Palestine, the *Guardian* says that the "most practical solution still seems to be the creation of a small, but independent, Jewish state by the partition of Palestine, combined with a more generous immigration policy by other countries."

A *Times* correspondent writes that the political deadlock in Palestine is complete and "therefore the recommendations of partition, which is not ideal, but which would involve the smallest amount of injustice to the two partners, is the greatest hope for political stability today, and as valid as it was eight years ago."

## HOW NAZIS LOVE THE JEWS NOW!

THE local press reports that a former SS group leader, who commanded a German concentration camp, has been arrested in Tel Aviv, where he was posing as a German-Jewish refugee. He is said to have arrived in Haifa on one of the vessels which recently brought several thousand immigrants from Europe. He secured passage by using forged papers. The police have not disclosed his name.



ZIONIST circles in London revealed that U. S. Secretary of State Byrnes, while attending the meetings of the Council of Foreign Ministers, received Dr. Chaim Weizmann, president of the Jewish Agency, and had a lengthy talk with him on Palestine problems.

A Jewish Agency spokesman said that it is not opposed to the reported British plan to refer the entire Palestine question to the United Nations, but such a move cannot excuse further delay in rescindment of the White Paper.

★

DR. JUDAH L. MAGNES, president of the Hebrew University, in a letter appearing in the *London Times*, rejected the proposal of partition, reiterating his frequently voiced demand for a bi-national state based on numerical parity between Arabs and Jews. He urged the immediate transfer to Palestine of those Jews in Europe who desire to go there and advocated that the country be placed under a United Nations trusteeship, with Britain as the administering authority and the Jewish Agency and the Arab League as members of the regional trusteeship board, which would plan development of Palestine to benefit the whole country, and also determine its absorptive capacity.

☆

DESCRIBING the Palestine situation as "most critical," David Ben-Gurion, chairman of the executive of the Jewish Agency, cabled from London to a meeting of representatives of Jewish organizations in Palestine, urging them to resist the continued enforcement of the British White Paper now that the war is over.

"While I am convinced that the quota of 1,500 immigration certificates offered by the British Government is not the last word of the English people and even of this Government, we cannot submit any longer to this cruel and humiliating treatment."

In Jerusalem, Bernard Joseph, legal adviser of the Jewish Agency, stated: "We are not prepared to wait any longer while our brethren are suffering all over Europe. Every Jew has the right to return to the Jewish Homeland. That is why Britain was given the Palestine Mandate."

[Continued on page 18]

## THE JEWS OF ROME

By DONALD DOWNES

**B**ECAUSE Italians protected Jews against Fascist and Nazi persecution to an extent unknown elsewhere in Europe, the ancient but small Roman Jewish community has suffered far less than most and is well on the road to recovery.

Troubles lie ahead, as they do behind, but they are of a lesser nature and will easily be resolved by the continuation of the financial support to local Jewish organizations by the Joint Distribution Committee.

That the community of Rome has prospered somewhat is due in considerable measure to the fact that so many of its members are small retailers of goods purchased by Allied soldiers. They had stored away considerable merchandise bought before the inflation but not sold during the German control because of the danger at that time of keeping their shops open. They have sold this stuff on an inflationary market. But this small and false prosperity is nearing its end. The merchandise, irreplaceable, is running out, and the customers are departing in droves.

At present Vitale Milano, president of the community, is planning a campaign to raise "a substantial sum" within the next few weeks in order to show those who have so generously helped the Roman community that they will, at least, try to help themselves. In this undertaking Milano has the cooperation and blessings of Guiseppi Nathan, president of the Union of Italian Communities.

The relief work in Rome has consisted entirely of the support of local institutions. These are: Delasem, the organization giving immediate relief and concerning itself with displaced Jews, those in concentration camps, and those hidden by friends or non-Jewish institutions throughout Italy; the Deputation of Charities, an institution for the relief of those in camps; the Pollaco school for children; the Roman Jewish Home for the Aged; the Roman Jewish Orphan Asylum; the Roman Jewish Maternity Hospital, and the Roman Jewish Hospital.

Of these, the last two have a rather

special history: The Vatican saved them from the Germans by moving Catholic institutions into them. The Maternity Hospital has been turned back, but the General Hospital has not, apparently merely because the Mother Superior of the Catholic Institution which moved in has become too fond of running a city hospital as well as her former one in the country.

It has been the practice of the J. D. C. to compensate in kind non-Jewish institutions which move out of Jewish property. This is an additional expense, which also lies ahead, especially in the case of the Roman Hospital. While this may seem extravagant, it has great value in that it avoids the problem, said to be serious in France, of non-Jews (who have occupied Jewish property in good faith under the discriminatory laws during the "New Order") being dispossessed without compensation and thus creating a new group of anti-Semites.

The local affairs of the community and its spiritual state are less happy than the relief picture. The ex-chief Rabbi, E. M. Zolli, sits in the Vatican, a bitter and confused old man. He was probably near the truth when he once referred to his conversion to Catholicism as a "conversion of spite." The best that can be said of Zolli appears to be that he was mentally ill, and that he was both disliked and distrusted by the Roman community because of his personal incompetence and apparent selfishness. For months before he resigned and "crossed the Tiber" he was under fire from within, and probably would have been asked to resign. Pending the arrival from Jerusalem of Rabbi Guiseppi Prato, former Roman Rabbi who has accepted the call to succeed Zolli, an old and retired Rabbi named Panzieri is carrying on the work.

Rome's Jewish community is microscopically small compared to the vast communities of Eastern and Central Europe. Its importance is historic and symbolic. Today there are only a little over 10,000 Jews in Rome, and over 3,000 of these are refugees from elsewhere. The normal size of the community is not much bigger.

[Continued from page 17]

But a very real debt of gratitude is owed by them and by world Jewry to the people of Italy. They never accepted the imported Nazi anti-racial laws which Mussolini promulgated in 1938, and when Italy really came under the SS and Gestapo heel in 1943, not only Italian Jews were hidden and fed and clothed by Italians, but also many thousands of foreign Jews who escaped to Italy.

There are thousands of such cases.

☆

ABDUL RAHMAN AZZAM BEY, secretary-general of the Arab League, is leaving for London and Washington, it was reported on an Arabic broadcast over the Jerusalem radio.

In London, according to the broadcast, Azzam Bey will negotiate with the British Government on Palestine and other Middle East issues, on the basis of discussions which he has had in recent weeks with the heads of all the Arab nations. He will also meet with Arab diplomats. The specific nature of his mission in Washington was not disclosed.

☆

JEWISH and Arab workers marched together through the main streets of Tel Aviv, in a demonstration against the administration of the British camps there.

Five-hundred Arabs and Jews went out on strike against what they charged was the unjustified dismissal of two young women workers, and the refusal of the camp authorities to recognize their bargaining committee.

☆

ONE of the two Arabs named to the Histadruth delegation to the World Trade Union Conference in Paris, Ahmed Ahmoud, was kidnapped by unknown persons before he could leave Palestine.

☆

PLANS for immediate relief for the Jews in Poland were mapped by Joseph Schwartz, European director of the Joint Distribution Committee, and leaders of the Central Committee of Polish Jews, the representative body of Polish Jewry, at a meeting in Warsaw.

The plans provide for relief not only for the Jewish survivors now in Poland, but also for Polish Jews who are expected to be repatriated from Russia. They take into account that between 150,000 and 180,000 Polish Jews are in various

parts of the Soviet Union and may soon return to Poland.

☆

THE allegation that Herbert H. Lehman, director of the United Nations Relief and Rehabilitation Administration, cancelled his projected visit to Poland because of the anti-Jewish riots in Cracow, is made in the Polish newspaper *Dziennik Polski*, published in Cracow.

In Washington, an UNRRA spokesman termed the report in the Cracow paper baseless. He said that Mr. Lehman did not intend to go to Poland at this time because he must remain in the United States while Congress is in the process of considering funds for UNRRA.

☆

A LARGE shipment of relief supplies for Polish Jews left Capetown aboard the Swedish steamer *Kolsnaren*, which is carrying the goods without charge. The shipment, which was sent by the South African Jewish War Appeal, consists of 20,000 garments, 3,000 pairs of shoes and 1,000 blankets.

☆

AMERICAN military authorities arrested Karl Ruppert, former Nazi commander of the Warsaw ghetto, who was responsible for the death of thousands of Jews.

Ruppert had been living in Munich dressed in civilian clothes. He was recognized on the street by a Jewish journalist, Ernst Landau, who lived in the Warsaw ghetto during the time when the Nazis were massacring Jews there. Landau pointed him out to American officers.

☆

PRIVATE funeral services were held for Chief Judge Irving Lehman at his home in Port Chester, last month.

Among those attending were his brother, Herbert, director-general of UNRRA, Gov. Thomas E. Dewey, associates of Judge Lehman, and other prominent persons. The services were conducted by Rabbi Nathan A. Perilman, associate rabbi of Congregation Emanu-El in New York City. Burial was in the family plot in Cypress Hills Cemetery in Queens.

☆

RUDOLF HESS, who is scheduled to go on trial as a war criminal in November,

and Nazi Propaganda Minister Josef Goebbels personally drew up plans for the "spontaneous" anti-Jewish demonstrations in Germany in November, 1938, it is revealed in secret files which have been uncovered in Berlin.

☆

MORE than 2,000,000 listeners have attended 1,309 concerts in the nine years since the Palestine Orchestra was founded, the management disclosed as plans were laid for the new season, which began October 11, under the well known Italian conductor, Bernardino Molinari.

The orchestra consists of 70 artists who perform under local and guest conductors. It averages about 149 concerts per season. In common with its more famous contemporary orchestras in the

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## RICHARD BEER-HOFMANN DEAD

**D**R. Richard Beer-Hofmann, Austrian Jewish poet and dramatist, died at his home in New York at the age of 79. Funeral services were held at the Free Synagogue, with Dr. Stephen S. Wise officiating.

Prominent in Austrian literary circles from pre-World War I days until the Anschluss, Dr. Beer-Hofmann fled to Switzerland in 1938 after the Nazis confiscated his home and property. He remained there until 1939, when he emigrated to the United States following the death of his wife.

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United States, Britain and elsewhere, the Palestine Orchestra labors under a good-sized deficit. Its last year's budget was \$216,000, of which only \$176,000 was covered.

☆

THE shofar was blown before the Wailing Wall at the conclusion of Yom Kippur services, despite an increased police guard which was there to enforce the ban on blowing of the shofar. One youth was arrested.

On Saturday night before Yom Kippur the Irgun Zvai Leumi, Jewish terrorist group, exploded bombs containing leaflets warning the police to stay away from the Wailing Wall on Yom Kippur if they wished to avoid trouble.



# BROOKLYN JEWISH CENTER ACTIVITIES

## Late Friday Night Services To Begin This Friday

OUR late Friday evening services will begin for this season this Friday evening, October 19th at 8:30 o'clock.

Rabbi Levinthal has chosen as the theme for the opening lecture: "The Siddur—The Prayer Book—Its History, Its Philosophy and Its Relevancy for Our Day." In view of the discussion aroused in Jewish circles because of the publication of a new much publicized prayer book, the Rabbi's theme is of special significance and we are confident that a large congregation will be present to learn more about this very interesting subject.

Cantor William Sauler will lead in the congregational singing and will render a musical selection.

You and your family and friends are cordially invited to be with us.

## Lt. Commander Joshua L. Goldberg To Speak at Late Friday Evening Services, October 26th

THE speaker at our late Friday evening services on October 26th will be Lt. Commander Joshua L. Goldberg. Commander Goldberg will speak on a subject in keeping with the Navy Week celebration.

## Board of Trustees Meeting October 30th

THE next monthly meeting of the Board of Trustees of the Center will be held on Tuesday evening, October 30th, promptly at 8 o'clock.

Important business will be transacted requiring the presence of every member of the Board.

## Institute of Jewish Studies for Adults To Hold Formal Opening Assembly

THE new season of our Institute of Jewish Studies for Adults will open with a public assembly next Thursday evening, October 25th at 8:30 o'clock. Rabbi Levinthal will address the gathering, after which registration in all the classes will take place.

The Institute is open to all men and women of our community. It meets on Tuesday and Thursday evenings between

8 and 10 o'clock. There are also two special classes for women meeting on a week-day morning. Courses are given in the Hebrew language, Bible, Jewish History, Religion and Talmud. The instructors are men and women of high reputation in the field of Jewish scholarship. This year a new course is added in the study of the Yiddish language.

## Condolences

THE Rabbi, officers and members of our Center offer their sincerest condolences to Dr. L. Wendell Fifield, the distinguished minister of the Plymouth Church of Brooklyn and Mrs. Fifield, upon the loss of their son, who was killed in battle while serving our country in the armed forces.

OUR most heartfelt expressions of sympathy and condolence are extended to Mrs. Harry Scharaga of 150 Crown Street on the loss of her beloved father, Mr. Saul Marcus of Union City, N. J., on October 4th.

## Join a Center Club

YOUNG FOLKS LEAGUE—Adult young men and women. Meets every other Tuesday night.

MASADA CHAPTER—Young men and women of college age. Zionist and social program. Meets weekly.

A. Z. A.—Boys 14-21. Social and Jewish program. Meets Sunday evening.

INTA-LEAGUE BOYS—Boys in the junior and senior years of high school. Cultural, athletic and social program. Meets every Saturday night.

INTA-LEAGUE GIRLS—Girls in high school. Red Cross, cultural and social program. Meets every Saturday night.

SHOMRIM—Boys in the first two years of high school. Young Judean and athletic activities. Meets every Saturday night.

VIVALETS—Girls in the upper grades. Young Judean and social program. Meets every Saturday night.

TZOFIM AND MACCABEES—Boys in elementary school. Young Judean and athletic program.

CANDLE-LITES—Girls up to 11. Games,

Arts and Crafts. Meets every Saturday night.

RACHEL JUDEANS—Girls in middle grades of Elementary School. Meets every Sunday afternoon.

BOY SCOUTS—Meets every Monday night.

GIRL SCOUTS—Meets every Wednesday night.

Center Clubs are open to the children of Center members and to the students of Center schools. The clubs are guided by expert leaders under the supervision of Rabbi Mordecai H. Lewittes.

## Young Folks League

THE Young Folks League of the Center will hold its next regular meeting on Tuesday evening, October 23rd at 8:30 o'clock. They are planning an interesting program for the coming season and will announce their plans at this meeting. An invitation will be extended to the Young Folks League of a neighboring Temple and they will be asked to join our members in a Quiz Contest.

## Bar Mitzvah

A HEARTY Mazel Tov is extended to Dr. and Mrs. Louis N. Garber of 897 Empire Boulevard upon the Bar Mitzvah of their son, Burton, which will be celebrated at the Center on Saturday, October 20th.

## Sabbath Services

KINDLING of candles at 4:47 P.M.

Friday evening services at 5:00.

Sabbath services, Parsha "Lek-Leka" will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Mr. Edelheit will continue his interesting lectures in Yiddish this Saturday at 4:00 P.M. sharp. All are welcome.

Mincha services at 5:00.

## Unveiling

THE unveiling of a monument in memory of Mr. Benjamin Waxman will be held on Sunday, October 21st at two o'clock at the Washington Cemetery, Section 1, Brooklyn, N. Y. In case of rain it will be postponed to the following Sunday.

# APPLICATIONS FOR MEMBERSHIP

THE following have applied for membership in the Brooklyn Jewish Center:

ABRAMSON, MISS PEARL

Res. 1710 Union St.

*Proposed by* Isaac Schrier,  
Samuel J. Orloff

ABRUTYN, MILTON D.

Res. 280 Montgomery St.

Bus. Jewelry, 305 E. 45th St.  
Married

*Proposed by* Dr. Maurice Rachmil

ACKER, PHILIP N.

Res. 9502 Kings Highway

Bus. Attorney, 66 Court St.  
Married

*Proposed by* A. H. Zirn

ADELMAN, JACK

Res. 422 Troy Ave.

Bus. Meats, 449 W. 13th St.  
Married

*Proposed by* Mrs. Harry Shor

ALTMAN, DR. LEON S.

Res. 800 Greenwood Ave.

Bus. Surgeon, Same  
Married

*Proposed by* Center Academy

AMREICH, LOUIS S.

Res. 1619 Schenectady Ave.

Bus. Attorney, 521 5th Ave.  
Married

*Proposed by* Center Academy

ARNOLD, IRVING

Res. 455 Schenectady Ave.

Bus. Radio, 380 2nd Ave.  
Married

*Proposed by* Center Academy

BANOWITCH, DR. MORRIS M.

Res. 789 St. Marks Ave.

Bus. Physician, Same  
Married

*Proposed by* Center Academy

BAUMAN, ABRAHAM L.

Res. 4715 15th Ave.

Bus. Attorney, 305 Washington St.  
Married

*Proposed by* Center Academy

BECKER, SAMUEL

Res. 135 Eastern Pkwy.

Bus. Drug Store, 14 Journal Sq.  
Married

*Proposed by* Ralph Sokoloff

***THIS is one of the longest lists of applicants presented to the Center, and the Membership Committee is proud that so many men and women of our community have such a high regard for the Brooklyn Jewish Center as to wish to become part of it. We thank these new members for their interest in us and welcome them into our family.***

***Maurice Bernhardt,***  
***Chairman, Membership Committee***

BERKOWITZ, CHARLES

Res. 376 Chester St.

Bus. Accountant, 60 E. 42nd St.  
Single

BERKOWITZ, NORMAN

Res. 365 New York Ave.

Single  
*Proposed by* Joseph Goldberg,  
Murray Danciger

BERLOWITZ, DR. HAROLD D.

Res. 1446 President St.

Bus. Physician, Same  
Married

*Proposed by* Dr. Max Goldstein

BERSHAD, JOHN

Res. 110 Arlington Ave.

Bus. Infants Wear, 1350 Broadway  
Married

*Proposed by* Center Academy

BERSON, DR. WILLIAM

Res. 706 Eastern Pkwy.

Bus. Physician, Same  
Single

*Proposed by* Joseph Goldstein

BLAIR, GEORGE S.

Res. 251 Penn St.

Bus. Typesetting, 64 Suffolk St.  
Married

*Proposed by* Theodore H. Puchkoff

BLAND, BARNEY

Res. 305 Linden Blvd.

Bus. Shoes, 152 Duane St.  
Married

*Proposed by* George Kramer

BLOCK, NORMAN S.

Res. 1317 Union St.

Bus. C.P.A., 11 W. 42nd St.  
Single

BLONSTEIN, DR. MAX

Res. 65 Ocean Ave.

Bus. Physician, Same  
Married

*Proposed by* Center Academy

BLUMBERG, EDWARD J.

Res. 1356 Union St.

Bus. Stationery & Law, 71 Broadway  
Married

BLUMENFELD, DR. LOUIS

Res. 221 Brooklyn Ave.

Bus. Physician, Same  
Married

*Proposed by* Dr. Harry Bernstein

BLUTSTEIN, JACK

Res. 750 Lefferts Ave.

Bus. Clothing, 141 W. 36th St.  
Married

*Proposed by* Center Academy

BRODY, LEO

Res. 1016 Union St.

Bus. Dental Lab., 641 Sterling Pl.  
Married

BRODY, WILLIAM S.

Res. 624 Empire Blvd.

Bus. C.P.A., 261 Broadway  
Married

*Proposed by* Barnett Levine

BURG, SAMUEL

Res. 1579 Sterling Pl.

Bus. Grocery, 263 Schenectady Ave.  
Married

*Proposed by* Joseph Fried

CEDARBAUM, KIVA

Res. 760 E. 10th St.

Bus. Blouses, 527 7th Ave.  
Married

*Proposed by* Center Academy

CHAFKIN, GEORGE

Res. 9224 Avenue B

Bus. Tailor, 18 W. 45th St.  
Married

*Proposed by* Herman Chafkin

CLAMAN, BENJAMIN W.

Res. 36 E. 51st St.

Bus. Shirt Mfg., 1115 Broadway  
Married

COHEN, ALBERT MARTIN

Res. 542 Saratoga Ave.

Bus. Attorney, 16 Court St.  
Married

*Proposed by* Center Academy



- COHEN, HARRY H.  
Res. 240 Crown St.  
Bus. Upholstery Fabrics, 450 4th Ave.  
Married  
*Proposed by* Wm. C. Smerling
- COHEN, JACK  
Res. 583 E. 91st St.  
Bus. Cigars, 53 Chambers St.  
Married  
*Proposed by* Herman Chafkin
- COHEN, MONROE  
Res. 982 Eastern Pkwy.  
Bus. War Dept., Ft. Tilden  
Single
- CONN, BENJAMIN  
Res. 1560 E. 18th St.  
Bus. Wholesale, 47 W. 34th St.  
Married  
*Proposed by* David Trilling
- DACHS, MOE  
Res. 1324 Carroll St.  
Bus. Insurance, 60 John St.  
Married  
*Proposed by* Benjamin Katz
- DRESSNER, GEORGE M.  
Res. 737 Crown St.  
Bus. Printing, 223 W. 35th St.  
Married  
*Proposed by* Joseph Shakun
- DWORETZSKY, DR. MORRIS  
Res. 200 Hewes St.  
Bus. Physician, Same  
Married  
*Proposed by* Center Academy
- EISNER, SEYMOUR P.  
Res. 725 Eastern Pkwy.  
Bus. Importer, 932 Broadway  
Single  
*Proposed by* Mrs. Esther Pressner,  
Felix Eisner
- ENIS, HARRY N.  
Res. 175 Eastern Pkwy.  
Bus. Children's Wear, 1430 Pitkin  
Ave.  
Married  
*Proposed by* Abe Mann
- EPSTEIN, PHILIP B.  
Res. 1209 President St.  
Married  
*Proposed by* Joseph Goldstein
- FALIK, JUDAH L.  
Res. 440 Brooklyn Ave.  
Bus. Jewelry, 63 Chrystie St.  
Married  
*Proposed by* Benj. Katz
- FEINSTEIN, ISIDORE  
Res. 17 Ludlam Pl.  
Bus. Restaurant, Same  
Married  
*Proposed by* Julius Zimmerman
- FEINSTEIN, MAX  
Res. 763 Eastern Pkwy.  
Bus. Realty, 16 Court St.  
Married  
*Proposed by* Joseph Goldstein
- FELDMAN, DAN  
Res. 2001 E. 9th St.  
Bus. Ribbons, 15 W. 38th St.  
Married  
*Proposed by* Samuel Schoenfeld
- FINKEL, MORRIS C.  
Res. 257a Brooklyn Ave.  
Bus. Teacher, E. N. Y. Vocational  
H. S.  
Married  
*Proposed by* Center Academy
- FISCHER, JACK  
Res. 372 Crown St.  
Bus. Rest., 1546 Pitkin Ave.  
Married  
*Proposed by* Benj. Brown
- FISHMAN, DAVID  
Res. 539 Crown St.  
Bus. Dress Mfg., 254 W. 35th St.  
Married  
*Proposed by* Bernard Krumbein
- FLUG, SAMUEL S.  
Res. 78 Exeter St.  
Bus. Ind. Engineer, 450 7th Ave.  
Married  
*Proposed by* Center Academy
- FORSMITH, CHARLES  
Res. 309 Crown St.  
Bus. Poultry, 394 Lexington Ave.  
Married  
*Proposed by* Mrs. Paul Barnett
- FOX, JEROME  
Res. 1288 E. 48th St.  
Bus. Boys Clothing, 142 5th Ave.  
Married  
*Proposed by* Harold Finkelstein,  
Edw. Geroff
- FRIED, WILLIAM  
Res. 486 Brooklyn Ave.  
Bus. Accountant, 225 Bway.  
Married  
*Proposed by* Edward Manes,  
Dr. Irving L. Rosof
- FROMAN, HARRY  
Res. 285 Eastern Pkwy.  
Bus. Book Promotion, 66 Court St.  
Married
- FRUITSTONE, HENRY  
Res. 1270 President St.  
Bus. Lawyer, 305 Broadway  
Married  
*Proposed by* Abe Mann
- GABERMAN, ABRAHAM  
Res. 742 Montgomery St.  
Bus. Textile  
Married
- GELLAR, AL  
Res. 29 Rockaway Pkwy.  
Bus. Meat, 89 N. 6th St.  
Married  
*Proposed by* Frank F. Rose,  
Edward Shwom
- GELLER, MISS BEATRICE  
Res. 990 Montgomery St.
- GERSHUNY, ABE  
Res. 240 E. 18th St.  
Bus. Dresses, 1400 Broadway  
Married  
*Proposed by* Center Academy
- GINSBURG, MISS ELEANOR  
Res. 1281 Eastern Pkwy.
- GOLDBERG, MOSES H.  
Res. 1681 President St.  
Bus. Export, 101 W. 31st St.  
Single
- GOLDSTEIN, JULIUS L.  
Res. 2100 Westbury Court  
Bus. Lawyer, 150 Broadway  
Married  
*Proposed by* Center Academy
- GONDELMAN, ALBERT  
Res. 728 Montgomery St.  
Bus. Attorney, 16 Court St.  
Married  
*Proposed by* Morris Fried,  
Samuel Rosenthal
- GOODMAN, BENJAMIN B.  
Res. 20 Plaza St.  
Bus. Labor Relations, 251 W. 42nd  
St.  
Married
- GRAYZEL, DR. HAROLD G.  
Res. 62 Midwood St.  
Bus. Physician, Same  
Married  
*Proposed by* Center Academy
- GREENBERG, DAVID G.  
Res. 201 Eastern Pkwy.  
Bus. Mfg., 520 8th Ave.  
Married  
*Proposed by* Center Academy

- GREENBERG, MARCY  
Res. 250 Montgomery St.  
Bus. Beverages, 18 Bainbridge St.  
Married  
*Proposed by* Alfred Schwartz,  
Lawrence Sobel
- GREENBERG, SAMUEL  
Res. 56 Dover St.  
Bus. Machinery, 318 Lafayette St.  
Married  
*Proposed by* Center Academy
- GROPPER, MORRIS  
Res. 255 Eastern Pkwy.  
Bus. Newspaper, 220 E. 42nd St.  
Married  
*Proposed by* Center Academy
- GROVE, BERNARD  
Res. 1420 E. 4th St.  
Bus. Women's Wear, 24 W. 57th St.  
Single
- HACK, ISADORE  
Res. 347 New York Ave.  
Bus. Knitting, 26 W. 17th St.  
Married  
*Proposed by* Abr. Goldsmith
- HAMMER, BUD  
Res. 20 Plaza St.  
Bus. Furs, 130 W. 30th St.  
Married  
*Proposed by* Sam Schoenfeld
- HAMMER, JESSE L.  
Res. 720 Avenue M  
Bus. Furs, 130 W. 30th St.  
Single  
*Proposed by* Sam Schoenfeld
- HAND, WILLIAM  
Res. 632 Montgomery St.  
Bus. Drugs, 2553 Atlantic Ave.  
Married
- HIRSCH, DR. AARON  
Res. 328 New York Ave.  
Bus. Physician, Same  
Married  
*Proposed by* Dr. Max Goldstein
- HOFFMAN, CONRAD  
Res. 1255 Park Pl.  
Bus. Dairy, 941 E. 180th St.  
Married  
*Proposed by* Joseph Goldstein
- HOFFMAN, LEON  
Res. 9 Prospect Park W.  
Bus. Cotton Dresses, 1350 Broadway  
Married  
*Proposed by* David J. Mellins
- HOMLER, HARRY  
Res. 4105 Avenue P  
Bus. Paper Boxes, 226 Franklin Ave.  
Married  
*Proposed by* Sol Alper, Phil Amster
- HOROWITZ, GUSTAVE L.  
Res. 164 Linden Blvd.  
Bus. Lamps, 1074 St. Johns Pl.  
Married  
*Proposed by* Jack Passoff
- JAFFE, MISS ETHEL L.  
Res. 1163 President St.  
*Proposed by* Hyman Helfand,  
Ira Kraner
- JAMPOLIS, MAX  
Res. 1384 Carroll St.  
Bus. 621 Broadway  
Married
- KASS, HARRY  
Res. 223 Lenox Rd.  
Bus. Realty, 211 W. 27th St.  
Married  
*Proposed by* Edward Fuchs
- KAUFMAN, OSCAR  
Res. 486 Brooklyn Ave.  
Bus. Directory, 320 Broadway  
Married  
*Proposed by* Chas. Rubenstein,  
Maurice Bernhardt
- KELLER, ARTHUR R.  
Res. 789 St. Marks Ave.  
Bus. Engineering, 85 Liberty St.  
Married  
*Proposed by* S. David Wexler
- KLEEMAN, IRVING  
Res. 95 Eastern Pkwy.  
Bus. Instructor, 60 W. 13th St.  
Married  
*Proposed by* Dr. Arthur Levine,  
Harry Sussman
- KOGAN, LOUIS  
Res. 650 E. 95th St.  
Bus. C.P.A., 55 W. 42nd St.  
Single
- KRAMER, MAX  
Res. 1339 Union St.  
Bus. Railway Mail Clerk  
Married  
*Proposed by* Judge Emanuel Greenberg,  
Wm. B. Volel
- LAZAROWITZ, JOSEPH  
Res. 388 Crown St.  
Bus. Blouses, 552 Broadway  
Married  
*Proposed by* Harry Klaristenfeld
- LAZAROWITZ, LOUIS  
Res. 1541 President St.  
Bus. Blouses, 542 Broadway  
Married  
*Proposed by* Harry Klaristenfeld
- LEIBOWITZ, MEYER  
Res. 486 Brooklyn Ave.  
Bus. Lawyer, 18 E. 41st St.  
Married  
*Proposed by* Chas. Rubenstein
- LEIF, LEONARD  
Res. 39 Ocean Ave.  
Bus. Dresses, 1385 Broadway  
Married
- LESH, MISS LORRAYNE  
Res. 756 Crown St.  
Bus. Curtains, 396 Knickerbocker  
Ave.
- LEVEY, JULIUS  
Res. 1321 Union St.  
Bus. Accountant, 165 Ft. Greene Pl.  
Married  
*Proposed by* Abraham Ginsburg
- LEVINE, NATHAN L.  
Res. 260 Rochester Ave.  
Bus. Attorney, 152 W. 42nd St.  
Married  
*Proposed by* Center Academy
- LEVITAN, MURRAY M.  
Res. 324 E. 4th St.  
Bus. Ribbons, 15 W. 38th St.  
Married  
*Proposed by* Sam Schoenfeld
- LEVITT, DR. J.  
Res. 1370 Eastern Pkwy.  
Bus. Physician, Same  
Married  
*Proposed by* Center Academy
- LEVRANT, M.  
Res. 1717 Avenue N  
Bus. Pleating, 575 8th Ave.  
Married  
*Proposed by* Center Academy
- LEWIS, JESSE  
Res. 25 Parade Pl.  
Bus. Cottons, 1350 Broadway  
Married  
*Proposed by* Mrs. Bernard Jaffe
- LUBETZKI, REUBEN  
Res. 1561 Union St.  
Bus. Furniture, 174 Union Ave.  
Married  
*Proposed by* John Jaffin
- MAGIT, MISS LAURA  
Res. 204 Rogers Ave.  
*Proposed by* Mrs. H. Amer
- MAJZLIN, DR. GREGORY  
Res. 163 Rockaway Pkwy.  
Bus. Physician, Same  
Married  
*Proposed by* Center Academy



- MANTELL, ABRAHAM  
Res. 760 Montgomery St.  
Bus. Bus Lines, Ozone Park  
Married
- MANTON, MORSE A.  
Res. 200 E. 18th St.  
Single  
*Proposed by Joseph Goldstein*
- MARCUS, MISS FRANCES R.  
Res. 1018 Eastern Pkwy.  
Bus. Export  
*Proposed by Michael Kahn*
- MARVEL, MOE  
Res. 255 Eastern Pkwy.  
Bus. Production, 520 8th Ave.  
Married  
*Proposed by Dr. Jacob Ruchman,  
Mr. and Mrs. Henry Monasch*
- MEISEL, MISS LUCILLE  
Res. 125 Brighton 11th St.  
*Proposed by Joseph Lapidus*
- MELTZER, HERMAN  
Res. 489 Montgomery St.  
Bus. Lawyer, 506 Municipal Bldg.  
Single
- MESSINGER, LEOPOLD  
Res. 1281 Union St.  
Bus. Furs, 345 7th Ave.  
Married  
*Proposed by Henry A. Kahan*
- MILLER, MORRIS  
Res. 1045 St. Johns Pl.  
Bus. Lamps, 1074 St. Johns Pl.  
Married  
*Proposed by Jack Passoff*
- MOLOW, MORRIS  
Res. 353 Martense St.  
Bus. Dresses, 253 W. 35th St.  
Married  
*Proposed by Center Academy*
- NEUGEBORN, MORRIS  
Res. 446 Kingston Ave.  
Bus. Butter & Eggs, 19 Harrison St.  
Married  
*Proposed by Mr. and Mrs. Felix Eisner*
- OSTRIN, MISS ALICE  
Res. 92 E. 53rd St.
- PLAGER, MISS SELMA  
Res. 227 Rogers Ave.
- POSTER, MAJOR HENRY  
Res. 2508 Avenue J  
*Proposed by Center Academy,  
George Dubrow*
- REINSTEIN, DR. CHAS.  
Res. 641 E. 17th St.  
Bus. Physician  
Married
- REZNICK, MOSES  
Res. 441 Brooklyn Ave.  
Bus. Butcher, 891 DeKalb Ave.  
Married
- RICHMAN, LOUIS S.  
Res. 309 Crown St.  
Bus. Elec. Fixt., 96 Prince St.  
Married  
*Proposed by Mrs. Fannie Forsmith*
- ROSENBERG, ABRAHAM  
Res. 700 Montgomery St.  
Bus. Dresses, 700 Montgomery St.  
Married  
*Proposed by Samuel Rosenthal*
- ROSENBERG, AL  
Res. 486 Eastern Pkwy.  
Bus. Carpets, 809 Nostrand Ave.  
Single  
*Proposed by Gerald Jacobs*
- ROSENBERG, JACK  
Res. 888 Montgomery St.  
Married  
*Proposed by Harry Warshawsky,  
Joseph Goldstein*
- ROSENBERG, WILLIAM  
Res. 1322 Fulton St.  
Bus. Grocer, Same  
Married  
*Proposed by Center Academy*
- ROSENBLOOM, DAVID  
Res. 1045 St. Johns Pl.  
Bus. Accountant, 31 Union Sq.  
Married  
*Proposed by Harry Munzer*
- ROSENDAHL, EDWARD  
Res. 80 Lenox Rd.  
Bus. Chemicals, 26 Court St.  
Married  
*Proposed by Joseph Goldstein*
- ROSENSTEIN, HAROLD  
Res. 122 E. 94th St.  
Bus. Accountant, 130 W. 42nd St.  
Single
- ROTHKOPF, HARRY  
Res. 1577 E. 47th St.  
Bus. Letter Shop, 336 Adams St.  
Married  
*Proposed by Center Academy*
- ROTHMAN, IRVING  
Res. 25 Lefferts Ave.  
Bus. Trousers, 122 5th Ave.  
Married  
*Proposed by Center Academy*
- RUBIN, SAMUEL  
Res. 75 Martense St.  
Bus. Accountant, 521 5th Ave.  
Married
- RUTENBERG, HARRY  
Res. 135 Eastern Pkwy.  
Bus. Dresses, 462 7th Ave.  
Married
- SABBETH, JOSEPH C.  
Res. 4401 Snyder Ave.  
Bus. Lumber, Same  
Married  
*Proposed by Center Academy*
- SAPON, NATHAN  
Res. 1076 Eastern Pkwy.  
Bus. Envelopes, 65 Wooster St.  
Married
- SATZ, MISS SALLY  
Res. 707 Montgomery St.  
*Proposed by Joseph Goldstein*
- SCHEINERT, ARTHUR  
Res. 751 St. Marks Ave.  
Bus. Hardware, 141 Prince St.  
Married  
*Proposed by Frank Schaeffer*
- SCHIFF, DR. MILTON  
Res. 1303 Carroll St.  
Bus. Dentist, 287 Kingston Ave.  
Married  
*Proposed by Leo Kaufmann,  
Maurice Bernhardt*
- SCHIFF, SIMON  
Res. 1368 E. 27th St.  
Married  
*Proposed by Center Academy*
- SCHUB, DR. BENJAMIN  
Res. 772 Sackman St.  
Bus. Dentist, 1043 Manhattan Ave.  
*Proposed by Dr. Lionel H. Bernstein,  
Dr. Frank G. Bass*
- SCHWARTZENFELD, SIDNEY  
Res. 2 Stoddard Pl.  
Bus. Rayon, 239 W. 39th St.  
Married  
*Proposed by Philip J. Albert*
- SEIDMAN, IRVING  
Res. 1664 President St.  
Bus. Buttons, 262 W. 38th St.  
Married  
*Proposed by Joseph Goldstein*
- SELEY, DR. SAMSON A.  
Res. 1382 President St.  
Bus. Physician, Same  
Married  
*Proposed by Dr. Jacob Ruchman,  
Dr. Samuel Silber*
- SELIGMAN, GEORGE  
Res. 668 Lefferts Ave.  
Bus. Drugs, 55 Avenue C  
Married  
*Proposed by Center Academy*

## SENFT, FRED

Res. 718 Montgomery St.  
 Bus. 356 Graham Ave.  
 Single  
*Proposed by Samuel A. Seeger*

## SENFT, IRVING

Res. 24 Hampton Pl.  
 Bus. Post Office, N. Y.  
 Married  
*Proposed by Center Academy*

## SETCHEN, MACK

Res. 888 Montgomery St.  
 Bus. Novelties, 30-20 Thomson Ave.  
 Married  
*Proposed by Harry Warshawsky,  
 Joseph Goldstein*

## SHAPIRO, MISS DORIS M.

Res. 889 Linden Blvd.  
*Proposed by Harry Zucker*

## SHAPIRO, MISS LEE

Res. 975 Washington Ave.

## SHARKEY, DAVID

Res. 436 New York Ave.  
 Bus. Coats, 520 8th Ave.  
 Married  
*Proposed by Albert Witty*

## SHAW, MISS NORMA

Res. 760 Crown St.

## SIEGEL, MILTON M.

Res. 115 E. 21st St.  
 Bus. Lawyer, 51 Chambers St.  
 Married  
*Proposed by Center Academy,  
 Frank Schaeffer*

## SONNENBERG, DR. LEONARD

Res. 1493 Park Pl.  
 Bus. Dentist, Same  
 Married  
*Proposed by Center Academy*

## SPEVACK, HARRY

Res. 1465 Carroll St.  
 Bus. Teacher, P. S. 225  
 Married  
*Proposed by Harry Blickstein,  
 Dr. Victor Spevack*

## STARK, SAMUEL R.

Res. 719 Eastern Pkwy.  
 Bus. Lawyer, 277 Broadway  
 Married  
*Proposed by Joseph Goldstein*

## STAUB, CHARLES

Res. 789 St. Marks Ave.  
 Bus. Neckwear, 24 Boerum St.  
 Married  
*Proposed by Dr. Louis A. Berk*

## STECKLOW, MISS ROSE

Res. 231 E. 53rd St.  
*Proposed by Sidney Kaplan*

## STEIN, EMANUEL

Res. 163 Ocean Ave.  
 Bus. Teacher, 100 Washington Sq. E.  
 Married  
*Proposed by Center Academy*

## STOLLAR, RALPH P.

Res. 8812 Avenue A  
 Bus. Post Office, St. Johns Pl.  
 Married  
*Proposed by Center Academy,  
 Abraham Ginsburg*

## TAUB, ALEXANDER

Res. 1770 Union St.  
 Bus. Teacher, P. S. 55  
 Married  
*Proposed by Center Academy*

## TILLMAN, MISS SONJA

Res. 35 E. 58th St.

## WALLACE, IRVING

Res. 824 E. 12th St.  
 Bus. Radio Dist.  
 Married  
*Proposed by Morris Goldstein,  
 Milton Chasin*

## WEINSTEIN, ISIDOR

Res. 750 Howard Ave.  
 Bus. 512 7th Ave.  
 Married  
*Proposed by Center Academy*

## WITTY, IRWIN D.

Res. 240 Crown St.  
 Bus. Hosiery, 35 W. 30th St.  
 Single  
*Proposed by Albert Witty*

## YOBLO, ARTHUR

Res. 662 Lefferts Ave.  
 Bus. Silk, 1441 Broadway  
 Married  
*Proposed by Samuel Lehman,  
 Harry Citron*

## ZEVON, LOUIS

Res. 5111 Clarendon Rd.  
 Bus. Ladies' Und., 118 Spring St.  
 Married  
*Proposed by Center Academy*

## ZISES, BERNARD

Res. 774-14 113th St.  
 Bus. Mfg., 520 8th Ave.  
 Married  
*Proposed by Edward Fuchs*

## ZUCKER, NATHAN

Res. 129 E. 38th St.  
 Bus. Real Estate, 108 Avenue D  
 Married  
*Proposed by Dr. S. J. Miller,  
 Irving Kofsky*

## The following have applied for reinstatement:

## AARON, DR. IRVING P.

Res. 751 St. Marks Ave.  
 Bus. Dentist, Same  
 Married  
*Proposed by Adolph Silberstein*

## BAIM, MURRAY

Res. 125 Mackenzie St.  
 Bus. Coal & Oil, 137 Varick St.  
 Married  
*Proposed by Al and Harry Radutzky*

## BLOOMGARDEN, HYMAN

Res. 519 Eastern Pkwy.  
 Bus. Attorney, 26 Court St.  
 Widower  
*Proposed by Louis Albert,  
 Philip Rosenbloom*

## FELDMAN, ABRAHAM

Res. 1289 Union St.  
 Bus. Liquor, 780 Nostrand Ave.  
 Married  
*Proposed by Henry A. Kahan*

## GLASER, MURRAY

Res. 561 E. 55th St.  
*Proposed by Samuel Schoenfeld*  
 GOLDBERG, JOSEPH  
 Res. 55 Eastern Pkwy.  
 Bus. Candies, 196 Rogers Ave.  
 Married  
*Proposed by Alex Bernstein*

## PUNIA, CHARLES

Res. 19 Exeter St.  
 Bus. Real Est., 16 Court St.  
 Married  
*Proposed by Center Academy*

## SEIDERMAN, PAUL

Res. 1372 Union St.  
 Bus. Attorney, 32 Court St.  
 Married

MAURICE BERNHARDT,  
*Chairman, Membership Committee*

## Personal

CONGRATULATIONS are extended to Rev. Dr. Michael Higger, lecturer in Talmud in our Center Institute of Jewish Studies for Adults, upon his appointment by the Rabbinical Assembly of America as Research Fellow in Jurisprudence. This is the new fellowship established by the Rabbinical Assembly and Dr. Higger is the first to receive this award.

## Acknowledgment of Gift

WE acknowledge with thanks receipt of a donation of prayer books from Mr. and Mrs. Bernard Goldfarb of 1590 Carroll Street in honor of the Bar Mitzvah of their son, Edward, on June 30, 1945.



# HONOR ROLL

The following is an additional list of Center members, children and grandchildren of Center members, serving with the United States armed forces. The list includes names received up to the time of going to press.

Cohen, Horace Wolfe, S 1/c  
Hack, Jack Z., Sgt.  
Levey, Alfred, Pfc.  
Levey, Leonard, Pfc.  
Rubin, Robert J., Pvt.  
Stark, Jack L., Pfc.  
Stark, Robert, Cpl.  
Yoblon, Marvin M., Pfc.



The following is a list of promotions in rank:

Forbes, Daniel George, Lt. S.G.  
Goell, David, Pfc.  
Goldorf, Jeanne, Capt.  
Hornick, Morton J., W.O.  
Horowitz, Nat, Sgt.  
Leibler, Jay D., Pfc.  
Levenson, Theodore C., Ensign  
Lieberman, A. Joseph, Qm. 3/c  
Mandelker, B., Capt.  
Marx, Melvin, Pfc.  
Nelson, Philip, T/Sgt.  
Prince, Milton, Lt. Comm.  
Rothkopf, Jules S., R s/c  
Rubenstein, Marc, Ensign  
Shiffman, Sidney, Lt.  
Siegel, Leonard, T/Sgt.  
Steinberg, Bernard, Lt. S.G.

## ROSH HASHONAH IN YOKOHAMA

[Continued from page 10]

able Ark on the platform, with its traditional blue cover and gold-embroidered star. The building had been only slightly damaged and was a welcome relief from all the destruction, desolation and squalor visible in all directions along the route.

While the congregation was small, perhaps a hundred men, it was a fairly representative group, composed primarily of air home-troops, who were in occupation of the immediate area, with a sprinkling of Naval personnel from the ships in the bay, a Marine or two, and even a British sailor, all assembled in this far corner of the earth, thousands of miles from families and homes and teachers, to usher in the New Year in the traditions of their fathers. It was really a heartwarming sight.

The Rabbi you know. He too made an impressive picture—a Rabbi with a beard, wearing over his uniform a white silk robe, which he later told me a Filipino soldier had tailored for him out of a parachute. The cantor, a young paratrooper with a pleasing voice, did very well—even to the blowing of the shofar. While he lacked Mr. Rogoff's expertness, his efforts were nonetheless appreciated on this occasion.

I was surprised to find a Torah, there, in Japan, but I guess the Army is better equipped in that respect than the Navy. Being so widely separated, and each ship a different command, accounts for the difference, I guess. I'm sure you'll be pleased to know that there was no talking in the congregation during the reading of the Torah. It was rather a special treat for all of us and was deeply appreciated. The service, conducted partly in Hebrew and partly in English, with a great deal of responsive reading, lasted, altogether, two hours, but I shall not soon forget the experience.

I guess it doesn't sound like much now that I've reduced it to writing, but it meant a great deal to me, and I thought you'd be interested to hear about it. I shall be looking forward to attending the services at our Center once again, soon.

## Monthly Membership Social

Thursday Eve., October 25th  
at 8:15 o'clock

*There will be a brief business meeting followed by a program of entertainment by*

PAUL BENSON

Mad Auctioneer

and

ROSS McLEAN

Silvertone Baritone

*Center members and their wives are cordially invited to attend*

*Refreshments will be served*

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## TOWARD A PROGRAM OF JEWISH ACTION

[Continued from page 6]

established itself without pain and sacrifice. The truly remarkable thing is that Jewish Palestine has made such phenomenal progress with so little trouble. We may hope that the problems with the neighbors and with the supervisory state will solve themselves more easily than the similar problems with the Ammonites and Samaritans on the one hand, and with Persia on the other, twenty-five hundred years ago. If they do not solve themselves immediately and if the building of Jewish Palestine takes a century, or two, or three, it will still be worth whatever we invest of energy and wealth. American Israel dare not be discouraged; its discouragement may undermine the future of Palestine more surely than any White Paper or any plotting Arab confederation.

There is another area of life, however, which is in a sense broader than the others and upon which the solution of several others depends. It is true that much of our life as Jews is dependent upon external circumstances beyond our control. This is not something peculiar to the Jewish people, for the life of every individual, every group and every nation is to some extent dependent on movements and events elsewhere. This "one world" of ours is much more interdependent than the average person realizes. We have learned through a bitter war that what happens in Germany or in China affects us directly in the United States. The point is that Jews tend to exaggerate the view that they are objects rather than molders of their history. The fact is that Jews can do as much or as little to change the currents of life as almost anyone else. Our survival in the midst of a hostile world is evidence that we can, to some extent, be masters of our destiny. The only difference between us and other groups is that for a variety of reasons Jews are more vulnerable, that is, more sensitive to external forces, and, if such forces take an evil turn, the Jews are the first to feel the calamitous results. Clearly, in self-defense, the Jews must try their utmost to guide social and economic forces before they get out of hand.

The United States is faced during the coming year with a problem of unem-

ployment which threatens to shake the American system to its foundations. Already, at this writing, strikes are convulsing the economy of the country. A struggle between labor and capital is in the making which may well be the most characteristic feature of our country's life for a generation. If that should come to pass, the position of the American Jew will be precarious indeed. Only an energetic, straightforward expression on the part of a large segment of the American population in favor of justice to labor and of full employment can still avert the danger threatening American life and democracy. There is still time, before the lines of battle are drawn. It is not an insoluble problem, and the Jews must exert themselves to help in its solution.

It requires very little imagination and only a slight knowledge of Jewish history to see the consequences of failure and to resolve this problem peacefully. Again and again, the rebellion of the masses, stirred by the blindness, greed and poor leadership among the ruling classes of various countries, resulted first of all in attacks upon the human rights of the Jewish population. No one gained from it, least of all the masses whose wrath was shunted away from the real causes of their troubles by being directed towards the Jews. This sort of thing must not happen here.

Is this an appeal to the selfish interests of the Jews? Perhaps it is. But it is also to the interest of the country as a whole and completely in line with American tradition and idealism. It is, moreover, quite true to Jewish idealism to see that justice flows like water and righteousness like a mighty stream. We may be few in number, but whatever influence we have must be exerted in favor of social peace and justice.

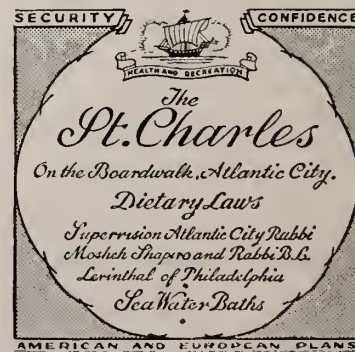
Obviously there are other areas of Jewish life, besides the four just discussed, in which restorative activity is called for; but these seem to be the most fundamental, the most general, and the most pressing. There is the problem of how to interpret Judaism in terms as acceptable to the contemporary mind even as previous generations reinterpreted it for their day and age. It is not a ques-

tion of reform, but one of comprehension, sometimes no more than a question of semantics. There is, further, the problem of democratizing our communities so as to change their emphasis from charity to inner Jewish need. There is also the problem of Jewish unemployment. For we are faced in the United States with an increasing number of economic fields closed to Jews. The welfare of both our country and our Jewish group requires a careful and thorough consideration of this problem. These and a host of other problems exist, but they can be solved only slowly, after long discussion and experimentation.

The Jew of today must turn his eyes to the future and draw upon his resources of faith and idealism to rebuild his shattered world. The late President Roosevelt's phrase that the thing to fear most is fear itself applies to us in this hour of bewilderment. There are five million of us in this country. Even in our disunity a substantial number of us can find bases of cooperation in our common heritage and our common hopes. Nor are American goodwill and idealism exhausted. Above all, we must not despair, but each in his own way find an area of Jewish life to which he can devote himself. We owe it to ourselves, to the memory of our martyred brothers, and to the world.

### Center Library Resumes Regular Schedule

THE Center Library is now open for the circulation of books in English, Hebrew and Yiddish and its regular schedule has been resumed as follows: Monday, Tuesday, Wednesday and Thursday from 3:30 to 9:30 P.M., and on Sunday morning from 10 A.M. to 3 P.M.





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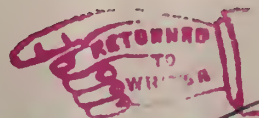
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# *The Brooklyn Jewish Center Review*

*November, 1945*

## HAVE THE JEWS A PRIOR CLAIM TO PALESTINE?

By DR. ELIAS N. RABINOWITZ

## THE SO-CALLED AMERICAN COUNCIL FOR JUDAISM

By DR. ISRAEL H. LEVINTHAL

## FRANZ WERFEL—TRAGEDY OF A CHRISTIAN-MINDED JEW

By ALFRED WERNER

## THE ELECTION OF ISRAEL

By JULIUS H. GREENSTONE

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## WHAT DOES YOUR NAME MEAN?

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## GOODY AND HANK

By BEN GOULD

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### COMING FORUM LECTURES

*January 7th*

MAURICE SAMUEL

*January 21st*

PROF. NATHANIEL PEPPER

## ROUND TABLE DISCUSSION GROUP

Monday, December 3rd, 8:30 p.m.

SUBJECT:

"UNIVERSAL MILITARY  
TRAINING"

SPEAKERS:

**Dr. Irving L. Cohen**

Chairman, Library Committee of the Center;  
Member of the Forum Committee; Principal,  
Bensonhurst Junior H. S.

**Col. Hyman I. Teperson**

Former Commander 74th Field Hospital.  
Served in England and France in World War II  
as well as in the last war. Was decorated by  
foreign governments. Dr. Teperson is the Presi-  
dent of the Reserve Officers Association of  
Brooklyn

**Harry Cooper**

Chairman, Round Table Discussion Group,  
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★ ★ ★ Wednesday, December 5th, 8:15

Rev. William Sauler, Cantor of the Center,  
will bless the Chanukah lights and sing ap-  
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# BROOKLYN JEWISH CENTER REVIEW

Vol. XXVII

NOVEMBER, 1945 — KISLEV, 5706

No. 13

## WE NOW KNOW OUR ENEMY

THE course of British perfidy respecting Palestine has finally run the full cycle. Mr. Bevin's contemptuous reference to Jewish suffering, coupled with the obvious delay-mechanism of the Anglo-American Commission of Inquiry concerning the status of European Jews, have at long last exposed the full measure of British bad faith and laid open the primary and long-continued purpose of the British, never to relinquish control of Palestine.

From one point of view, these are disastrous blows to Jewish hopes and are the death sentence for many thousands of individual Jews, now in Europe, and now longer barred from entrance to Palestine. From another point of view, it may well be that these developments will, in the long run, have a tonic effect on the Zionist cause. Such a statement may cause surprise and wonder at the possibility of an alchemy so powerful as to bring anything good out of this sorry concoction of deceit, broken promises and power politics. The good—granted that it may happen—is this: We have for a generation deluded ourselves with a belief in the basic honesty of Great Britain in its attitude towards its responsibilities as the Mandatory Power and in its intention ultimately to honor its obligations under that status. When, from time to time, developments have cast a doubt on such honest policy, we have comforted ourselves with the belief that these were but temporary set-backs, due solely to the character of the then-functioning British Government and not symptomatic of permanent British policy. We allowed ourselves to feel that way about the MacDonald Government during the Passfield incident because, we said, while MacDonald was a Laborite, he was responsible to a cabinet

comprising all parties, including the Tories. We found the same grain of hope during the regime of Churchill, even in the face of the White Paper, because, after all, Churchill's was a Conservative party. We cannot now be similarly hopeful with respect to Attlee and his cabinet. This government is entirely Laborite and, on the question of Palestine and the Jewish Commonwealth, it stands committed, not only by its former criticisms of Conservative governments, but by its own campaign pledges of the most specific kind. It is impossible, in the whole history of modern government, to find a more deliberate repudiation of a pledge and a more cynical disregard of an obligation of honor than is the Laborite *volte-face* on Palestine. We now know that, regardless of the character of any government which may rule Britain from time to time, all of them,

on the question of Palestine, are blind to humanity, deaf to honor and callous to the verdict of history. All of them range themselves, first and foremost, on the side of their view of imperial necessity (mistaken though it demonstrably is in the case of Palestine).

The tonic to which we have previously referred lies in the fact that, at least, we now know just what it is we have to fight and can no longer be deluded by any false estimate of the nature and strength of our adversary. In Britain, we have an enemy who will always be implacable because, from her point of view, she cannot afford to give up the bastion of imperial power and strategy which the geography of Palestine represents. Thus, knowing our enemy, we will know whom to fight—and how. It is, perhaps, small comfort to find in the midst of the Jewish tragedy, but we must take it at its best and go forward from that point.

— WILLIAM I. SIEGEL

## VICTORY YEAR CHANUKAH

THIS year's Chanukah lights have an added significance for us and for the world. They remind us not only of the victory of the Maccabees two thousand years ago, but also of the victory which our country and our allies achieved. This year we have added reason to offer our gratitude to God. As in the days of the Hasmoneans, the world of our day was threatened by the forces of cruelty and barbarism. Verily, we may again praise God for having delivered "the impure into the hands of the pure, the wicked into the hands of the upright, and tyrants into the hands of them that occupied themselves with Thy law."

It is for the victors of our day to prove themselves worthy of these beautiful

designations which tradition has accorded to the victors of the Chanukah tale.

Alas, when one observes the plight of the Jew in liberated Europe today, and sees how, despite the defeat of our enemies on the battle-field, he still feels the effects of the enemy's evil creed, he may well question whether the triumphant allies have risen to those heights which the Maccabean victors reached in their day.

As we shall kindle the Chanukah lights during the coming festival, let us pray that the world may kindle the lights of faith and hope, of truth and justice, of love and brotherhood, to shine for all the world.

— ISRAEL H. LEVINthal

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# "JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

## An Intimate Chat Between Rabbi and Reader

### The So-Called American Council of Judaism

ONE of the most tragic developments of this unfortunate period in our people's life is that we are not only faced with enemies from without, who aim to crush every hope for Jewish survival, but that we also have enemies from within, who are equally determined to thwart the realization of the Jewish hope for Palestine. Future historians will be puzzled to explain how in this harrowing era of Jewish misery, there could be found Jews who would go out of their way to put stumbling blocks in the path of the upbuilding of a Jewish Palestine. And future psychologists will have to work hard to explain the mentality of men who have made it a sort of sacred mission of their lives to nullify every hope that the Jew entertained for the last 1900 years with regard to the restoration of our people's life in Palestine.

Those of our readers who heard Rabbi Lelyveld's address on a recent Friday night must have been astounded at his revelations of these attacks on Zionist aspiration by the so-called American Council for Judaism. It is needless to say that their actions belie the name "American," if that term symbolizes sympathy for the oppressed and the down-trodden; it betrays the fundamental concepts of Judaism, with which the hope of a reborn Jewish life in Eretz Israel is so closely interwoven. Perhaps the Americanism of this group was best appraised by the infamous rabble-rouser Gerald K. Smith. In a recent issue of *The Cross and The Flag*, Smith pays this compliment to the Executive Director of the American Council for Judaism: "Rabbi Berger has been touring the nation, urging Jews to be Americans first and Jews second. . . . Rabbi Berger seems to be an American Firster. Jews would do well to accept some practical advice from the Rabbi." The members of this group must be proud of the endorsement of their Ameri-

canism by such an exponent of Americanism as Gerald K. Smith.

Back in 1918, just a few months after the proclamation of the Balfour Declaration, a number of wealthy, assimilated Jews attempted to organize the anti-Zionists in America for just such a purpose as prompted the organization of the American Council for Judaism. They approached Louis Marshall to join them and to participate in the formation of their organization. Marshall's reply is characteristic of the great American and great Jew that he was. It is worth while to quote it in full:

"I have never been identified, and am not now in any way connected, with the Zionist Organization. I have never favored the creation of a sovereign Jewish state. My interest in Jewish affairs is largely from the religious point of view. Yet, I am so impressed with the reasons which I have sought to present to you, that I would regard antagonism to Zionism at the present time as an act of treachery to the welfare of Judaism. . . . The Zionists, whether their views be sound or otherwise, are the advocates of an affirmative policy. It is one that appeals to the imagination. It is replete with poetry. It is regarded by the religious-minded of all creeds as tending to bring about the fulfillment of ancient prophecies. It aims at the reconstruction of a land which has been under the oppressors' heel for centuries and which inspires enthusiasm in the hearts of those not easily stirred. What can a handful of men whose program must be one of negation accomplish against so positive a program as that of the Zionists, endorsed as it is by the great liberal powers of the world? The outcome would be pitiable, from the standpoint of the anti-Zionists. If I belonged to the Zionist Organization, I would ask for nothing better than that such a convention as that which you had in mind be held. It would be like Mrs. Pardington seeking to keep back the At-

lantic Ocean with a broom. You would be simply overwhelmed."

There you have a Jew, with a Jewish heart, who loved his people, and to whom Judaism was a vital, living force! Even though he disagreed with the Zionist philosophy of Jewish nationalism, he appreciated what it meant to millions of his brethren, and he certainly would not do anything to destroy their hopes. If there were even a spark of true Judaism in the hearts of these members of the American Council for Judaism they would bow their heads in shame and beat their breasts in contrition as they read this stinging rebuke of American Jewry's great and unforgettable leader.

The best and clearest analysis of the motives of the leaders and members of this group was given recently by no less a thinker and scientist than Albert Einstein.

"This organization," said Einstein, referring to the American Council for Judaism, "appears to me to be nothing more than a weak attempt to curry favor with our enemies by betraying the true Jewish ideals and by aping those who claim to stand for 100 percent Americanism. I believe this method to be both undignified and ineffective, and one which will rightfully cause us to be despised and held in contempt.

"People, untrue to their own cause, do not command the respect of others. Aside from these considerations, the organization is a fairly accurate copy of the former *Zentralverein deutscher Staatsbürger Juedischen Glaubens*, 'Central Association of German Citizens of Jewish Faith,' which at a crucial moment proved itself to be impotent and was a detrimental influence on our spiritual vigor, the only factor which was capable of carrying us through these trying times."

The unholy efforts of this group ought to inspire every self-respecting, loyal Jew to work with greater zeal and devotion for that ideal which is the one hope of Jewry in Europe today, the ideal of a free and democratic Jewish Commonwealth in Eretz Israel.

Israel H. Ben-Zion



**I**N the letter of Ibn Saud to the late President Franklin D. Roosevelt, published in the *New York Times* on March 10, certain statements were made which may lead the not fully informed to doubt the claim of the Zionists to Palestine as the historic Jewish homeland. Following are corrections to this false document, with the pertinent quotations from it preceding the answers:

"The earliest recorded history of Palestine begins in the year 3500 B.C., its first inhabitants being the Canaanites, an Arab tribe which emigrated from the Arab peninsula and had its first abode in the lowlands, hence the name Canaanites."

The earliest recorded history of Palestine goes back to about 2750 B.C.E. and establishes the relationship of the Palestinian population with Babylonia. Where Ibn Saud gets his information that there are records going back to 3500 B.C., and that the first inhabitants of Canaan were settlers from the Arabian peninsula, is open to question. We do not know who the indigenous inhabitants of Palestine were. There are archeological finds in Palestine which indicate a pre-historic population of early geological periods. According to Ibn Saud, the Canaanites, whom he calls the first inhabitants of Palestine, were of Arabian origin. This is a figment of his prejudiced imagination. Very little is known of the historic origin of the Canaanites. In the genealogical table of Genesis 10, Canaan is designated as a descendant of Ham. It is possible, however, that the chronicler here lists the Hamitic peoples with the Semitic. There is no doubt that the Canaanites were a Semitic people, if we are to accept the spoken language as a criterion. They spoke a language similar to Old Testament Hebrew, and as closely related as are the various English dialects. This, in itself, seems to exclude their Arabic origin, for they most likely would have retained their Arabic language—a south Semitic, instead of a north Semitic tongue.

The most valid record of the Canaanites are found in the Tell-el-Amarna tablets, discovered in Egypt. In these tablets, written in the Babylonian language, the diplomatic tongue of those days, a series of letters between the various princes of Canaan and their sov-

ern lord, the king of Egypt, is given, and cover the reigns of the Egyptian kings, Amenhotep III and Amenhotep IV (1411-1358 B.C.E.). The Canaanites are called in these letters the Kinakhkhi. Ibn Saud's explanation of the name Canaan, as lowlands, has been proven erroneous and has been rejected.

The Old Testament, in a number of places, names seven nations who occupied Palestine in pre-Israelitish days. In the Tell-el-Amarna letters, the complete hegemony, or mastery, as Ibn Saud calls it, of the Canaanites is absolutely denied. There were many city states independent of one another and continually warring one against the other. As vassals of the king of Egypt, they complained against each other that they were gradually being pushed back on all sides, with the Amorites invading their land in the regions of the Lebanon and as far east as the Euphrates River. At the same time, the Hittites, another one of the seven nations mentioned in the Old Testament, penetrated their land from Asia Minor. In fact, in the story of Genesis, where we are told of the purchase of Machpel as a burial place for Sarah, Abraham speaks of his dealing with the sons of Heth, so the Hittites must have penetrated as far south as Hebron. But the most interesting fact of all is that Abdikhija, king of Jerusalem, complains that the Habir, a people whom Prof. Albright describes as being probably Hebrews, were gradually drifting in from the desert and conquering the land of Palestine. This proves that the Canaanites were not masters of Palestine, nor that the suzerainty of the King of Egypt was absolute.

"In 2000 B.C. a section of the Jews under the leadership of the Prophet Abraham emigrated from Iraq (Ur of the Chaldees), settled in Palestine and then immigrated because of famine into Egypt where they were delivered into bondage by the Pharaohs."

## *An Answer to the Ibn Saud Statement*

# HAVE THE JEWS A PRIOR CLAIM TO PALESTINE?

By DR. ELIAS N. RABINOWITZ

Abraham emigrated into Palestine from Mesopotamia in nomadic style, tending his sheep and living at peace with the inhabitants of the land. His migration to Egypt was temporary. It was his grandson, Jacob, who finally settled in Egypt. It was Jacob's descendants who were enslaved in the land of Egypt. The exodus from Egypt under Moses took place circa 1250 B.C.E., as Ibn Saud correctly states, when King Ramases II or Meneptah, ruled Egypt. What he fails to mention is that in the Bible story, the land east of the Jordan was conquered by Moses during his forty years of wandering from Egypt to the Promised Land.

"If we accept the text of the Bible we find that the conqueror of Palestine was Joshua, the son of Nun, who crossed with his Army and captured the city of Jericho from the Canaanites with great cruelty and barbarity: witness his words to his Army:

"Burn ye all that is in the city and slay with the edge of the sword both man and woman, young and old, and ox and sheep, and burn the city with fire and all that is therein." Joshua, ch. 7, vs. 21-24."

As to the capture of the city of Jericho, we do not wish to condone cruelty or massacre in any form. We must say, however, that invasions have always been cruel. No cruelty can surpass the events of the last war—warfare from the sky with high-explosive bombs, and finally the atomic bomb. Both Christianity and Mohammedanism have spread their faith in many instances by the edge of the sword. Nevertheless, it is to be borne in mind that the conquest of Palestine by the Hebrews was a slow process, and was not completed during the life-time of Joshua, as it is clearly indicated in the book of Joshua, 13, 1. In fact, the Book

of Judges continues to relate the struggle of the Israelites against the seven nations of Canaan, and admits that the people of Israel intermarried with non-Hebraic neighbors and, in some places, were subjected to their rule.

Even as late as the days of David, we are told that the tribe of the Jebusites, one of the seven nations, still occupied the city of Jerusalem and were, at that time, dislodged from the eminent peak of Zion (Samuel 5, 6; Chronicles 11, 4). Yet peace seems to have existed between David and the remnant of the Jebusites, as the account of the purchase of the granary of Arannah, the Jebusite for an altar (Samuel 24, 16-18), shows. A number of foreigners are mentioned as mercenaries in the armies of David. There was great friendship between Hiram, king of Tyre, and David. The Phoenicians of Tyre and Sidon were Canaanites who occupied the northeastern strip of Palestine. They described themselves as such even as late as their settlement in North Africa and their founding of the city of Carthage.

"Thereafter the Jews split up into two kingdoms. One, the Kingdom of the Israelites with its capital Samaria (Nablus), lasted 250 years and then fell into the hands of Shalmaneser, King of the Assyrians, in the year 722 B.C., and was led into captivity. The other, the Kingdom of Judah, with its capital Jerusalem, lasted 130 years after the Kingdom of Israel had perished."

Nablus is not ancient Samaria but the much older Shechem, where Jacob dwelt. It was destroyed by John Hyrcanus, rebuilt by Emperor Vespasian Flavius, and renamed Flavius Neapolis, the Flavian New City. When the Arabs settled there, they corrupted the name to Nablus. This, however, is immaterial, and mentioned here only to point out the lack of knowledge of the writer of the Ibn Saud epistle.

In regard to the Northern Kingdom, Ibn Saud would do well to read the 30th chapter of the Second Book of Chronicles, which plainly indicates that not all the inhabitants of the kingdom of Israel were exiled. "So they established a decree to make proclamation throughout all Israel from Dan to Beersheba that they should come to keep the Passover unto the Lord the God of Israel at Jerusalem; for they had not kept it in great numbers as it is

written. . . . So the letters went out with the letters from the king, saying: 'Ye children of Israel, turn back unto the Lord, the God of Abraham, Isaac and Israel, that he may return to the remnant that are escaped of you from the hands of the kings of Assyria' (2 Chronicles 31, 5-7)." It is clear from this statement that many inhabitants remained in the land after the conquest of Samaria.

"It was later destroyed by Nebuchadnezzar, the King of Babylon, who burned down the city and the temple with fire, and led the people into captivity to Babylon in the year 580 B.C."

After the destruction of Jerusalem, a great part of the population of Judah remained and was not carried into captivity to Babylon. "But the captain of the

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## Our New Chanukah

**P**ROUD, fierce Maccabees—bold Jewish warriors,  
Your full-faced courage is sorely needed today;  
For bowing of the knee and kisses of the rod  
Have supplanted your open battle-field bravery.  
Too many seek shelter in the shadow of strange walls,  
Meet cold rebuff and even then fail to turn away.  
Your strength is needed to straighten our arching backs,  
To help us declare with a shout our new Chanukah.

—RABBI HERSCHEL LEVINE

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guard left of the poorest of the land to be vinedresser and husbandmen." The king of Babylon, Nebuchadnezzar, even appointed a governor over the remnant of the people, a certain Gedaliah, the son of Shaphan.

"The captivity in Babylon lasted seventy years, and then the Jews returned to Palestine by order of Cyrus, King of the Persians."

In Babylonia, the captive Jews had a continual longing to return to the land of their fathers. The 137th Psalm portrays the feeling of the Jews in an alien land: "By the rivers of Babylon, we sat

down and we wept when we remembered Zion." But, as long as the Babylonian empire existed there was no return of the exiles to their homeland. With the destruction of the Babylonian empire, however, and the ascent of Cyrus to the throne of Persia, a new hope arose in the hearts of the Jews, as is beautifully expounded in the 45th chapter of Isaiah. A number of expeditions went to Palestine, the first under Zerubabel, a scion of the Davidic house, then under Ezra, the Priest, and, finally, under Nehemiah. In the last return to Palestine, Jerusalem was restored and fortified. This was about the year 445. It was of this period, perhaps, that the Psalmist sings, "When the Lord brought back those that returned to Zion, we were like unto them that dream (Psalm 126)." More than two centuries elapsed between the first attempt to re-establish themselves in Palestine and the final successful undertaking under Nehemiah. There was much opposition to the restoration of a Jewish commonwealth, especially on the part of the Samaritans, the inhabitants of the ancient kingdom of Israel. It is to be noted that included among the opponents of the Jewish restoration were some Arabs who now occupied parts of the extreme southern end of Palestine.

"The Greek conquest followed in 332 B.C., under the command of Alexander the Macedonian, their rule continuing in Palestine for a period of 272 years."

Little is known of events in Palestine during the Persian rule. We do know, however, that with the Greek conquest under Alexander the Great, a definite state existed and continued to exist during the entire Greek period. Alexander even entered Jerusalem, and granted certain privileges to the Jews.

Ibn Saud does not know that the most glorious period in Jewish history was during the latter part of the Greek period, during the Maccabean revolt, and, afterward, during the reign of the Hasmonian princes. John Hyrcanus ruled over a territory as large as that of David and Solomon.

"The Roman conquest took place next in the year 63 B.C., under the command of Pompey, their rule lasting in Palestine for 700 years."

[Continued on page 30]



ON THE last Sunday of August, 1945, an Austrian-Jewish refugee writer was working in his study, the windows of which overlooked a luxuriant Californian garden. The moon-faced, stout little man with dark brown eyes behind horn-rimmed glasses, was bent over a heap of manuscripts—a selection of his poetry scheduled to appear shortly in its original German. He states, he had just gone through the English translation of what was destined to be his last work, a big novel, “Der Stern der Ungeborenen,” to be published by New York’s Viking Press, while Bermann-Fischer would bring out the German edition at Stockholm. These had been weeks of hard work, but also of deep satisfaction. The country where he had spent most of his life, Austria, had been liberated from the Nazi yoke, and the newly formed association of democratic Austrian writers had appealed to him, Werfel, to return to Vienna. On V-J Day he had watched the jubilant throngs surging through Santa Barbara’s main streets and subsequently discussed with his wife the possibility of making a trip to Europe.

Two years ago, he had had his first severe heart attack, but now he felt well, and his present euphoria did not permit him to think of any imminent danger. Yet angina pectoris, that insidious throttling of the heart, had not disappeared. When his wife Alma entered the study, at 6 P.M., it was all over. Her husband, Franz Werfel, was dead, at the age of fifty-four.

The sad news spread quickly. Only a few hours later the house on Bedford Drive, Beverley Hills, was virtually besieged by mourners. In the week to follow, the Western Union service was taxed by the flood of telegrams of condolence addressed to the widow that came from all parts of the country. Indeed, the Prague-born Jew Werfel had been one of America’s most popular authors. Had the American public been asked to nominate the refugee writer No. 1, Werfel could have been the obvious candidate for that distinction. He was better known to the general public than, for instance, Thomas Mann, Jules Romain, or Sigrid Undset, though they might surpass him in literary merit. It was estimated that more than twelve million Americans read his last published novel,

## FRANZ WERFEL—TRAGEDY OF A CHRISTIAN-MINDED JEW

By ALFRED WERNER

“The Song of Bernadette,” and many more millions must have seen its excellent movie version. In 1934 his novel, “The Forty Days of Musa Dagh,” artistically superior to the Bernadette saga, had been on the best-seller list, and many theater-goers could remember his plays, such as “Goat-Song,” “Juarez and Maximilian,” “The Eternal Road,” and “Jacobowsky and the Colonel.”

Genuine poets have been rare at all times, but those whose works conquered the minds of the masses despite their poetic qualities can be counted on the fingers of one hand. Werfel was a poet, one who never lowered his standards to cater to mean instincts, and his astounding success was perhaps a miracle as great as those said to be performed at Lourdes. From 1911, when his first book, a collection of poetry, “Der Weltfreund,” sold extraordinarily well, to his death, Werfel’s unbelievably fertile mind produced about fifty volumes—poetry, novels, dramas, essays, translations. Of course, they vary in literary value, but there is nothing that is not worth reading. While it is impossible even to guess how much of his work will survive, it is safe to say that his creations are a clear mirror of the fears, frustrations, hopes and illusions of an era that, significantly, started with the sinking of the “Titanic” and, no less significantly, seems to have reached its climax with the elimination of a city by a single bomb.

Prague, where he was born in 1890 as the son of a wealthy Jewish glove manufacturer, and which was the scene of many of his narratives, was considered the mystic city *par excellence* among all European cities. It remained the city of Rabbi Loew’s “Golem” (re-discovered in Gustav Meyrink’s fantastic novel), and of Emperor Rudolph II’s court astronomer, Tycho de Brahe (the hero of Max Brod’s finest novel). It is not without significance that two of modern Europe’s deepest minds, Rainer Maria Rilke and Franz Kafka, stemmed from Prague. Compared with the Prague Jew, Kafka, Werfel was a lesser figure in modern lit-

erature. More and more people are beginning to realize, two decades after Kafka’s premature death, that the author of “The Trial” and “The Castle” represented one of the most delicate fruits on the tree of modern Jewish diaspora. Yet what Rudolf Kayser wrote about Kafka can be applied to Werfel as well:

“He may be called an expressionist, since the main feature of his works is a quest for metaphysical values. On the other hand, his characters belong to the world of every-day reality. The tension and conciliation between the finite and infinite worlds, between the ephemeral and eternal, between loneliness and companionship, are pivotal in all his writings. Hence life for him meant a dual existence, a higher and a lower form.”

This creed—that there is an invisible and intangible world in addition to our visible and tangible realities—was expressed in one of Werfel’s earliest poems, “Eine alte Frau geht,” in these simple words: *Diese Welt ist nicht die Welt allein*, “This world is not the only world.”

The contrast between old Prague and modern Europe, noticeable within the gates of the city, may have contributed to the poet’s emphasis upon the dichotomy: This World—Nether World, Substance—Spirit, Materialism—Religion. In other words, Werfel learned to visualize the world not as a unity, but as a battle-field of antagonistic forces, a view found in certain expressions of St. Paul.

The lever, lifting this dilemma from the realm of the subconscious, is a very definite feeling of guilt, to be felt throughout all of Werfel’s books. Is it the social guilt of Kafka’s K. (in “The Trial”), the guilt of one born with a silver spoon in his mouth? Or is it the guilt of a Jew, constantly trying to run away from Judaism? Psychoanalysts, studying his works and contemplating the facts of his life may, some day, be able to answer these questions. Werfel,

reared in a strictly Catholic secondary school (the Piaristen-Gymnasium), consciously identified this guilt feeling with the Christian idea of the original or hereditary sin, a concept entirely alien to Jewish orthodox thinking. It is interesting to note that amidst the exuberant rejoicing of his early poems, his boundless *joie de vivre*, he suddenly remembers the guilt resting on his soul:

*Wie werd' ich diese Schuld bezahlen  
muessen? "How shall I have to atone for  
that guilt?"*

According to Werfel's philosophy, which strikingly resembles that of orthodox Catholicism, life itself is guilt, as it is a separation from man's metaphysical origin, a departure from God. Man is a fallen angel, bearing the mark of Cain on his forehead:

*Ja, Schuld ist das gewaltige Wort,  
Es dreht die alten Globen fort,  
Und eb' noch unsre Zeit beginnt,  
Werden wir schuldig, dass wir sind!*

There may lie the key to Werfel's *Weltanschauung*. "Guilt" reads the writing on the wall. His novels and dramas usually depict places and times of turmoil and despair. His heroes seem to exclaim, "The time is out of joint!", but it would have seemed un-Christian to the author to "set it right," to revolt against injustice and intolerance. Those who lead a rebellion against injustice, die miserably, even when the right is on their side, like Werfel's "Gabriel Bagradian," head of the Armenians on Musa Dagh. An exception is "Domenico Pascarella," the Neapolitan banker who defies the Fascist rule: but the story's "happy end"—Pascarella is rescued by a Britisher who marries his daughter—lacks the true Werfelesque ring.

One who believes as strongly as Werfel in the Tolstoyan concept of "Don't resist evil," lands eventually in the bosom of the Church. In any event, Werfel's response to Catholicism was not a relatively new phase in his life and letters, not a product of age or exile, as some reviewers of "Embezzled Heaven" and "The Song of Bernadette" claimed. His drama, "Paul Among the Jews," (1925), closes triumphantly with the announcement: "The hour of Christ has come!" But Werfel's infatuation with the Christian faith goes even further back. In

1917 Werfel engaged in a heated controversy with the leader of the Activists, a Berlinese Jewish writer named Kurt Hiller. When Hiller declared that social action was the poet's duty, Werfel answered him in an essay, *Die christliche Sending*, "The Christian Mission," which appeared in one of Germany's leading magazines, *Neue Rundschau* (Berlin, January, 1917). In it Werfel denied the possibility of creating human happiness by means of social action and praised the Catholic concept of the state and the Christian "Consider the lilies of the field" attitude towards the social problem. It was a logical step he took—to give himself up to the "only redeemer," to Christ.

To the Jew, whose very traditions call for social action, this attitude should appear strange and improper, but Werfel was not the only Jew to succumb to the lure of Christendom. The Slovak Jew, Joseph Roth (author of "Job" and "Anti-Christ"), the French Jew, Henri Bergson, the American Jew, Mortimer Adler, and quite a few others tried to escape from the tragedy of our earthly life, with its poverty and wars and revolutions, into what they considered the Nirvana of Christianity. It was not fair to charge that Werfel "sold" himself to the Catholic Church, as some infuriated Jews remarked, embittered about Werfel's treason. In this writer's opinion, Werfel's "conversion" was the act of a sincere man, completely free of economic afterthoughts. "I have dared to sing the song of Bernadette," he wrote in the preface to the novel, "although I am not a Catholic but a Jew. . . . Even in the days when I wrote my first verses I vowed that I would evermore and everywhere in all I wrote magnify the divine mystery and the holiness of man—careless of a period which has turned away with scorn and rage and indifference from these ultimate values. . . ."

And yet, even those who share with him these "ultimate values" will refuse to acknowledge his leadership, if they become aware of their "leader's" utter confusion. Both the National Conference of Christians and Jews, and the Catholic press of America were mistaken when they showered him with praise. For his interpretation of both Christianity and Judaism is as wilful and peculiar—as was

pointed out by a few sober theologians—as are Sholem Asch's ideas on the same subject.

Werfel's biblical play, "The Eternal Road," I fail to consider a genuine expression of Jewish spirit. Those who saw it superbly staged in New York by that great showman, Max Reinhardt, and were deeply impressed by it as a work of art, are advised to read it. Werfel selected and rendered into verse those biblical scenes and passages which he, rightly or wrongly, regarded particularly symbolic of the Jewish destiny. Regrettably, he selected chiefly those episodes of the Old Testament which, while eminently dramatic, do not reveal so much the lofty aspirations of the entire group, as the human, all too human, weakness of certain biblical characters—using the Rembrandtesque darkness without the Rembrandtesque light, so to speak. Neither is the picture Werfel draws of contemporary Jewry flattering: the characters who listen to the Rabbi are overwhelmingly cynical, fanatical or timid. I cannot help agreeing with Professor Solomon Liptzin, author of "Germany's Stepchildren," who has this to say about "The Eternal Road": "What sardonic irony that Werfel, who ever sought estrangement from his coreligionists, should be held up by the unknowing as the ideal interpreter of the Jewish soul! And that a play, which was perhaps born of Werfel's dislike of certain Jewish traits, and which may help to explain and even justify to his own conscience his aloofness from the Jewish tragedy of the nineteenth-thirties, should be blazoned forth as a genuine expression of the Jewish renaissance!"

Werfel's last published book, a collection of essays and aphorisms, written between 1930 and 1944, and published under the title, "Between Heaven and Earth," irritated all progressives in America. For in the heat of his fight against what he called the central heresy of our time, namely, the revolt against metaphysics, Werfel aligned himself with the leaders of Red-baiting and even Jew-baiting. It is sad to recall that the last book he lived to see published abounds in sharp statements against social security, old age pensions, and health insurance; in anti-Bolshevist propaganda and attacks on general education—just because any

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*This unusually interesting article was published originally in Conservative Judaism, and is reprinted here with permission of that publication.*

## The Real Meaning of the "Chosen People"

# THE ELECTION OF ISRAEL

By JULIUS H. GREENSTONE

THE ideals of equality and fraternity which came into vogue at the beginning of the past century led many Jewish thinkers to revise their ideas regarding the age-old doctrine of the Election of Israel. The notion of racial superiority implied in this doctrine was repugnant to the early champions of Jewish emancipation and efforts were made to tone down the objectionable features in it and stress rather the obligations that the idea of the "chosen people" carried with it. Thus, the early reformers revived the old notion of the "Mission of Israel" and made it a prominent plank in their platform. Israel was elected to spread the ideals of a pure religion and an exalted morality among the peoples of the world. By the example set by them, the rest of mankind would learn to appreciate the lofty principles of the Jewish belief and the Jewish mode of life, thereby bringing about the hoped-for establishment of the kingdom of God upon earth. In this manner, they were able to retain the frequent references to the principle of Election in the prayer-books which they compiled, amidst the numerous other changes which they introduced.

In our own day, the doctrine of Israel's election has again become a problem in view of the theory of race superiority which is at the basis of the pernicious Nazi ideology, which has wrought such havoc in our age. Some of our thinkers find this doctrine so irksome that they despair of being able to find a means of reinterpreting it so as to make it fit into the modern conception of democracy which the world has been at great pains to defend and re-establish. Professor Mordecai M. Kaplan considers it as one of the outstanding achievements of the Reconstructionist movement, of which he is the leader, that it had the courage to reject the idea of the "chosen people" and omit any reference to it in the New Haggadah and in the Sabbath Prayer Book, recently published. "The idea of Israel as the Chosen People must therefore be understood as belonging to a thought-world which we no longer inhabit."

In the Torah, the ideal of Israel's election is bound up with the Revelation at Mt. Sinai. The choice of Israel as the recipient of the Revelation was determined by God from the period of the patriarchs (Deut. 10:15) and even earlier. The redemption from Egypt was due to the direct intervention of God in behalf of his beloved people and the step necessary in the realization of God's plan to make Israel the banner-carrier of His Torah (ib. 7.6-8; 14.2). While the choice of Israel for this exalted destiny is thus regarded as due to the special love which God had for Israel and because of the promise made to the patriarchs, the condition of the choice is plainly set out in the narrative preceding the story of the Revelation, as dependent on their faithfulness to the Torah. "If ye will hearken unto My voice, indeed, and keep My covenant, then ye shall be Mine own treasure from among all peoples . . . and ye shall be unto Me a kingdom of priests and a holy nation" (Ex. 19:5, 6). Through the Revelation Israel became conscious of a superiority in the spiritual domain which the Torah designates as holy, i.e., set aside and devoted to a high purpose. Many of the specific laws and regulations were expressly enjoined with the view of maintaining in them that feeling of holiness which preserved their integrity and stimulated their consecration to the ideals of their conception of religion and morality.

This consciousness of having been singled out for a definite purpose formed the essential corollary to the belief in the divine Revelation. It is frequently stressed in the Torah and finds further emphasis and clarification in the words of the prophets. The latter idealized the relationship between God and Israel as that of a father to his son (Hos. 11:1; comp. Ex. 4:22, 23) or that of the groom to his bride (Jer. 2:2; Hos. 2:21). The thought that this distinction conferred upon them was conditioned upon their loyal adherence to the Torah was always kept in the foreground, and Amos even justifies the misfortunes that have come to them on the ground of their failure to

carry out the conditions basic to their election. "You only have I known of all the families of the earth, therefore I will visit upon you all your iniquities" (3:2). In spite of their derelictions and backslidings, God still continues His relationship with Israel, inflicting upon them dire punishment, but still loving them as a father loves his son and waiting for the time when the original covenant will become realized by them. Thus the doctrine of the Election of Israel, associated with the cardinal belief in divine Revelation, is also connected with the belief in a Messianic age, forming a link between the two dogmas in Judaism.

The rabbis in their homiletic style still further elaborated on the idea of Israel's election, regarding this as the motive that prompted God to bring this world into existence and as an assurance of the immortality of the Jewish people. The consciousness of the destiny assigned to them made Israel impervious to all temporary ills and ephemeral persecutions, believing that ultimately their ideals and hopes will become established in a regenerated world. The medieval philosophers also took this doctrine for granted and interpreted it, each in his own way. Maimonides did not include it among his articles of faith, but its prevalence throughout the ages as a living, impelling motive and hope, caused it to become a most prominent feature of the Jewish prayer-book and an "unformulated dogma," as Schechter calls it, in the catalogue of Jewish beliefs. Kohler, indeed, regards it as "the central point of Jewish theology and the key to an understanding of the nature of Judaism," and even modern Jewish theologians, such as Leo Baeck and Claude G. Montflore, insist upon the retention of this "unformulated dogma." Ahad Haam, in his essay on "Transvaluation of Values," also stresses the consciousness of the Jewish people of their superiority in the realm of morality, although denying the claim to a mission as interpreted by the reformers. This doctrine, according to him, is that Israel,

"the fewest of peoples," was chosen for moral development, "that is, to give concrete expression in every generation to the highest type of morality, to submit always to the yoke of the most exacting moral obligations." He further asserts that "Judaism does indeed present, in this respect, a unique phenomenon. It distinguishes the Jews from the rest of mankind only in that it imposes on them exacting and arduous obligations; whereas for the non-Jew the yoke is lightened." He admits that in the present age we must realize that "actually we are not superior to other nations even in the sphere of morality," so that our moral superiority is only potential. Perhaps this is also what Morris Joseph had in mind when he said: "It is in no arrogant temper that we claim to be the chosen people. We thereby affirm, not that we are better than others, but that we ought to be better." Dr. Kaplan's criticism of this assertion is hardly tenable. There is no presumption in wishing that we should be better than others, when we have been trained for centuries to regard ourselves as the holders of the eternal verities of religion and morality. We expect that of ourselves. *Noblesse oblige*.

Since Revelation is regarded as the basis of the doctrine of the Election of Israel, the interpretation of the one will affect the interpretation of the other. However, even if we take the interpretation of the extreme rationalists, which rejects the miraculous theophany at a definite time and place, we need not entirely reject the idea of the chosen people. In his "Judaism as a Civilization," Dr. Kaplan regards the implications of the belief in the Election, even if it be designated as "sacred egoism," as important. "That God chose Israel to be His people did not remain an inert idea, but gave point and unity to the entire civilization by which the Jews lived. Every element in that civilization was regarded as contributing in some way to the self-realization which, as the chosen of God, they were in a position to achieve. That civilization was symbolized in and delineated by the Torah. There could be no greater incentive to live in accord with that civilization—the Torah—than the knowledge that it was the principal means through which God indicated His special love for Israel. No wonder that, whenever the Jew was about to read from

the Torah, the scroll of the Law which represented his national civilization, he praised God in the benediction, 'Blessed art Thou, O Lord, our God, King of the Universe, who hast chosen us from all the nations, and given us Thy Law.' " Such an evaluation of the doctrine is quite in harmony with the view held by Jewish sages and thinkers throughout the ages.

The awareness of the Jewish people of the heritage which they possess and the destiny set for them to translate that heritage in their lives is the root idea in the doctrine of the Chosen People. This has no relation to the Nietzschean theory of the Superman or to the Nazi formulation of the super-race that was to dominate all other races. We interpreted our *mission* as the need of living up to the ideals set before us and the duties which we assumed. There are indeed some references to Israel becoming a light to the nations and Isaiah developed the idea of the "servant of God" who is to bring humanity to a recognition of the God of Israel, an idea that finds an echo in the Rabbinic Agada and in Judah Halevi's *Kusari*. Still, our ideal is by no means selfish. We place the main emphasis on the duties that our selection imposes and not on the privileges that it may bring. We were the first people to recognize a moral order in the world, even though there may have been other thinkers in other lands who had glimpses of the imperishable truths which we proclaimed, but they were not conscious of their contributions, or as Dr. Kaplan puts it: "Judaism is unique not in having evolved values which were totally unknown to other peoples, but in having carried common values to pragmatic conclusions never dreamt of by other peoples." It is not immodest to experience a thrill of exaltation and pride in having evolved those precious truths which the greater part of the civilized world adopted. It was due to this sentiment that the Jewish people could withstand persecution, since they found in it an ever inspiring hope and comfort. Far from acting as an opiate on the Jewish consciousness or lulling the Jew into a state of dangerous complacency, it has acted as a most potent stimulus to higher thinking and better living. It has given rise to the sentiment that we are obligated to live up to the high moral standards set be-

fore us. Not only in comparison to the *moujik* known to the Jew of the small Russian villages, but also to the cultured and progressive westerner, the Jew feels that his calling and his life should be without blemish.

The doctrine of the Election of Israel is based on sound logical premises and one need not be a sentimentalist or a romanticist to adhere to it and realize it in his life. It was essentially true insofar as we were conscious of our destiny in past generations and holds true also today. If we regard our traditions and our contributions to human civilization as superior in intrinsic worth, we have the right to consider ourselves as having been especially favored because we were made the custodians of these precious ideals. Other peoples have made notable contributions to the sum total of civilization, but in our outlook on life, religion and morality constitutes the most important elements of that civilization and the protagonists of these elements are not lacking in a sense of dignity or of ethics in entertaining a feeling of pride in being the first to recognize them and make them the guiding principles in their individual and group life. This feeling, constantly associated with the sense of obligation, as laid down at the very beginning of our national life, is free from any tinge of arrogance or self-complacency.

This doctrine also had a most potent pedagogic value in Jewish history and we can ill afford to dispense with it now. In the midst of an unfriendly environment, it is imperative that we utilize every means toward strengthening loyalty and self-respect. The sacrifices that Jewish loyalty entails become less burdensome when we are ever conscious of our destiny and kept ever aware of our dedication to our calling. Who would accuse the Jew who experiences a thrill of exaltation in the knowledge that many of the institutions of American democracy have their roots in our Bible and are part of our conceptions of society, of arrogance? The fact that in our modern milieu we are prone to minimize the differences between us and our neighbors should spur us to a greater effort to hold on to the things and ideas which make us distinct and different.

To those who still believe in divine revelation, whatever construction or in-

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**A**MONG the anonymous benefactors of humanity a prominent place should be allotted to the man who devised the system of putting numbers on apartment houses. Only 150 years ago addresses had no numeration. Instead, each dwelling was provided with a painted sign-board, bearing the crudely drawn likeness of an animal or a plant. Some of our most aristocratic Jewish names are derived from these signs. The city was Frankfurt on the Main, where General Eisenhower now rules western Germany for the Allies. A century and a half ago, the Jews of Frankfurt were confined to a Ghetto. The Ghetto contained exactly 197 houses. One house was distinguished with the signboard representing an ostrich (Straus in German). The Straus family in America derived their name from this sign. Each of the inhabitants in due course adopted the subject of his house sign as his family name. In this manner names like Schiff (a ship), Adler (an eagle), Ochs (an ox), Rothschild (a red shield), Nussbaum (a nut tree) etc. came into being. It was not only Jews who obtained names via their house signs. The Gentiles proceeded the same way.

A peculiar class of Jewish names includes Kaiser (Emperor), König (king), Bischof (bishop) and Minister. Since no Jew could ever boast of having been an emperor or a king, at least not since the Khazar kingdom was destroyed by Russia in the 10th century, these four high-sounding names have been traced to a Purim custom. Purim was the Jewish carnival. On the eve of the festival many honorable Jewish artisans would dress up as wandering minstrels. Regular ensembles or troupes of amateurs would visit the homes of rich Jews to offer Purim performances. The repertoire was a traditional one. It was either the story of Esther, or that of Joseph. The cast always included a king or emperor (Ahasverus or Pharaoh) and a Prime Minister (Haman or Joseph). It is from these theatrical titles that such family names originated. After a man had played a ruler for many years his fellow actors would occasionally address him with "Hey, king (or emperor), come here." The title would stick, and in time be adopted as a family name. (Krol (Polish for king) and krolevich (Polish for king's son), probably have the same

## WHAT DOES YOUR NAME MEAN?

By N. PEARLROTH

background. Sometimes such a title-name would be translated into Hebrew. The famous French composer Meilhac (for Melech, king) has traced his name to such a source.

That leaves only Bischoff (bishop) to be explained. It was found that the name is an all too human exaggeration of the name Cohen (a priest). Instead of referring to himself as "priest" on the government register, an application would promote himself to "Bishop," with no harm intended. The anti-Semitic German inspector of the period would maliciously sanction the adoption of this name.

Some Hebrew names were in vogue among the very highest Nazi gangsters who so nearly succeeded in exterminating the Jewry of Eastern Europe. The venomous Dr. Joseph Goebbels bore two revered Jewish names. Joseph is obvious. Less so is the name Goebbels. It is a dialectical mutilation of the name of the Hebrew patriarch Jacob (Kobbel, Goebels). Ribbentrop's given name was Joachim (derived from the Hebrew Jehoiakin), and Herman Goering was given his forename in honor of his father's Jewish friend, Dr. Herman von Eppenstein, of Austria. Never have men so profaned their given names as these three. It is difficult to resist the age-old Hebrew quotation, "May their names and their memory be expunged."

There is one category of surnames which is never given to the members of the laity. These are restricted to Levites or Cohanim, respectively. All people named Rosenbaum, Wolf, Epstein, Horowitz and Mannheimer are Levites. A man named Rapaport, Katzenellenbogen, Nelson and Ginsberg is invariably a Cohen. The connection has never been satisfactorily explained. And while we are on the subject of Ginsberg, I'd like to point out that not all Ginsbergs have been named after the Bavarian city of Günzburg. Those Ginsbergs who originated in Poland, in Russia and points west, very likely owe their name to the Prussian city of Königsberg, a great

commercial junction a century ago. The East European Jews pronounce the name as if it were spelled Ginsberg, hence the great prevalence of this name.

A most curious name is Kikenis. I have known many bearers of this name in Eastern Galicia. By a sort of mental *salto mortale* it has been deduced that the name means Jonah. The explanation will be found in the Bible. According to Jonah, IV, 6, the prophet raised a "tall gourd" to offer him shade. What the King James version (mistakenly) translated as a "gourd" is called "kikuyon" in Hebrew. The next step is obvious.

### ANSWERS TO QUERIES:

**SEGAL**—This name may be spelled Siegel, Segal or Sichel. It means that you bear one of the two most distinguished names in Jewry, names that go back to the time of Moses, 3400 years ago. Moses and his brother Aaron divided the leadership of all the Jewish tribes between them. Moses was their political leader, while Aaron assumed the rank of High Priest. Ever since, every descendant of Aaron was a Cohen, while the descendants of Moses are known as Levites (Levy). The name Segal consists of the initials of the two Hebrew words SEGan Yeviyah (Prince of the Levites), a title proper to a direct descendant of Moses.

**SCHONHOLZ**—The original name was Schonhals (beautiful neck). It has quite a romantic story. When the Jews of Austria were compelled to assume family names, a young bridegroom appeared with his bride at the office of the name-giving commission. The question was put to the young man as to whether he had selected a name. The bride must have been very beautiful. The commissioner in charge was very distraught and kept murmuring, "What a beautiful neck (the young lady has)." The young husband heard the word Schonhals and eagerly adopted it.

*The following is taken from a letter written to a member of the Brooklyn Jewish Center by Maurice Levin, Chairman of the Board of the Hearn Department Stores.*

**A** FEW weeks ago, while walking along a country lane, reflecting on the changing beauty of valley, plain and rolling hills bedecked in late summer grandeur, I happened to pause beside a vineyard that was generously laden with clusters of grapes. Many were so perfectly seasoned and ripened by the blessings of sun and rain that they approximated the perfect fruit nature intended them to be. They hung proudly from the vine as if they were aware of their preciousness to mankind and the glory they contributed to their setting. Others were tangled and snarled, sort of impoverished, puny, undernourished, hollow-hearted, as if nature had ordained that they be outdone by all the rest.

I could not help thinking how similar was the grape on the vine to mortal flesh upon the earth! There are humans who walk humbly and gracefully in their maturer years, seasoned and ripened beneath an ever widening horizon of understanding and social usefulness. These are benevolent, gracious, thoughtful and much devoted to mankind. They live to give up what is best in their hearts as freely as the rose gives up its fragrance to the visiting sun. Others are greedy and interested only in self. They are like misers who hug their gold but remain blind to all of life's riches. They are the stones on the highway of life. They give no hostage to feeling; they make no commitments to other human beings; they have no love, no tenderness, no pity. They remain ever insensible to the great fundamentals of conscience, love and duty; deaf to the irresistible call of life and blind to its highest fulfillment. Yes, these frozen-hearted individuals are the snarled and tangled grapes in humanity's vineyard and bitter, indeed, is their taste in the mouth of those who walk gracefully along the higher levels of life's pilgrimage.

Perhaps, like the withered grapes on the vine, many humans can do nothing to reshape the hedges of their being. In shadow born and in shadow lost, they will continue to blunder like bees in a

setting of great darkness. But we, who have been awakened by the sorrows of our world to the reality of life, face a new challenge. On this eve of peace we face a challenge to dedicate the treasures of soul and the will of purpose to make the light that is returning on our horizon a blazing torch that will forever shine over a happier world than no tyrant can blight, no hater of men extinguish.

As Jews, we are summoned in the name of our God and of the prophets of Israel to find more clearly the true sources of our strength, understanding and vision and, together, to labor with unflinching zeal and untiring devotion to shape the happier world of tomorrow. It is our sacred task to build a world where our

children yet unborn will not have to die with their songs cut off and their strings of promise broken too soon. We must work together in harmony, diligently and persistently for the truth as we see it; weld ourselves to every cause that promises to leave peace and serenity in its wake; bind the bleeding tendons of men and bring healing and blessing to the world.

The faith we have in a quieter earth will only be expressed by the dreams we shall hold in our hearts and by our zeal in putting them into practice. We shall make them alive, vital and productive only if we breathe into them our strength, our vitality and our greatest gifts of soul.

## PALESTINE GOVERNMENT CHARGED WITH INCITING ARABS TO ATTACK JEWS

By CONSTANTINE POULOS

(Jewish Telegraphic Agency Correspondent)

**T**HE serious accusation that the Palestine Government has been arming Arabs and inciting them to attack Jews, made by the secret radio of the Jewish resistance movement, has finally been brought into the open.

In the last few months there have been many reliable reports of such activity on the part of the Palestine Government, but those who were aware of them, and had investigated, were reluctant to aggravate the situation by writing an expose. Actually the story has not appeared in the Palestine newspapers, and the Government therefore sees no reason to deny the charges. And, of course, the people who have the evidence cannot risk coming out into the open.

One authenticated instance of the administration's efforts to create trouble between the Arabs and the Jews involves Abdulla Khalil el Sheikh, commander of a Hebron gang which played a prominent role in the disturbances of 1936. Abdulla Khalil had been in hiding since 1936, but

last year the Palestine authorities let it be known that they had no objection to his returning to Hebron, which he did.

At the same time, he received magnanimous assistance from the authorities in the way of agricultural machinery and livestock.

A whispering campaign also reveals that experienced manipulators are operating in Palestine among the Arabs, just as the Allies did against Germany, and vice versa. The most persistent of these rumors deal with the size of the forces that Ibn Saud, ruler of Saudi Arabia, has ostensibly promised to send to the aid of the Palestine Arabs.

The Jewish underground radio charges that the Palestine Government is trying to arrange outrages and attacks, with Arabs set against Jews, and Jews against Arabs, so that when the "two peoples of Palestine fight, the British will enter the fray and prevail over both sides, punish both sides and appear to be playing the role of impartial judge."



## *A Tale of Two Marvels of Baseball*

# GOODY AND HANK

By BEN GOULD

THIS is the story of two Jewish athletes. One a native New Yorker, tall and handsome, named Hank Greenberg; the other, a native of Ontario, Canada, stocky and pudgy, named Goody Rosen. Unlike in appearance and personalities, both possess one common asset—the determination to succeed. How well they have achieved their goal is shown by the fact that they are two of baseball's outstanding players.

Greenberg needs no introduction. Baseball's most feared slugger, earning a salary of \$55,000 a year (only surpassed by Babe Ruth), Hank enlisted in the Armed Forces before Pearl Harbor. He served four years in khaki, rising to the rank of captain with the 20th Bomber Squadron in China. Then, dramatically, he returned to civilian life in time to rejoin the Detroit Tigers and single-handedly led them to the American League flag.

This modern combination of Frank and Dick Merriwell then surpassed all previous baseball achievements by spearheading the Tigers' slugging attack in the World Series to victory over the Chicago Cubs. This, mind you, from a man who experts had said was all washed up after many years away from the national pastime.

Today Greenberg is once again baseball's outstanding player, an inspiring hustler, an invaluable asset to his team's morale. When the Tigers needed a home run, Hank slammed one out. When they needed a hit in the pinch, Hank came through. Without him the Tigers were just another team. Greenberg, and Greenberg alone, transformed the team from an ordinary club into world's champions.

Typical of Hank's play was one brilliant piece of strategy that 99 percent of baseball's fans overlooked. It occurred in the first inning of the seventh and deciding game of the World Series. Hank came to bat in the first inning after the three succeeding batters each had collected singles off Hank Borowy. A long drive would just about chase the pitcher from the mound. Everyone expected Hank to tee off on a fast ball.

But Greenberg fooled them all. He laid down a perfect bunt to advance the base runners. So upset was the pitcher by this move that he never regained his poise thereafter and was subsequently knocked out of the box.

That one play demonstrates Hank's value. Few players in the game would have sacrificed his mates. They would have preferred to hit an extra-base hit. But Greenberg thought first of his team, not of himself.

The story of Goodwin (Goody) Rosen, hustling little outfielder of the Brooklyn Dodgers, isn't as well known as Hank's.

This stocky Jewish-Canadian is 32, married and father of a precocious child. Once rated too small to become a successful baseball player, Rosen was the key-man of the Dodger attack all season, and as he went the Dodgers went. When he was hitting over .360 and leading both leagues in slugging, the Dodgers led the National League. But when Goody faltered slightly in August and his average dropped to .340 the Dodgers went into a tailspin and promptly bowed out of the pennant race. Yet Rosen's average was third in the National League.

All this seems strange indeed, for at the beginning of the season, Goody didn't figure in Manager Leo Durocher's plans at all. As a matter of fact, when Rosen was purchased from the Syracuse Chiefs of the International League for \$20,000 the Dodger fans thought President Branch Rickey of the Dodgers was slightly nutty. Goody had played with the Dodgers some years ago and had failed to make the grade. But Rosen vindicated Rickey's judgment. He became a confirmed slugger, a splendid defensive outfielder and one of the most vital cogs in the Flatbush baseball machine.

Yet as far back as March, Rosen was ready to quit the team and return home. "I couldn't see any future in baseball for me as a utility outfielder and just drifting around the minor leagues," Goody recalls. "I just couldn't seem to click with the team."

But Chuck Dressen, the Dodgers' coach and assistant manager, changed the Canuck's mind. He talked to him like a Dutch uncle.

"You just keep hanging in there, Goody," Dressen advised. The shrewd

coach had been around discouraged ball players for many years and knew how to handle them. "Do you want me to tell you what's wrong with your hitting?"

"Gee, I wish you would, Chuck," Rosen pleaded, almost swallowing his ever-present cigar in his eagerness.

"The trouble is that you are keeping your arms too close to your body," the coach answered. "You're pushing the ball rather than hitting it. Get your arms out. Try it for a week my way and then if you still want to give up and quit after that it's all right with me."

Rosen tried it for a week and didn't get results. Then one April afternoon in Brooklyn, Red Durrett, the regular Dodger center-fielder, reported to Ebbets Field with a stomach-ache. A fish he had eaten didn't agree with him. So Durocher sent Goody in to play the position, his first start. And Goody woke up with a bang. He won the game in the last inning with a stinging double.

"After that everything was all right," Rosen grinned. "I knew I could hit. I knew I would always be able to hit. Give Dressen plenty of credit. He kept me from making a fool of myself."

So for a bad fish there was born a star. Of such trifles are stars made. Now his popularity among Brooklyn fans rivals that of the great and far-famed Dixie Walker.

Goody is just a little fellow. He has never played anywhere except in center-field, where he scampers adroitly over the four-leaf clovers. At bat he is most dangerous with men on the bases, for he plays to win always. And many a ball game has been broken up by his dangerous bat.

He's had plenty of ups and downs since he broke in with Louisville at 17 years of age back in 1932. Twice thereafter he came up with the Dodgers and never showed enough promise to linger too long on the premises because Lady Luck kept frowning down on him.

Rosen is always ready to listen to advice. Only on one occasion did he ignore a suggestion. That was when Bill Guthrie, the bombastic umpire, was working behind the plate during one game when the Dodgers were taking an unmerciful beating. Goody came to bat with two out in the ninth and the rain started coming down in buckets.

"Strike out, Rosie," boomed the umpire, "and let's all get out of the rain."

"Not me, Mr. Guthrie," responded Goody. "I never strike out deliberately." Whereupon he lashed a scorcher to deep right center and slid through the mud to third base, proud possessor of a triple.

Guthrie placed his hands on his hips, gave Goody a look of ineffable scorn, then bellowed in disgust, "The game is called." He never forgave Rosen for that triple, either.

But all that is water under the bridge. Rosen is happier now than he has ever been in his life. He loves it in Brooklyn, and Brooklyn fans have an extremely high regard for him.

Before Rosen turned to baseball as a career, the national Canadian pastime of hockey attracted him. He had a whirl at the game with an amateur team in the Ontario Hockey Association. But one evening in the open-air rink at Toronto he took the puck in on the nets and was hit by a towering defenseman. He nearly came apart at the seams.

"I was on my back for a week," said Goody. "So, then and there I made up my mind it was baseball, not hockey, for me. But I never miss a hockey game in the winter. Only I watch it from the safe side of the stands now."

"I was 16 years old when I received my first trial with Rochester," Goody said, looking back at his career. "I hung around for a month and then they told me I was too small and they let me go. But only a few days before that I got two hits off the Giants and batted in the tying run in the eleventh inning. Yet they said I was too small."

And so in 1933 Rosen got a job with Binghamton in the old New York-Penn League. But when Rosen reported, he found that the team already had three left-handed hitting outfielders. So he was promptly shipped to Stroudsburg, of the Interstate League, where Eddie Mur-

phy, the old Athletic outfielder, was the manager. But Goody's luck failed him again. After six weeks the league folded up and Rosen was out of a job again.

All the players were declared free agents, but the owner of the defunct club had an idea. He put in lights and offered Rosen a job playing semi-pro ball all summer. Then scouts began watching Rosen. Eddie Onslow, manager of Harrisburg, made a special trip to see him play one night.

"But luck was not with me that game," grinned Rosen. "There was a lefty pitching against us and I struck out four times, hit a measly pop-up and grounded out. After that Onslow wouldn't even talk or look at me."

But brighter days were around the corner for Rosen. He had a brother, since killed in an accident, working in Louisville. This brother gave all the big shots in that baseball city such a sales talk about Goody that Rosen was ordered to report. But he had no money; couldn't even raise enough to take a bus.

That didn't stop him. He thumbed his way all the way from Toronto to Louisville, came there tired and determined.

This time he made good in Double-A ball. He hit .301 the first year, finished close to the top in stolen bases, and scored 106 runs despite his handicap of 150 pounds. The next season he hit .309. In 1935 he hammered out 190 hits but missed reaching the .300 mark by seven points. Then he proceeded to clout the apple at a .314 pace the next year, and in the summer of 1937 Larry MacPhail bought him for the Dodgers.

He left behind him in Louisville a .312 average, made on 200 hits, including 38 doubles, seven triples and 11 home runs. Batting lead-off, he still knocked in 82 tallies. He finished the campaign in a Brooklyn uniform and kept his .312 average until the end of the year, seeing action in twenty-two Flatbush games.

In 1938 he played in 138 games with Brooklyn, coming to bat 437 times and finished with a mark of .281. But he was the leading outfielder in the circuit and wound up in a tie for first place in outfield assists. Despite this record, he was optioned to Montreal the following campaign, then sold to Columbus, from

which city he went to Syracuse, where he was mighty popular. They even gave him a Rosen Night.

Then came his rescue last year by the daring Rickey.

"When I heard I was coming back to Brooklyn," Rosen concluded, "I was just about the happiest guy in the whole world. We have a great bunch of fellows here and a great chance for the pennant next season. I've been treated like a prince, and my biggest ambition is to get the Dodgers into the World Series."

Quite a man is Mr. Rosen.

## Bar Kochba

**"We pray thee, do not give assistance to the enemy: as thou needst not help."**

This is another of the Isaac Friedlander woodcuts taken from his portfolio, "Invictus — Milestones in the History of the Jews."

These prints have aroused much attention both among Jews and non-Jews. They describe with dramatic power and deep understanding the great turning points in Jewish life.

The *Review* reproduces the prints in their original size.

## Colombia to Admit More Jewish Refugees

THE government of Colombia, South America, is reportedly planning to allow entrance to 1,000 Jewish families from Central Europe for further settlement of a Jewish agricultural colony which has been flourishing since 1925. The plan includes probable government credit for seeds, tools and land purchase from large land-holdings previously owned by Germans convicted of Nazi activities.









ARCHITECT'S DRAWING OF THE EDUCATIONAL  
INSTITUTE ADJOINING THE BROOKLYN JEWISH CENTER



ANNOUNCING A PROJECT FOR THE ERECTION OF AN  
EDUCATIONAL INSTITUTE IN CONNECTION WITH THE  
TWENTY-FIFTH ANNIVERSARY CELEBRATION OF THE  
BROOKLYN JEWISH CENTER

The Brooklyn Jewish Center is now planning to hold its twenty-fifth anniversary celebration, which was postponed because of the war.

The celebration will begin on Friday evening, April 5th, 1946, continue with a special service on Saturday morning, and will be climaxed on Sunday, April 7th, with a dinner at the Hotel St. George. On that occasion, the happy ceremony of the burning of the mortgage will take place. It will be the most notable celebration ever held in the history of the Brooklyn Jewish Center.

As part of the memorable event, a campaign to raise \$250,000 for the erection of an Educational Institute will be conducted.

The new building, adjoining the present structure, will contain club rooms for the youth, a library, an auditorium, classrooms for the accommodation of all the schools conducted under the auspices of the Brooklyn Jewish Center, and other facilities.

The transferring of the educational department to the new building will make it possible to convert the present classrooms into meeting rooms and to provide additional facilities for social events and for the enjoyment of our large membership, which now numbers seventeen hundred.

We do not intend to raise any funds at the dinner, but hope to obtain the entire amount required before this event. We are certain that, as at all times in the past, the members will do their full share to make this latest project of our institution a complete success.

# NEWS OF THE MONTH

**P**RESIDENT Truman and British Foreign Minister Ernest Bevin announced simultaneously in Washington and in London that the United States Government accepted the British proposal for the establishment of a joint Anglo-American committee of inquiry to examine the question of European Jewry "and to make a further review of the Palestine problem in the light of that examination." Pending the report of that committee, Bevin said, there is to be "no interruption of Jewish immigration at the present monthly rate."

At the same time, President Truman released the text of his letter of August 31 to Prime Minister Attlee in which he urged the admission of 100,000 Jewish refugees to Palestine and stressed that he continued "to adhere to the views expressed in that letter."

The President revealed that following his letter, he was advised by the British Government that "because of conditions in Palestine it was not in a position to adopt the policy recommended, but that it was deeply concerned with the situation of the Jews in Europe." Subsequently, he said, the British suggested the formation of the joint Anglo-American committee.

"In view of our intense interest in this matter and of our belief that such a committee will be of aid in finding a solution which will be both humane and just, we have acceded to the British suggestion," the President said, expressing the hope that the committee would accomplish "its important task with the greatest speed."

The inquiry committee will conduct its work under a rotating chairmanship. The "terms of reference" of the committee, as agreed upon by the two governments, are as follows:

"1—To examine political, economic and social conditions in Palestine as they bear upon the problem of Jewish immigration and settlement therein and the well-being of the peoples now living therein.

"2—To examine the position of the Jews in those countries in Europe where they have been the victims of Nazi and Fascist persecution, and the practical measures taken or contemplated to be taken in those countries to enable them to live free from discrimination and oppression, and to make estimates of those who wish or will be impelled by their conditions to migrate to Palestine or other countries outside Europe.

"3—To hear the views of competent witnesses and to consult representative Arabs and Jews on the problems of Palestine as such problems are affected by conditions subject to examination under paragraphs 1 and 2 above and by other relevant facts and circumstances, and to make recommendations to His Majesty's Government and the Government of the United States for an interim handling of these problems as well as for their permanent solution.

"4—To make such other recommendations to His Majesty's Government and the Government of the United States as may be necessary to meet the immediate needs arising from conditions subject to examination under paragraph 2 above, by remedial action in the European countries in question or by the provision

of facilities for emigration to and settlement in countries outside Europe."

"It will be observed," President Truman said, "that among the important duties of this committee will be the task of examining conditions in Palestine as they bear upon the problem of Jewish immigration. The establishment of this committee will make possible a prompt review of the unfortunate plight of the Jews in those countries in Europe where they have been subjected to persecution, and a prompt examination of questions related to the rate of current immigration into Palestine and the absorptive capacity of the country. The situation faced by displaced Jews in Europe during the coming winter allows no delay in this matter. I hope the committee will be able to accomplish its important task with the greatest speed."

☆

IN London, a jammed House of Commons listened intently as Foreign Minister Ernest Bevin announced the Government's long-awaited statement of policy on Palestine, and reported that the U. S. Government had agreed to the formation of an Anglo-American inquiry commission to study the question of the Jews in Europe and their emigration to Palestine.

"I stake my political future on solving of the Palestine problem, but not within decided improvement in the conditions the limited sphere as presented here," Mr. Bevin told the members of Parliament following an address in which he outlined the functions of the enquiry committee, which were simultaneously

## 50 Millions Needed for European Jewish Relief in 1946

**A**LTHOUGH recent measures taken by General Eisenhower have brought about decided improvement in the conditions under which 75,000 Jewish displaced persons are living in former German concentration camps, American Jews must be prepared to supplement military and UNRRA aid for these refugees to the extent of \$500,000 monthly, Dr. Joseph C. Hyman, executive vice-chairman of the Joint Distribution Committee, said at a meeting in Cleveland before 800 Jewish community leaders called to establish the East Central Region of the J. D. C. Dr. Hyman said that the amount is required to establish large-scale educa-

tional and vocational retraining programs for the displaced persons, to increase the flow of supplementary supplies to the refugees and to broaden welfare services in their behalf.

Dr. Hyman said American Jews must be prepared to provide at least \$50,000,000 in 1946 if the Joint Distribution Committee is to extend effective help in behalf of Jewish survivors in Europe, particularly in Poland, Rumania, Hungary and France, where conditions are acute. He expressed the belief that the needs of these sufferers must not be made secondary to any other cause, no matter how worthy.



announced in Washington by President Truman.

He revealed that the British Government proposes to deal with the Palestine problem in the following three stages:

1. Consulting with the Arabs with a view to continuing present immigration to Palestine.
2. Exploring with the parties concerned the possibility of other temporary arrangements.
3. Preparing a permanent and, if possible, an agreed solution for submission to the United Nations.

The Foreign Secretary stressed that the course which the British Government proposes "to pursue in the immediate future" will "in no way prejudice either the action to be taken on the recommendations of the committee of inquiry, or the terms of the trusteeship agreement, which will supersede the existing mandate, and will therefore control ultimate policy in regard to Palestine.

Bevin's speech stressed the "dual obligation" of Britain to the Arabs and Jews and said "the lack of any clear definition of this dual obligation has been the main cause of the trouble which has been experienced in Palestine during the past twenty-five years." He asserted that it had been "impossible" to find common ground between the Arabs and the Jews, alleging that "the differences in religion and language in cultural and social life in ways of thought and conduct are difficult to reconcile."

☆

ABOUT 1,000 rabbis from various Eastern seaboard cities slowly marched from Union Station to the Capitol in Washington, where they were addressed by leaders of the Democratic and Republican parties in the Senate and in the House of Representatives. The demonstration was arranged by the Zionist-Revisionist Organization of America.

The rabbis delivered identical petitions to Congress and the White House and to the British Embassy for Prime Minister Atlee. The petition called for the admission to Palestine of 100,000 Jews from Europe as requested by President Truman, the repudiation of the British White Paper, the creation of a Jewish National Homeland and the release of Jews deported from Palestine to prison camps in Africa and the Near East. At the White

House, a delegation of ten rabbis were received by Presidential secretary Matthew Connolly.

☆

A BITTER attack against Zionism was made by Egyptian Prime Minister Nokrashi Pasha in an address opening the Egyptian Parliament. He accused the Zionists of "trying to destroy the Arab nation" and attempting "to rob" the Arabs of Palestine.

Warning the Allies against the Zionist demand that Palestine be established as a Jewish State, the Egyptian Prime Minister said that the Arab League will do everything in its power to combat this proposal. He emphasized that the present meeting of the Arab League in Cairo is primarily devoted to this question.

☆

DESPITE anonymous threats of death as well as direct exhortations from Moslem leaders, the Chief Rabbi of Egypt, Hayim Nahoum, has refused to issue a declaration renouncing the Balfour Declaration and disowning Zionism in the name of Egyptian Jews.

The campaign for renunciation of Zionism by the Chief Rabbi was vigorously pressed in the weeks preceding the rioting in Egypt earlier. The Grand Rabbi asserted that Arab leaders had been openly demanding, in letters to newspapers, that he come out against Zionism.

Among those who made such demands, the Grand Rabbi said, were Sheikh El Bakhri, supreme chief over the Mussulman religious sects, Sheikh Daraza, a parliamentary deputy, and secretary of Azhar, the Cairo religious university, and Fuad Pasha Abba of the Arab League. These open demands, he said, were followed by several unsigned letters in which his life was threatened.

☆

ENLISTED men and officers of the American, British, Canadian, French and Polish armies, and men of the Jewish Brigade dotted the Rothschild Synagogue in Paris at special services arranged by the Jewish community to observe Armistice Day. Leaders of the community and Jewish chaplains of the various Allied armies spoke.

☆

THE Arab Office in London announced that it submitted a protest to U. S. Am-

## JEHOSHUA CHANKIN, PALESTINE PIONEER, DIES

**J**EHOSHUA CHANKIN, one of the first Jewish settlers in Palestine, who devoted his life to acquiring land for the Jewish National Fund, was buried this week in his family plot on the Gilboa slopes, opposite the Ein-Harold settlement. He died at his home in Tel Aviv at the age of 80.

Born in Kremenzug, Russia, he was active in his early youth in the Russian revolutionary movement, but after the Kremenzug pogrom in 1881 he emigrated to Palestine, where he was one of the founders of Rishon L'Zion, the first Jewish settlement. He was deported by the Turks in 1915, but returned to Palestine in 1918 and had since been engaged in redeeming land for the Jewish National Fund.

---

bassador John G. Winant against the film on Palestine released by the "March of Time."

At the same time, the Arab Office informed the British Government that should the film be shown in Palestine, it will lead to repercussions. Arab leaders claim that the film "grossly misrepresented" the Arabs in a manner likely "to arouse contempt and antipathy for them."

(Richard de Rouchemont, "March of Time" producer, said in New York that the film "Palestine Problem" was made by two photographers, neither of whom is Jewish, who contacted both British and Palestinian Arabs.)

☆

DR. CHAIM WEIZMANN, president of the Jewish Agency, arrived in New York from London on the "Queen Mary."

During his stay in the United States, Dr. Weizmann will confer with American Zionist leaders on various aspects of the Palestine problem.

☆

CALLING upon the United States Government effectively to further President Truman's request that Great Britain immediately permit 100,000 Jews to enter Palestine, the American Jewish Committee, in a communication to Secretary of

[Continued on page 22]

# BROOKLYN JEWISH CENTER ACTIVITIES

## Rabbi Levinthal to Preach Interesting Chanukah Sermon This Friday Night

THIS Friday evening, November 30th, which will be the second light of Chanukah, Rabbi Levinthal will preach on the subject, "The Cruse of Oil in the Chanukah Tale,—and the Story of Oil After the Victory Today." In view of present events this parallel study of the victory of the Maccabees two thousand years ago and the victory of the Allies today should prove of special significance to our congregation.

Cantor Sauler will lead in the congregational singing and will render a special Chanukah number as his solo.

We hope that many of our members and their friends will attend.

## Board of Trustees Meeting December 6th

THE next meeting of the Board of Trustees will be held on Thursday evening, December 6th at 8:30 o'clock. Important business will be discussed requiring the presence of all trustees.

## Board of Trustees and Governing Board Meeting to Meet December 13th

A JOINT meeting of the Board of Trustees and the Governing Board of the Center will be held on Thursday evening, December 13th at 8:15 o'clock. Members of the two Boards are urged to attend.

## Open Meeting of Nominating Committee

THE Nominating Committee will hold an open meeting on Sunday morning, December 2nd at 10:30 o'clock. Center members who wish to offer suggestions to the Nominating Committee are cordially invited to appear at this open meeting.

## Junior Congregation

THE following have been elected officers of the Junior Congregation: President, Joseph Newman; Vice-President, Morton Lowenfeld; Vice-President (girls), Grace Griberetz; Secretary, Gloria Mehler; Gabbai, Isidore Wechsler; 1st Usher, David Levin; 2nd Usher, Edward Karlin; Shamash, Robert Kritiz.

## HEVRA SHAS HAS IMPRESSIVE CELEBRATION

THE Hevra Shas of the Brooklyn Jewish Center celebrated in a most impressive way the completion of the Talmud tractate, Baba Kama. The Siyum, the first in the history of the Brooklyn Jewish Center, made the occasion for a dinner at which the members of the Hevra and guests were present.

Dr. Elias Rabinowitz acted as toastmaster. In his opening remarks, he eloquently described the significance of the celebration, and called upon Mr. Jacob Doner, the leader of the Hevra Shas, to recite the Hadran. Mr. Doner very ably expounded the underlying principles of the tractate, Baba Kama, and concluded by reading and explaining the concluding few sentences of the Talmud, usually read at a Siyum. Judge Emanuel Greenberg, President of the Center, congratulated Mr. Doner and the Hevra Shas upon their work, and pledged his and the Board's support of this noble enterprise.

The principal address of the evening

was delivered by Dr. Israel H. Levinthal, spiritual leader of the Center. In his own inimitable way, Dr. Levinthal described the function of the Center as a spiritual and cultural influence for both the old and the young, and spoke of the need of clinging to the ancient ideals of our people as well as to meeting the needs of the modern world. He congratulated Mr. Doner upon his splendid work, and expressed his hopes that Hevra Shas will continue its efforts for many years to come. Among the other speakers who brought their greetings were Mr. Goldman, of Congregation Chovevei Torah, Mr. Brandes, of Yeshivah Talmud Torah of Crown Heights, Mr. Abraham Spicehandler, Mr. Max Rudensky, and Mr. Samuel Edelheit.

Cantor Sauler rendered vocal selections.

In appreciation of Mr. Doner's efforts, those assembled decided to inscribe him in the Golden Book. A substantial sum of money was collected for that purpose.

## Sunday School Chanukah Program

THE Sunday School Chanukah entertainment will be held on Sunday, December 2nd. Students will report to their regular classrooms at 10 A.M. The program will begin at 10:20 A.M., after the lighting of the Chanukah candles. There will be a special moving picture presentation featuring the latest Palestinian film, called "The Pass to Tomorrow."

## Hebrew School Program for Chanukah

THE Hebrew School Chanukah program will be held on Monday, December 3rd. All students will report to their classes at 4 P.M. They will then proceed to the Auditorium. In addition to the film "The Pass to Tomorrow," there will be Chanukah playlets by the students of Mrs. Beder's classes and Miss Ungar's class.

The following have been elected by the students of the Hebrew School:

President, Julia Heimowitz; Vice-President, Bernard Mendelsohn; Secretary, Norman Heiman; Treasurer, Stuart Kessler.

## Center Presents Three Additional Torah Scrolls to Jews of Europe

IN addition to the two Sifre Torah which the Center presented to the Jewish community of France several months ago, it now presented three additional Sifre Torah with new *Mantles* and *Etz Chaims* to other Jewish communities in Europe. The presentation was made directly to the committee of cultural affairs of the Joint Distribution Committee and will be shipped abroad within the next few weeks. The Center is grateful to those of our members who responded to this appeal and through whose contributions this gift of three additional scrolls was made possible.



## Advance Notice

NEXT Friday evening, December 7th, the sermon will be dedicated to "Jewish Book Month," which is observed throughout the country during the month of December. Our guest preacher will be Rabbi Emanuel Green, who will preach on the subject, "The Story of Some Fascinating Jewish Books."

## Additions to the Library

THE following books were added to our library and are now in circulation: "Rabbinic Anthology," Montefiore and Lowe; "Jews in Palestine," Revusky; "Woman Without Love," Mowrois; "Leave Her to Heaven," B. A. Williams; "A History of Western Philosophy," Bertrand Russel; "Germany Is Our Problem," H. Morgenthau, Jr.; "Black Bay," Richard Bright; "Sixty Million Jobs," Henry A. Wallace; "The Black Rose," T. B. Costain; "Benjamin Franklin's Autobiographical Writings," Carl Van Doren; "Song of the Dnieper," Zalman Schneour; "A Partisan, Guide to the Jewish Problem," Milton Steinberg; "The Rise of the Jewish Community of New York, 1654-1860," Hyman B. Girmstein; "Days and Nights," Simonov; "The Cosacks," M. Hindue.

## Donations to Library

WE extend our hearty thanks to the following for their generous contributions to our library:

Rabbi Levinthal, in honor of Mrs. Levinthal's birthday  
Abner Beder  
Gloria Janow  
Mr. and Mrs. Sidney Leonard  
Joan and Carroll Leonard  
Louis Parnes  
Mr. and Mrs. Roy M. Liebler  
I. Jerome Riker, donation of a Siddur illustrated by Saul Raskin, in memory of his beloved mother

## Bar Mitzvahs

A HEARTY Mazel Tov is extended to Mr. and Mrs. Irving Silver on the Bar Mitzvah of their son, Stewart Jay, which will be held at the Center on Saturday morning, December 1st.

Congratulations are also extended to Mr. and Mrs. David M. Fishman of 539 Crown Street on the celebration of the Bar Mitzvah of their son, Herman Norman, at the Center on Saturday, December 1st.

## Sabbath Services

KINDLING of candles at 4:04 P.M.

# CLUB NEWS

ALL the Center clubs resumed this year's activities with a record registration. The following clubs are now in session:

Junior League—Charles Rubenstein, Leader

Inta-League—Boys—Arthur Safer, Leader

Inta-League—Girls—Rita Safer, Leader

Shomrim—Boys—M. Grumet, Leader

Vivalets—Girls—Miriam Zahl, Leader

Tzofim—Boys—Max Cohen, Leader

Maccabees—Boys—Alex Weiner, Leader

Candle-Lites—Girls—Jean Mehler, Leader

Rachael Judeans—Girls—Muriel Goldberg, Leader

Boy Scout Troop

Girl Scout Troop

## Shomrim

THE Shomrim outlined a tentative program for their future meetings and devoted some of the time to the discussion of current topics, such as the atomic bomb and the cardinal post-war problems.

## Vivalets

The meetings were of a social nature, with Palestinian dances as the main feature. They formulated plans for a party to be held in the near future. The fol-

lowing officers were elected: President, Mindella Mehler; Vice-President, Anita Brown; Secretary, Eleanor Zelvin; Treasurer, Ilse Bessman.

## Tzofim

The outstanding feature of the meetings of the Tzofim was a discussion followed by a debate on the subject, "Resolved, That We Should Keep the Secret of the Atomic Bomb." The officers of the Tzofim are: President, Haskel Klaristenfeld; Vice-President, Herman Lieberman; Secretary-Treasurer, Arnold Kaufman.

## Maccabees

In addition to the discussion of some current topics, the members devoted some time in planning a successful basketball season. A report was heard on the Protest Rally in Madison Square Park. The following were elected to office: President, Conrad Lefkowitz; Vice-President, Michael Aronchik; Secretary, Nathan Blumberg; Treasurer, Sandy Lindenaub.

## Candlelites

The Candlelites devoted the major part of their meetings to the planning of activities, appointment of committees and story telling. A well-planned quiz program featured the last two meetings. The officers of the club are: President, Rhona Levy; Secretary, Julia Heimowitz.

Friday evening services at 4:15.  
Sabbath services, Parsha "Vayesheh," will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Mr. Edelheit will continue his interesting lectures in Yiddish this Saturday at 4:30 P.M. sharp. All are welcome.

Mincha services at 4:00.

## Daily Services

MORNING services at 7:00 and 8:00 o'clock.

Mincha services (week days) at 4:15.

## Young Folks League Chanukah Party

THE Young Folks League of the Center is sponsoring a Chanukah party in cabaret style on Tuesday evening, December 4th at 8:30 o'clock. Our guest for the evening, Rev. Meyer Rogoff, will light the Chanukah candles and sing. Dancing, refreshments and cocktails will

follow. All members are invited. We'll be looking for you.

## Congratulations

OUR heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Benjamin Grabisch of 1531 Carroll Street, who announce the marriage of their son, Gilbert, to Miss Charlotte Ritz Seliger on November 14th.

Dr. and Mrs. Benjamin Koven of 1355 President Street on the marriage of their daughter, Shirle Eileen, to Capt. Raphael M. Dansker, USADC, which was held at the Center on November 18th.

## Acknowledgment of Gifts

WE acknowledge with thanks receipt of a donation of prayer books from Dr. and Mrs. Harry Kaiser of 1297 Carroll Street in honor of the Bar Mitzvah of their son, Gerald on November 17th.

### To All Parents of Men in Service

IN order that we may keep our records up to date, we ask parents of men in the armed forces to please notify us of the following:

The date of their return to this country and the new address if they are still in service, also the date of their discharge.

Please notify us also of any changes of addresses.

### Center Rules for the Returning Veteran

THE Brooklyn Jewish Center has adopted the following resolutions concerning returning veterans:

1—Center members serving in the Armed Forces of the United States, as well as sons and daughters of Center members who joined prior to the attainment of their majority, shall receive a paid-up membership in the Brooklyn Jewish Center for one year after their discharge from service. Their eligibility shall be subject to the approval of the Membership Committee.

2—Sons of Center members between

the ages of 21 and 23 who were not members of the institution in their own names at the time they joined the Armed Forces, shall receive one year's membership dues in the Center upon payment of one-half of the regular membership fee. This reduction in membership fee is to apply to those joining the membership of the institution within three months after their discharge. All applications shall be subject to the approval of the Membership Committee.

3—Sons of members over the age of 23, and all veterans who were not members of the Brooklyn Jewish Center at the time of joining the Armed Forces, shall, upon payment of a year's membership dues, receive a reduction of 25% of the regular membership fee, providing they apply for membership three months after their discharge from service. Their eligibility shall also be subject to the approval of the Membership Committee.

All of the aforesaid reductions in membership fee shall apply only to the first year of membership.

## NEWS OF THE MONTH

[Continued from page 19]

State James F. Byrnes, declared that the prompt settlement of the issue of Jewish immigration has become a matter of life and death for the Jewish survivors of the Hitlerite persecutions in Europe.

☆

JANUARY 1, 1946 has been set by the French government as the deadline for filing claims for apartments taken from Jews during the occupation.

It is pointed out that at least half of the apartments will never be claimed, either because the original occupants are dead, or because the former tenants lack the means to engage in a lengthy legal struggle for the dwellings.

About ten percent of the claims filed up to now have resulted in favorable decisions from the courts, while only three percent were disallowed. The majority, as can be seen from these figures, are still pending, fifteen months after this city's liberation.

☆

TRIBUTE to Jewish and other chaplains in the U. S. armed forces was paid by General Eisenhower in a message sent to a dinner at the Waldorf Astoria honoring 100 graduates and members of the

Rabbinical Assembly of America who served during the war as chaplains in the American and Canadian armies all over the world. The dinner, attended by more than 1,500 persons, was arranged by the Jewish Theological Seminary of America.

General Eisenhower emphasized that the work of the Army chaplains has been of "inestimable value" to the American forces in Europe.

☆

THE Union of Orthodox Jews of Poland announced plans for the restoration of synagogues and Jewish cemeteries in various parts of the country where Jewish survivors have returned for permanent residence.

☆

DR. HENRY GLUCKMAN, chairman of the National Health Commission, has been appointed Minister of Health for South Africa. He is the first Jew to hold a cabinet post in this country.

Dr. Gluckman, who is 52, was born in Russia and came to South Africa as a child. He was educated in Johannesburg and London and served in the Medical Corps in the last war. In this war, he was a member of the Military Medical

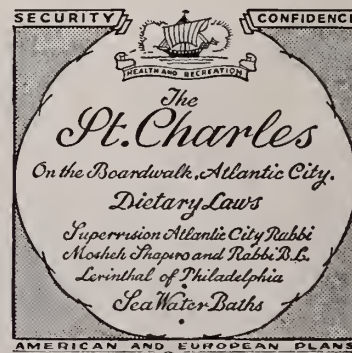
Directorate, with the rank of Lieut. Col. He was elected to Parliament in 1938 as a member of Prime Minister Smut's United Party. The local press carries editorials welcoming the appointment.

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# APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

## ABRAMS, HERBERT

Res. 98-120 Queens Blvd.  
Bus. Mfg., 131 W. 35th St.  
Married  
*Proposed by Bernard Zises*

## ABRAMSON, SOL

Res. 436 Eastern Pkwy.  
Bus. Restaurant, 45 E. 28th St.  
Married  
*Proposed by Leonard Singer*

## BARASCH, SAM

Res. 415 Lefferts Ave.  
Bus. Printing, 72 Underhill Ave.  
Married  
*Proposed by Louis Serlin*

## BAYER, GEORGE

Res. 138 Graham Ave.  
Bus. Floor Covering, 168 Flatbush Ave.  
Single

## BELFER, RUBIN

Res. 426 Eastern Pkwy.  
Bus. Clothing, 22 Elizabeth St.  
Married  
*Proposed by Barnet Reibstein,  
Louis Simon*

## BENJAMIN, ROBERT

Res. 792 Sutter Ave.  
Single  
*Proposed by Dr. Joseph Horowitz*

## BERGER, ABRAHAM

Res. 1517 Union St.  
Bus. Watches, 630 5th Ave.  
Single

## BERKOWITZ, IRVING

2196A New York Ave.  
Bus. Jewelry, 66 Bowery  
Married  
*Proposed by Morris Fried*

## BERKOWITZ, WILLIAM

Res. 365 New York Ave.  
Bus. Furniture, 36 S. 4th St.  
Married  
*Proposed by Murray J. Danciger,  
Norman H. Berkowitz*

## BERMAN, HERMAN S.

Res. 96 E. 43rd St.  
Bus. Drug Broker, 26 E. 26th St.  
Single  
*Proposed by Leo Deresiewicz*

## BERSON, JOSEPH

Res. 77 E. 51st St.

Bus. Pharmacy, 401 Nostrand Ave.

Married

*Proposed by Dr. Wm. Berson,  
Joseph Goldstein*

## BLUTTMAN, JACK

Res. 124 Mackenzie St.  
Bus. Printing, 37 W. 20th St.  
Married

*Proposed by Murray Baim*

## BOCK, Miss GLORIA

Res. 480 Montgomery St.  
*Proposed by Joseph Lapidus*

## BORG, HAROLD

Res. 486 Brooklyn Ave.  
Bus. Plastics, 30 W. 36th St.  
Married  
*Proposed by Oscar Kaufman*

## CAPLAN, MAX

Res. 231 Ocean Ave.  
Bus. Lawyer, 217 Broadway  
Married  
*Proposed by Arnold Reichman,  
Frank Wolk*

## CERTILMAN, PHILIP

Res. 459 Crown St.  
Bus. Real Estate, Same  
Married  
*Proposed by Center Academy*

## CHODOSH, Miss EVELYN

Res. 944 Lenox Rd.

## COHEN, JACOB

Res. 760 Montgomery St.  
Bus. Real Estate, Same  
*Proposed by Mrs. Simon Spiegel*

***THIS is another banner month for new Center members. In October we published five pages of applications, a record; in this issue this long procession of new members continues.***

***Our membership now totals approximately 1700, the highest figure in the history of our institution. This great increase is an unusual tribute to the character of the Brooklyn Jewish Center. We believe that only an organization which has proven its devotion to Jewish ideals can be so favored by the community.***

***We thank the new members for their faith in us, and welcome them into our family.***

**MAURICE BERNHARDT,**

***Chairman, Membership Committee***

## BORGOS, WILLIAM

Res. 240 Crown St.  
Bus. Coats, 37 W. 47th St.  
Married  
*Proposed by Milton Rubin*

## BRAUTMAN, HENRY W.

Res. 225 Sterling St.  
Bus. Loan Service, 360 Knickerbocker Ave.  
Married  
*Proposed by M. Bob Epstein*

## BRESSLER, JULIUS L.

Res. 343 Eastern Pkwy.  
Bus. Higher Education, Brooklyn College  
Married  
*Proposed by Center Academy*

## BRIEFER, HENRY

Res. 755 Ocean Ave.  
Bus. Sportswear, 1107 Broadway  
Married  
*Proposed by David Rubenstein*

## BROWN, NATHAN

Res. 1535 Carroll St.  
Bus. Dresses, 285 Powell St.  
Married  
*Proposed by Philip Samuels*

## COOK, Miss BLOSSOM S.

Res. 26 E. 19th St.  
*Proposed by Pearl Horowitz*

## COOK, DR. HAROLD R.

Res. 26 E. 19th St.  
Bus. Physician, 163 Ocean Ave.  
Single  
*Proposed by Pearl Horowitz*

## DEUTSCH, SAM

Res. 1245 Eastern Pkwy.  
Bus. Automobile, 40 Liberty Ave.  
Married

## DRESHER, Miss MOLLA

Res. 2153 E. 13th St.

## DRUCKER, DR. ABRAHAM

Res. 415 E. 94th St.  
Bus. Physician, Same  
Married

*Proposed by Dr. Max Goldstein*

## EISENBERG, GEORGE H.

Res. 746 Lenox Rd.  
Bus. Coal, 1305 Grand St.  
*Proposed by Louis Kotimsky*

## ELKIND, AARON

Res. 541 Crown St.  
Single  
*Proposed by Nathan Hoffman*

- EPSTEIN, WILLIAM  
Res. 133 Mackenzie St.  
Bus. Watches, 580 5th Ave.  
Married  
*Proposed by Murray Baim*
- FABRIKANT, WILLIAM  
Res. 178 E. 56th St.  
Bus. Jewelry, 155 Canal St.  
Married
- FEINSTEIN, DR. AARON T.  
Res. 990 President St.  
Bus. Dentist, 390 Eastern Pkwy.  
Married  
*Proposed by Irving Kramer,  
Frank Rose*
- FILLER, MILTON L.  
Res. 1701 Albemarle Rd.  
Bus. Hospital Accessories  
Married  
*Proposed by Leonard Singer*
- FINKEL, ABE  
Res. 1584 Carroll St.  
Single
- FRANK, HY  
Res. 446 Kingston Ave.  
Bus. Meats, 310 Johnson Ave.  
Married  
*Proposed by Frank Wolk*
- FREIDIN, WILLIAM M.  
Res. 597 Crown St.  
Bus. Paper, 309 E. 22nd St.  
Married  
*Proposed by Hy Gold, Jack Perlin*
- FRIEMAN, JOSEPH  
Res. 959 Carroll St.  
Bus. Hardware, 2035 2nd Ave.  
Married  
*Proposed by Reuben Frieman*
- FUNK, WILLIAM  
Res. 523 E. 51st St.  
Bus. Attorney, 261 Broadway  
Married  
*Proposed by Morton Klinghoffer*
- GABA, HERMAN  
Res. 1265 Carroll St.  
Bus. C.P.A., 363 7th Ave.  
Married  
*Proposed by Dr. Morris L. Levy*
- GARLIN, ISIDOR  
Res. 706 Eastern Pkwy.  
Bus. Jewelry, 216 E. 45th St.  
Married  
*Proposed by Leo Kaufmann*
- GEFFNER, MISS GLORIA  
Res. 7410 Ridge Blvd.  
*Proposed by Adolph Silberstein,  
Dr. Simon B. Poyta*
- GOLDBERG, SOL  
Res. 432 E. 48th St.  
Bus. Florist, 357 Jay St.  
Married  
*Proposed by Jack Rosenberg*
- GRAU, LOUIS M.  
Res. 77-14 113th St.  
Bus. Mfg., 520 8th Ave.  
Married  
*Proposed by Bernard Zises*
- GREEN, ISIDOR  
Res. 502 Crown St.  
Bus. Furs, 345 7th Ave.  
Married  
*Proposed by Mrs. Esther Pressner*
- GREENWALD, PAUL  
Res. 436 New York Ave.  
Bus. Brokerage, 111 Broadway  
Single  
*Proposed by Abe Mann*
- GRUBER, JULIUS H.  
Res. 751 St. Marks Ave.  
Bus. Thread, 147 W. 24th St.  
Single  
*Proposed by Isidor Fine*
- GUTHERTZ, JACK  
Res. 388 Midwood St.  
Bus. Trucking, 203 W. 17th St.  
Single
- HACKER, MISS SYLVIA G.  
Res. 619 Vermont St.  
*Proposed by Adolph Silberstein,  
Abe Mann*
- HALPER, HARRY  
Res. 1640 President St.  
Bus. Dresses, 131 W. 35th St.  
Married  
*Proposed by Aaron Halper,  
Joseph Goldstein*
- HAMBURG, MISS MILDRED  
Res. 520 Crown St.
- HANDSMAN, DANIEL  
Res. 766 Montgomery St.  
Bus. Dyeing, 349 W. 26th St.  
Married  
*Proposed by Adolph Wexler,  
Jacob L. Siskind*
- HEISS, DAVE  
Res. 200 E. 53rd St.  
Bus. 5800 Avenue D  
Married  
*Proposed by Irving Feldman*
- HERMAN, SAM  
Res. 1703 Union St.  
Bus. Novelties, 200 Himrod St.  
Single
- HURWITZ, MERVIN  
Res. 1392 President St.  
Bus. Liquors, 18 5th Ave.  
Married  
*Proposed by Barney Berke*
- ISAACSON, MISS ROSALIE  
Res. 368 Eastern Pkwy.
- JAFFE, HAROLD  
Res. 235 E. 96th St.  
Bus. Dental Tech., 145 W. 45th St.  
Single  
*Proposed by Morris Goldstein*
- JAFFE, MORRIS  
Res. 1486 Carroll St.  
Bus. Bldg. Supp., 5780 Atlantic Ave.  
Married
- KAPLAN, IRVING B.  
Res. 115 Lincoln Rd.  
Bus. Restaurant, 1110 Eastern Pkwy.  
Married  
*Proposed by George Dubrow*
- KAYE, MURRAY  
Res. 403 E. 54th St.  
Bus. Self, 555 8th Ave.  
Single
- KELTER, MISS BEATRICE  
Res. 765 Lincoln Pl.
- KOSTER, MILTON S.  
Res. 901 Washington Ave.  
Bus. Pharmacist, 365 2nd Ave.  
Single  
*Proposed by Jack Axelrad*
- KROLL, ABE  
Res. 9502 Kings Hwy.  
Bus. Ice Cream, 399 Blake Ave.  
Married  
*Proposed by George Friedman,  
Moe Goldstein*
- KROLL, JACK  
Res. 296 Rockaway Pkwy.  
Bus. Ice Cream, 399 Blake Ave.  
Married  
*Proposed by George Friedman,  
Moe Goldstein*
- LATTO, ARCHIE E.  
Res. 677 Lenox Rd.  
Bus. Attorney, 369 Lexington Ave.  
Married  
*Proposed by Harry Berger*
- LEIB, MAX  
Res. 367 E. 56th St.  
Bus. Furniture, 635 Fulton St.  
Single  
*Proposed by Morris Goldstein*
- LIPSCHUTZ, IRVING  
Res. 711 Eastern Pkwy.  
Single



- LEONARD, MILTON  
Res. 2214 Avenue I  
Bus. Lawyer, 50 Court St.  
Married  
*Proposed by Center Academy*
- LIEBERMAN, MRS. ROSE  
Res. 99 New Lots Ave.  
*Proposed by Center Academy*
- LIPSON, LOUIS  
Res. 105 E. 54th St.  
Bus. Candy, 928 Clarkson Ave.  
Married  
*Proposed by Joseph Goldberg*
- MALATZKY, Miss EDNA  
Res. 201 Eastern Pkwy.
- MALLET, HERBERT  
Res. 221 Linden Blvd.  
Bus. Accountant, 11 W. 42nd St.  
Single  
*Proposed by Mrs. Harry Levy*
- MARK, Miss MIMI  
Res. 1419 President St.
- MAZOFF, HARRY  
Res. 112 Manhattan Ave.  
Single
- MELAVAR, JEROME  
Res. 601 Crown St.  
Bus. Pharmacist  
Single  
*Proposed by Monroe Cohen*
- MILES, NORMAN  
Res. 600 E. 21st St.
- MINTZ, WILLIAM  
Res. 1513 Lincoln Pl.  
Bus. Bags, 114 W. 27th St.  
Single  
*Proposed by Irving Rotwein*
- MORANTZ, Miss EVELYN  
Res. 601 Crown St.
- MOULTASCH, MANNY  
Res. 1703 Union St.  
Bus. Diamonds, 71 W. 45th St.  
Single
- NEMEROV, HARRY  
Res. 723 Linden Blvd.  
Bus. Accountant, 305 Broadway  
Married
- NITCHUN, Miss PHYLLIS  
Res. 947 Montgomery St.  
*Proposed by Joseph Lapidus*
- PASSALES, IRVING  
Res. 464 E. 94th St.  
Bus. Dresses, 101 W. 37th St.  
Single
- PEARLMAN, Miss CATHERINE  
Res. 1495 Carroll St.
- PEARLMAN, MEYER  
Res. 455 Schenectady Ave.  
Bus. Electric, 201 Boerum St.  
Single
- PINKS, SUMNER J.  
Res. 976 57th St.  
Bus. Cake, 160 Graham Ave.  
Married  
*Proposed by Isador Lowenfeld*
- PLESS, MILTON  
Res. 441 Brooklyn Ave.  
Bus. Hats, 580 Broadway  
Single  
*Proposed by Gerald Jacobs*
- PRESSNER, MAX  
Res. 263 Eastern Pkwy.  
Bus. Importer, 932 Broadway  
Married  
*Proposed by Leonard Singer*
- RASKIN, HARRY  
Res. 474 Brooklyn Ave.  
Bus. Accountant, 521 5th Ave.  
Married  
*Proposed by William Smerling*
- REICH, EUGENE  
Res. 990 Montgomery St.  
Bus. Accountant, 285 Madison Ave.  
Single  
*Proposed by Sam Schoenfeld*
- REIFF, SOL  
Res. 440 Brooklyn Ave.  
Bus. Textiles, 1412 Broadway  
Single
- RESNICK, IRVING  
Res. 482 E. 95th St.  
Bus. Underwear, 1610 St. Marks Ave.  
Single  
*Proposed by Mrs. Harry Levy*
- ROSE, JOSEPH H.  
Res. 961 Eastern Pkwy.  
Bus. Knitting Mill, 9 White St.  
Married
- ROSS, ARTHUR  
Res. 1036 President St.  
Bus. Metal Plating, 344 Bowery  
Single
- ROTHSTEIN, IRVING  
Res. 1329 Carroll St.  
Bus. 38 E. 57th St.  
Married  
*Proposed by Center Academy*
- RUBIN, HENRY  
Res. 214 E. 53rd St.  
Bus. Window Displays, Same  
Married  
*Proposed by Sam Schoenfeld*
- RUBIN, IRVING I.  
Res. 899 Montgomery St.  
Bus. Trucking, 1669 President St.  
Married  
*Proposed by Frank Wolk*
- RUDES, HERBERT  
Res. 559 Elton St.  
Bus. Fish, 116 South St.  
Single  
*Proposed by Sam Schoenfeld*
- RUDIN, IRA  
Res. 1327 Lincoln Pl.  
Bus. Adv., 70 W. 40th St.  
Single  
*Proposed by Ephraim Rudin*
- SCHIFFMAN, SEYMOUR L.  
Res. 266 Ainslie St.  
Bus. Foundations, 12 W. 28th St.  
Single
- SCHNEIDERMAN, IRA  
Res. 165 Meserole St.  
Single
- SCHWARTZ, HARRY  
Res. 181 Hawthorne St.  
Bus. Selling Agent, 350 Broadway  
Single  
*Proposed by Sam Schoenfeld*
- SCHWARTZ, IRVING  
Res. 468 Empire Blvd.  
Bus. Accountant, 217 Broadway  
Single  
*Proposed by Abe Mann*
- SCHWARTZ, RICHARD  
Res. 181 Hawthorne St.  
Bus. Textiles, 347 5th Ave.  
Married  
*Proposed by Sam Schoenfeld*
- SEITZ, WILLIAM  
Res. 195 Beach 27th St.  
Bus. Chemicals, 170 Varick St.  
Married
- SHANSKY, MURRAY  
Res. 16 Beaver St.  
Bus. Distributor, Same  
Single
- SHAPIRO, HENRY  
Res. 143 E. 59th St.  
Bus. Underwear, 149 Roebling St.  
Married
- SHAPIRO, IRVING  
Res. 1551 Park Pl.  
Bus. Accountant, 475 5th Ave.  
Single  
*Proposed by Mrs. Harry Levy*
- SHLAKMAN, SAUL A.  
Res. 725 Montgomery St.  
Bus. Dental Equip., 141 5th Ave.  
Married  
*Proposed by Jack Perlin. Hy Gold*
- SILVER, WILLIAM I.  
Res. 252 E. 45th St.  
Bus. Textiles, 489 Broadway  
Married  
*Proposed by Morton Klinghoffer*

SPECTOR, MISS AUDREY  
Res. 870 Riverside Dr.  
*Proposed by* Adolph Silberstein,  
Dr. Simon B. Poyta

STOLBERG, LEO  
Res. 141 E. 54th St.  
Bus. Jewelry, 555 8th Ave.  
Single

STOLER, LOUIS  
Res. 20 Plaza St.  
Bus. Tickets, 84 Rogers Ave.  
Married  
*Proposed by* Isaac Albert

TAUBLIEB, BEN  
Res. 666 Snediker Ave.  
Single  
*Proposed by* Harold Rosenstein

THALER, LOUIS  
Res. 533 Ocean Ave.  
Bus. Whole. Distr., 18 W. 23rd St.  
Married  
*Proposed by* Bernard Zises

TUCKER, RUBIN  
Res. 919 Park Pl.  
Bus. Cantor  
Married  
*Proposed by* Judge Emanuel Greenberg,  
Joseph Goldberg

TURIM, MARTIN  
Res. 560 Lefferts Ave.  
Bus. Print, 693 Broadway  
Single  
*Proposed by* Abe Mann

WEINER, JEROME J.  
Res. 436 Eastern Pkwy.  
Bus. Clothing, 1282 Broadway  
Single  
*Proposed by* Wm. Weiner

WIENER, EDWARD  
Res. 300 Sullivan Pl.  
Bus. Knit Goods, 397 Bedford Ave.  
Single

WIENER, IRVING I.  
Res. 46 Sterling St.  
Bus. C.P.A., 551 5th Ave.  
Married  
*Proposed by* Samuel Marcus

WULWICK, L. G.  
Res. 554 Crown St.  
Bus. Shirts, 519 7th Ave.  
Married  
*Proposed by* Louis Kohn,  
Samuel A. Seeger

YABLON, JOSEPH  
Res. 1035 Washington Ave.  
Married  
*Proposed by* Center Academy

YOEL, HYMAN  
Res. 806 Eastern Pkwy.  
Bus. Fire Dept., 998 Liberty Ave.  
Single  
*Proposed by* Dr. Henry M. Ellen

ZAREMSKY, SOLOMON  
Res. 408 Howard Ave.  
Bus. Govt. Agency, 188 W. 230th St.  
Single

ZEIIONY, DR. ABRAHAM  
Res. 545 Crown St.  
Bus. Physician, Same  
Married  
*Proposed by* Bernard Leventhal

ZIFF, MISS ROSALIND I.  
Res. 1580 Pitkin Ave.

ZUCKERMAN, GEORGE  
Res. 1248 St. Johns Pl.  
Bus. Theatre, 1501 Broadway  
Single  
*Proposed by* Dr. Henry M. Ellen

ZUCKERMAN, HAROLD  
Res. 842 47th St.  
Bus. Stationery, 395 Henry St.  
Married

**The following have applied for rein-statement:**

BLANKSTEIN, LOUIS  
Res. 762 St. Marks Ave.  
Bus. 120 W. 42nd St.  
Married

DIAMOND, MRS. PAULINE  
Res. 387 Crown St.  
*Proposed by* Joseph Goldberg

GLASER, SEYMOUR  
Res. 1240 Union St.  
Single  
*Proposed by* Murray Glaser

HYMAN, CHARLES  
Res. 400 E. 48th St.  
Bus. Underwear, 149 Roebling St.  
Married  
*Proposed by* Mac Berkley

LEVITAS, NATHAN  
Res. 805 St. Marks Ave.  
Bus. Drugs  
Married  
*Proposed by* Maurice Bernhardt

LITTENBERG, CYRUS  
Res. 2337 E. 23rd St.  
Bus. Navy Yard, Cumberland St.  
Married

LITTENBERG, E. A.  
Res. 1545 Carroll St.  
Bus. Accountant, 292 Madison Ave.  
Married

NEMEROV, DAVID  
Res. 170 Hawthorne St.  
Bus. C.P.A., 305 Broadway  
Married

SHERRY, JOSEPH  
Res. 763 Eastern Pkwy.  
Bus. Pajamas, 350 5th Ave.  
Single  
*Proposed by* Dr. Emanuel Spaet

SILVERMAN, JACK  
Res. 451 Kingston Ave.  
Bus. Dresses, 1385 Broadway  
Married  
*Proposed by* Sam Schoenfeld

MAURICE BERNHARDT,  
*Chairman, Membership Committee*

**ADDITIONAL APPLICATIONS**  
*(Made too late for inclusion in the regular listing.)*

MINES, HERBERT  
Res. 763 Crown St.  
Bus. Furniture, 35 E. Broadway  
Single  
*Proposed by* Jacob Mines

MINES, SEYMOUR  
Res. 456 Crown St.  
Bus. Furniture, 35 E. Broadway  
Single  
*Proposed by* Jacob Mines

SCHIMMEL, HERMAN  
Res. 648 Empire Blvd.  
Single

**Chanukah will be celebrated**

**Nov. 29 - Dec. 7**

For a worth-while

**CHANUKAH GIFT**

give

**RABBI LEVINTHAL'S NEW BOOK**

**"A NEW WORLD  
IS BORN"**

Copies may be secured at the  
Center



# KOL NIDRE APPEAL

Ellis, Jacob G.

Hoffman, I.

Brukenfeld, Morris

Cohen, Emanuel

Fein, Hyman (in memory of wife, Helen)

Zirn, Samuel (in memory of departed parents)

Glaubman, Joseph

Holtzmann, J. L.

Leventhal, Julius

Aaron, Hyman

Anonymous

Anonymous

Bernard, Mrs. L. W.

Brenner, Phillip

Cooper, Harry

Forman, Irving G.

Fortunoff, Jacob A.

Goldberg, Maurice E. (in memory of Helen Nathan Goldberg)

Gondelman, Sidney

Goodstein, David

Goodstein, William

Greenblatt, Samuel

Gross, Henry H.

Koch, Louis

Lemberg, Samuel

Leventhal, Norman

Levine, Morris B.

Miller, Morris

Mitrani, Solomon H.

Moskowitz, Samuel

Nemerov, William T.

Ostow, Kalman I.

Polsky, Archie (in memory of father, Solomon Polsky)

Preston, Harry

Robbins Family (in memory of Louis Robbins and Louis Saks)

Rothkopf, Hyman

Schulman, Samuel

Schwartz, Harry

Smerling, Morris

Spatt, Dr. Moses

Sussman, Harold (in memory of parents, Adolf and Lottie Sussman)

Sussman, Sol

Swarzman, Oscar

Wolk, Frank

Brenner, Louis

Zinn, Martin

*Our heartiest thanks are herewith extended to the following who responded to the appeal made on behalf of the Center at the last Kol Nidre services:*

Parnes, Louis

Aaron, Joseph I.

Abrams, Hyman

Ballas, Max

Beldock, George

Berman, Dr. Harry

Blacher, Charles

Burros, Elias

Christenfeld, Lena (in memory of husband, Samuel H. Christenfeld)

Dilbert, Charles

Freedman, Harry A.

Goldberg, Max

Goldblatt, Sidney (in memory of parents, Jacob and Bessie Goldblatt)

Greenfield, Dr. Samuel

Halperin, Israel

Halperin, Louis (in memory of son, Emanuel)

Isaacs, Edward

Kamenetzky, S.

Kaplan, Abraham

Kaplan, Benjamin

Katlowitz, Harry S.

Katz, Samuel

Klein, Robert

Kohn, Louis

Koven, Dr. Benjamin

Kugel, Simon H.

Lazarowitz, Mrs. I.

Levine, Abe

Levine, Louis

Lipton, Murray (in memory of parents, David and Rose Lichowitz)

Lurie, Leib

Masin, Mrs. Murray (in memory of mother, father and brother)

Miller, Irving J.

Plotkin, Dr. Henry

Posner, Herbert; Joseph, Arthur; Liebler, Roy M. (in memory of Abraham and Rebecca Posner)

Posner, Louis

Puchkoff, Messrs.

Rabinowitz, Dr. Jay (in memory of Morris and Mamie Rabinowitz)

Rinzler, Samuel

Robbins, Sydney J.

Rosenbluth, Isidore

Rottenberg, Samuel

Rudin, Ephraim

Saffer, Louis

Salwen, Nathan

Schiff, Lawrence

Schneider, S. A.

Shapiro, Nathan D.

Shorin, Ira

Shorin, Morris

Sklar, Mrs. John

Sokoloff, Ralph

Stark, Abe

Stolitzky, Dr. Benjamin

Witty, Albert

Yanowitz, Herman

Zakhen, Harry

Goldberg, Abe G. (in memory of father and mother)

Aaron, Bernard J.

Abelov, Saul

Adler, Benjamin

Anderman, Max (in memory of father of Mrs. Mae Anderman, Meyer Eckstat)

Anonymous

Ball, William

Berke, Barney

Bernhardt, Maurice

Bernstein, Alex

Bernstein, Samuel

Blaustein, Karl A.

Daum, Louis

Diamond, Harry P.

Duberstein, Mrs. Mary

Dubrow, Benjamin (in memory of sister, Rebecca Goldberg)

Epstein, Bernard

Epstein, Maurice

Filler, Victor W. (in memory of Lillian Sklar Filler)

Fine, Jesse

Finkelstein, Dr. Reuben

Fleisher, Philip

Forst, Emanuel

Frieman, Reuben

Gabriel, Barnett

Ginsburg, Abraham

Gitlin, Dr. Milton F. (in memory of father, Solomon H. Gitlin)

Glassner, Abraham

Glaubman, Harry (in memory of parents, David and Risa Glaubman, and Ida Wolf)

Goell, Milton J.

Goldsmith, Herman

Goldstein, Dr. Max

Goldstein, Nathaniel L.

Gottlieb, Aaron

Greenberg, Hon. Emanuel

Greene, Harry (in memory of Henry Seinfeld)

Greenfield, Louis

Greenspan, Mr. and Mrs.

Jacob S.

Greif, Abe

Grossman, Harry

Halpern, David (in honor of son, Ira A.)

Hirsch, Mrs. Ida

Korn, Jacob

Krebs, Moe A.

Leff, Mrs. Tillie

Levenson, Julius

Levingson, Isaac

Lewis, Harold (in memory of father, Aaron Lewis)

Lipshutz, Philip L.

Lipson, Sidney J.

Luxenberg, Jonas

Marcus, Dr. Lazarus

Meizels, Julius

Melker, Abraham R.

Meltzer, Samuel

Metz, Max

Nelson, Dr. Louis S.

Rabin, Herman D.

Rabinowitz, Dr. Harris M.

Rachmil, Hyman

Richman, Joseph

Riker, Jerome

Rosen, Morris W. (in honor of 25th wedding anniversary)

Rosenfeld, Isidore B.

Rosenfeld, Irving

Rosenthal, Samuel

Rothkopf, Morris

Rothkopf, Samuel

Safier, Charles

Salit, Kate (in memory of Harris Salit)

Samuels, Philip

Schaeffer, Frank

Schein, Louis

Schnell, Louis

Schrier, Isaac

Schrier, Mrs. J.

Schwartz, Nathan T.

Shapiro, Thomas A.

Siegel, Harry (in memory of parents, Herman and Sarah Safier, and Morris Siegel)

Silverman, Jack

Simon, Louis (in honor of Sgt. Herbert M. Simon, overseas, serving his country)

Spiegel, Simon  
 Stelzer, Abraham J.  
 Stoloff, Dr. Benjamin  
 Weinstock, Louis  
 Wohl, Mrs. Sophie  
 Wolff, Louis J. (in memory  
 of Perl Leah and Shamaï  
 Rosenthal)  
 Wunderlich, Charles (in  
 honor of son Harold,  
 in the Army)  
 Zechnowitz, Jacob  
 Zwerdling, Tobias

Damsky, Bernard  
 Golden, Samuel  
 Gray, Isidor (in honor of  
 two sons in service)  
 Rosen, Morris  
 Rosof, Al and Murray (in  
 memory of father,  
 Benjamin Rosof, and  
 brother, Abraham Rosof)  
 Scheinert, Arthur

Buchman, Harry  
 Goody, Charles  
 Heimowitz, Joseph  
 Joffe, Philip  
 Kaufmann, Leo  
 Lowenfeld, Isador  
 Rivkin, Louis  
 Rutta, Thomas  
 Wender, Morris

Fine, Charles  
 Gottlieb, Irving J.  
 Heimowitz, Max  
 Horowitz, Sol  
 Hyde, Dr. William  
 Lack, David S.  
 Levy, Harry  
 Markowe, Benjamin  
 Marvin, Anthony  
 Michaelson, Ben S.  
 Mines, Jacob  
 Nicoll, Samuel  
 Prince, Frances (in memory  
 of Abraham Prince)

Rosen, Jacob  
 Salomon, Herman  
 Schrier, Heyman  
 Seeger, Samuel A.  
 Smerling, William C. (in  
 memory of father-in-law,  
 Henry J. Taub)  
 Spiegel, David  
 Stark, Joseph (in memory  
 of parents)  
 Stark, Samuel  
 Zimmerman, Mort

Abraham, Simon  
 Albert, Isaac  
 Amster, Sol  
 Axelrad, Jack  
 Brodie, Frank (in honor of  
 Pfc. Berton Brodie)  
 Dan, Dr. Julius M.  
 Douglas, Dr. William  
 Eisenberg, Julius  
 Eisner, Felix  
 Feinberg, Philip F.  
 Fink, Dr. Abraham  
 Fishman, S. J.  
 Friedman, Morris (in honor  
 of grandchild, Arnold  
 Abbot Friedman)  
 Gilbert, Dr. Samuel S. (in  
 memory of mother,  
 Bessie Rose Gilbert)  
 Glaubman, Louis  
 Gluckstern, Simon  
 Godofsky, Elias I.  
 Goldberg, Morris  
 Haber, Dr. A. Vale (in  
 memory of Bertram  
 Goldinger)  
 Heiman, Harry (in memory  
 of Mollie Heiman and  
 Samuel Cohn)  
 Helfand, Hyman  
 Herman, Samuel (in memory  
 of mother, Ida Herman)  
 Horowitz, Irving L.  
 Kabram, Irving  
 Kabram, Saul  
 Kaplan, Israel (in memory of  
 Joseph Kaplan, Samuel

Hirschfeld and Fannie  
 Hirschfeld)  
 Kaplan, Robert (in memory  
 of parents of Mr. and  
 Mrs. Kaplan)  
 Kaplan, Sidney  
 Kiel, A.  
 Klein, K. Karl (in memory  
 of mother, Yetta Klein)  
 Klein, Mrs. Louis (in memory  
 of husband, Louis Klein,  
 and parents)  
 Klinghoffer, Morton  
 Levy, Jeremiah  
 Manes, Edward  
 Miller, Samuel  
 Perlman, Benjamin  
 Polivnick, Isidor  
 Reager, Abraham  
 Reiner, Herbert H. (in  
 memory of parents and  
 brother)  
 Rosen, Louis  
 Rosenberg, Mrs. Rose (in  
 memory of Joseph Rosen-  
 berg)  
 Roth, Louis J.  
 Rutenberg, Morris (in mem-  
 ory of parents, Isaac and  
 Anna Rutenberg)  
 Shapiro, Jacob  
 Schiller, Murray  
 Schless, Charles J.  
 Stang, Jack  
 Weinstein, Abraham  
 Wiener, Isaac  
 Witty, Irwin D.  
 Zirinsky, Harry  
 Zirn, Abraham H.

Natelson, Misses Rebekah and  
 Agnes (in memory of  
 sister, Rachel Natelson)

Amer, Mrs. Rose  
 Becker, Edward I.  
 Blickstein, Harry  
 Block, Abraham  
 Farber, Dr. David

Danciger, Murray J. (in  
 memory of mother)  
 Goldman, Martin M.  
 Grabisch, Benjamin  
 Granovsky, Arthur  
 Hausner, M.  
 Hazeltorn, Samuel C.  
 Karlin, Abraham  
 Leaks, Miss Dora  
 Levey, Sydney S.  
 Malz, Manes  
 Margolin, Akiba  
 Model, Harry I.  
 Moskowitz, Mrs. Esther  
 Nachmias, Vitalis (in memory  
 of mother)  
 Nareff, Mrs. Jonas (in mem-  
 ory of Mrs. Silverman)  
 Ostrow, Theodore D.  
 Pashenz, Herman J.  
 Rous, Ben  
 Schorr, Mrs. Anna (in honor  
 of son, Lt. Norman A.  
 Schorr)  
 Shure, Mrs. Eva (in memory  
 of parents, Mr. and Mrs.  
 Wechsler)  
 Siegel, Moses M.  
 Strauss, Irving P.  
 Teller, Henry  
 Wagner, Murray E.  
 Waxman, Mrs. Benjamin (in  
 memory of husband,  
 Benjamin Waxman)  
 Weidman, Albert (in memory  
 of father, Samuel Weidman,  
 and father-in-law, Morris  
 Bree)  
 Wolf, Herbert  
 Zimmerman, Julius  
 Zucker, Manny

Wissner, Benjamin H. (in  
 memory of Mrs. Wissner's  
 father, Jacob Bernstein)

### Center Members Urged to Join Zionist Movement

OUR Center has undertaken the im-  
 portant task of enrolling the membership  
 of the institution as members of the  
 Zionist Organization. This is in line with  
 the resolution adopted adhering to the  
 Zionist platform.

The Zionists of our community are in  
 the midst of a campaign to enroll new  
 district members and thus swell the ranks  
 of those working for the establishment  
 of a Jewish homeland in Palestine that  
 shall be open to all those seeking a refuge  
 in Eretz Israel.

We appeal to all Center members who  
 are not affiliated with the Zionist Move-

ment to enroll during the period of the  
 campaign. We urge those who are en-  
 rolled Zionist members to join as volun-  
 teers and help in the work of making  
 Eastern Parkway the banner district in  
 the Borough.

Send your membership fee of \$5.00  
 (which includes subscription to New  
 Palestine), in care of the Center.



## FRANZ WERFEL— [Continued from page 8]

social action is, according to Werfel, contrary to his favored "Consider the lilies of the field" philosophy.

The book contains the chapter, "On Christ and Israel," which—against its author's will—offers fuel to nearly all types of anti-Semites, from the Coughlin to the Streicher type. Werfel condemns Jewish nationalism as a perversion of Israel's divine mission to testify to the truth of Christianity, as a wicked attempt to get rid of the curse of being the "Eternal Jew." Jews must not be Zionists; they must not be baptized, either, for baptism would constitute treason—not to Judaism, mind you, but to Christianity. For the Jews, St. Franz declares, must suffer in order to testify to Jesus' martyrdom on the cross: "The Jew who goes to the baptismal font deserts Christ Himself, since he arbitrarily interrupts his historical suffering—the penance for rejecting the "Messiah." The Jew is barred from being a Christian as much as he is from being a German or a Russian—he must wait until the time will be fulfilled when the Grace of God will permit him to acknowledge Jesus as the Messiah. The best and briefest commentary to this confused theory can be found in the first epistle of Paul the Apostle to the Corinthians: ". . . Unto the Jews a stumblingblock, and unto the Greeks foolishness. . . ."

Nevertheless, the de-Judaized author Werfel could not escape from being Jewish in more than one way, regardless of his Catholic leanings. We are reminded of an anecdote told about Carl Goldmark, the composer of the opera, "The Queen of Sheba." One day, Vienna's chief rabbi pointed out to Goldmark several "typical" Jewish phrases in his opera. Almost offended, Goldmark asserted: "I have nothing in common with Jewish music and could have written a Swedish opera as well." "You may not want to have anything in common with Jewish music," the chief rabbi told him, "but don't forget that Jewish music is in you." We do not believe in such metaphysical nonsense as what a Nazi philosopher termed *Rassenseele*, the soul of a race, yet we cannot help sensing something utterly Jewish in Werfel's make-up—for instance, in his relentless pacifism. In his early drama, "Goat-

song," a challenge to contemporary "civilization," there is a Jew among the characters. "Feivel" is characterized as a purveyor of the ideals of righteousness, as one who fights ideas, not men and women, who slashes doctrines and dogmas, but not human beings. Another character, the student "Juvan," asks the Jew: "Do you know why you are the lowest of all men?"

Feivel: "Everyone has a different reason."

Juvan: "Because you cannot understand blood lust."

Feivel: "That is what made us the chosen people."

Two decades later, in the play "Jacobowsky and the Colonel," the same idea turns up in a dispute between "Colonel Stjerbinsky" and "Jacobowsky." Says the Polish officer: "I know that God would not have made human nature so that we can kill each other, if our physical death were real death." Whereupon the Jewish refugee retorts: "A religion for killers!"

One can notice a constant strife within Werfel's soul. This Jew who, had he lived in an 18th century *shtetl*, might have become a Chasidic saint, sought to quench his metaphysical thirst with Christendom—but a Christendom changed forcibly to fit his peculiar trend of thought. A true friend of the disinherited, a kindly and helpful person, he became an enemy of progress because erroneously he identified progress with atheism. The same writer who rendered world Jewry a disservice by portraying in the person of "Herr Kompert" ("Embezzled Heaven"), the most despicable type of Jew, published, shortly after his arrival in the United States the most glowing tribute to the Jewish spirit:

"The Jewish spirit," he wrote in an essay, "My Profession of Faith," "wants to liberate natural man from the thrall of nature and to raise him up to become the image of that which he envisages as supremely good and sacred. For two thousand years 'natural man,' the 'man of the nations,' the 'Goy,' had been groaning under the unwished-for paradox of that eternally unrealizable Thou Shalt—Thou Shalt Not—Thou Shalt . . .

"The enemy's aim is the complete eradication of the Jewish spirit in all its

forms and derivatives from this planet. Therefore, in order to abolish Israel's God and spirit from this planet, the physical carrier of this spirit, the Jewish people, must first be annihilated to the last man. For as long as a single Jew is alive, the flame of that demanding spirit remains burning.

"The road of the Jewish people, of the Biblical spirit, must not come to an end. We Jews today fight for more than the preservation of our communities in the Diaspora, for more than the upbuilding of Palestine. Yes, for even more than our lives. We are fighting God's battle for the salvation of the world."

Thus spoke a sensitive poet, a great artist who meant well, who was sincere, but could not help being confused in these confused times. There is little doubt that the much envied, the successful and wealthy writer Werfel was, essentially, an unhappy man, and that it was no accident that he died of heart trouble. We knew for years that he was severely ill. But like the hero of one of his best works, the old sick watchman in "The Man Who Conquered Death," he refused to die before having fulfilled what he considered his mission. He conceded his failure when he wrote, in "Between Heaven and Earth": "I have touched upon a mystery which I do not feel strong enough nor wise enough to interpret validly." He professed Christianity, yet rejected baptism. He pitied the poor, yet resented Socialism. He failed as a preacher, yet he may be remembered for quite some time as one of the most melodious voices of Central Europe, as a delicate product of the blending of Austrian, Czech and Jewish culture, as a soft cantilena of the world of yesterday which was drowned by the marching of robots and the howling of guns.

### ENGLISH TRAIN REFUGEE BOYS AS SEAMEN

**A** TRAINING ship on the River Thames, London, on which Jewish boys, orphaned by the Nazis, can learn seafaring, is planned by the Jewish Marine League.

Captain J. Helpern, who founded the League eleven years ago, said arrangements had been made to help Jewish sailors to obtain their masters and engineers certificates through London County Council nautical schools.

## HAVE THE JEWS A PRIOR CLAIM TO PALESTINE?

[Continued from page 6]

When the Romans came under Pompei, the latter met strong resistance by the part of the Jews. He entered the city of Jerusalem, and Judea became a Roman province. But the Jews continued to rule themselves in internal affairs. Even after the destruction of the Temple Jews remained in Palestine and exercised a certain amount of self-government.

"In the year 637 A.D. the Arabs occupied Palestine, and their rule last continuously for 880 years."

Palestine came under Arab rule in 637 C.E., with the conquest of Jerusalem by Omar I, the second Caliph. The rule of the Arabs lasted for a little over four centuries, from 637 C.E. to 1058 C.E., when the Seljuk Turks replaced the Fatimide Caliphs.

"Palestine then passed under the rule of the Turks in A.D. 1517, during the reign of Sultan Saleem the First, and their rule lasted for 400 years. The Arabs were the inhabitants and participated with the Turks in the government and ad-

ministration of the country. It was then occupied by the British, who are still there."

The Turks are a people who came from central Asia and are not of Semitic nor European stock. They are in no way related to the Arabs. But, in their wanderings and conquests, they accepted the religion of Islam. The reign of the Seljuk Turks were superseded by the Ottoman Turks, at the beginning of the fourteenth century. The Ottoman Turks were in control of Palestine, except for the slight interruption caused by the invasion of Timurlane. They remained masters of Palestine until the first World War.

The idea of Arabic nationalism arose only after World War I. But the Jews, who dwelt in Palestine almost uninterruptedly for many centuries, and who possessed an independent or a semi-independent state for many years, never ceased dreaming of a restoration. In their prayers, in their thoughts, it was always a return to Zion.

## THE ELECTION OF ISRAEL

[Continued from page 10]

terpretation they may give it, the doctrine of Election is an imperative concomitant. Even as the prophet was often forced to enter upon his office against his will, as was the case with Moses, Jeremiah and especially with Jonah, the Jewish people as a people, must continue to exercise its function even if they find it irksome at times. We shall continue to cling to this doctrine and follow the mission imposed upon us and maintain its ideals pertaining to belief and conduct, whether we want to do it or not. Providence has placed this upon us and we are unable to shirk it. We should

strengthen this belief in the hearts of our people and at the same time point out to them how far they have fallen short of the plans held out for them in their selection. We should make it clear to them in what direction they must strive in order to approximate the model set before them, so as to justify the confidence placed in them and the hope held out for them. The rejection of the doctrine of the "chosen people" is a definite break with Jewish tradition and carries with it many perils to the survival and the integrity of our ideals and of our people.

### Center Library Resumes Regular Schedule

THE Center Library is now open for the circulation of books in English, Hebrew and Yiddish and its regular schedule has been resumed as follows: Monday, Tuesday, Wednesday and Thursday from 3:30 to 9:30 P.M., and on Sunday morning from 10 A.M. to 3 P.M.

### Victory Loan Drive On —

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## HONOR ROLL

The following is an additional list of Center members, children and grandchildren of Center members, serving with the United States armed forces. The list includes names received up to the time of going to press.

Safier, Eugene, Pvt.

Strauss, Allan



The following is a list of promotions in rank:

Albert, Milton L., Lt. j.g.

Amer, Ely, T/5

Blickstein, Marvin, Cpl.

Bloom, Chas. J., Capt.

Bruman, Milton E., Sgt.

Entlich, Theodore, Sgt.

Freedman, Jerome, Ensign

Goldberg, Ephraim, Sgt.

Greene, Gilbert, S/Sgt.

Kirschbaum, Jonas, Sgt.

Levey, Seymour, S/2 cl. RM

Lowenfeld, Leroy, Sgt.

Meisel, Seymour, T/3

Samuelson, David, Pfc.

Zankel, Harry T., Major

Zirn, Benjamin H., Sgt.



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# *The Brooklyn Jewish Center Review*

*December, 1945*

HERZL'S "THE JEWISH STATE"  
IS 50 YEARS OLD

By ALFRED WERNER

RICHARD BEER-HOFMANN—THE  
POET OF MESSIANIC IDEALISM

By MARK SOLITERMAN

THE "HEREM" IN JEWISH LIFE

By DR. ELIAS N. RABINOWITZ

EPISODE ON A TRAIN

By RUTH GAL

INVICTUS — FOURTH OF A SERIES OF  
WOODCUT REPRODUCTIONS

By ISAC FRIEDLANDER

WHY ARABS OPPOSE ZIONISM

By WENDELL PHILLIPS

NEWS OF THE MONTH

# A MESSAGE TO THE MEMBERSHIP OF THE BROOKLYN JEWISH CENTER

BY RABBI ISRAEL H. LEVINTHAL

**W**OULD that it were possible for me to see each one of our Center members personally, so that I could tell them, in the most emphatic manner possible, the need for our Educational Building campaign.

In the twenty-five years of our existence we have entirely outgrown our facilities because of the great demands made upon us.

For years we have appealed to the community to realize the need of a Jewish education for their children. Today, at last, our efforts seem to bear fruit, for hundreds of parents bring their children to our various schools. But, this year, we had to say to dozens of such parents that we could not admit their children for lack of space. The same situation applies to our daily Hebrew school, to our Academy, and to our Sunday School.

Men and women from all over the city come to our library for research and study, but we cannot accommodate them all. . . . We have developed a fine program of clubs for our young. Here, again, we suffer from lack of facilities. . . . We have our Institute of Jewish Studies for Adults, which I believe to be one of the finest in the country. Yet, it is almost pitiful to see the accommodations that we have to offer these eager students.

We need a building that shall be erected solely to offer excellent educational facilities for young and old.

We must take advantage now, when people want Jewish education, when the Jewish consciousness has finally been aroused and, above all, when we have, thank God, so many of our young men returning from the battlefields who can be won to a greater interest in Jewish thought and Jewish life.

I want to appeal to you as strongly as I possibly can to rally to this cause and to respond in as liberal a fashion as is only possible. Let us make the celebration of our Twenty-fifth Anniversary a real and worthy celebration by dedicating the event to an expansion of our efforts to strengthen and promote Jewish life in our community and throughout the land.

ISRAEL H. LEVINTHAL



## WE GO FORWARD

**A**S A welcome change from the steady accumulation of disaster and defeat which has been the portion of the Jewish people in their goal for the establishment of a Jewish Commonwealth in Palestine, two events will serve to strengthen our morale and stimulate our determination to achieve this goal. The action of the Foreign Relations Committees, both in the Senate and in the House of Representatives, in adopting a resolution urging the establishment of such a Commonwealth, is a long-needed tonic, on the subjective side, as well as a most significant step forward, objectively. It is truly said that "hope deferred maketh the heart sick"; and the Jewish heart has had more than its share of such illness.

The resolution commends the interest shown by the President of the United States in the solution of the problem raised by the persecution of Jews in Europe. It urges that the United States shall use its good offices with England, as the mandatory power, to open Palestine to the free entry of Jews so that the potentialities of the country may be developed to the fullest degree and that the Jews "may freely proceed with the up-building of Palestine as the Jewish national home, and in association with all elements of the population, establish Palestine as a democratic commonwealth in which all men, regardless of race or creed, shall have equal rights."

The debate on the resolution was historic for more than one reason. The opposition of President Truman to the passage of the resolution at the present time, as expressed on his behalf by Senator Connolly, must be viewed in the light of circumstances. Thus viewed, it can be shorn of some, at least, of its unflattering connotations—unflattering, that is, to the President. His sponsorship of the Anglo-American Commission on Inquiry

was originally unfortunate as an example of submission to specious logic, in an otherwise praiseworthy desire for international cooperation on international problems. The same specious logic probably made it seem to the President necessary to emphasize the importance of the Commission and its primacy in the consideration of the over-all problem. We say this in all friendliness to Mr. Truman and in recognition of his previously helpful attitude. It should be noted for the record, however, that senators were publicly less chary of the President's feelings. Senator Wagner put it thus: "We want the members of the Committee to have discretion in their methods. We want the members of the Committee to have discretion in devising the quickest possible means in fulfilling the promises already made for Palestine. But we do not want the Committee to have the discretion to make its own decisions on matters of fundamental policy. We do not want the Committee to recast promises or re-formulate objectives."

History often repeats itself. Here, too, with distasteful repetitive monotony, history re-wrote an old chapter. In 1922, when the Treaty of San Remo, incorporating the mandate, was under consideration in the Senate Foreign Relations Committee on the question of the United States' ratification thereof, a group of Jews, ignorant of the history of, and unfaithful to the needs and interests of, their people, appeared before the Committee in opposition to such ratification. A generation later, the same kind of Jew appeared before the same Committee in opposition to the contemporary resolution. It will be more accurate to call them a worse kind of Jew, for in the intervening two decades, six million Jews have been slaughtered and the position of the Jewish people has otherwise terribly deteriorated, principally because of the

landlessness of the Jewish people. These intransigent opponents of the Commonwealth have forgotten nothing and have learned nothing. The tragedy is that the penalty for their bourbonism falls, not upon themselves, but upon people in whose name they dare to speak in a manner and at a time which constitutes a direct betrayal of the people. The representatives of this class paraded before the Foreign Relations Committees the stock arguments of their deficient intellectual processes.

It was apparent that to those who will not read the pages of history, written in the blood of European Jewry, neither intellect nor good faith can be deterrents to a sophistry which, in the first instance, is self-seeking and, in the last analysis, indecent beyond adequate characterization.

There is a British parallel to the intransigency of these American Jews. It is reported that, in a debate in the House of Lords, Viscount Samuels told the noble members that it was a mistake on the part of Zionists to ask for a Jewish state. Viscount Samuels will be remembered in history as the first British High Commissioner for Palestine under the Mandate. He will also be remembered as the High Commissioner under whose administration Transjordan was cut off from Palestine proper. He will further be remembered in history—and not too favorably—as the first Jewish Governor of Palestine since the beginning of the *diaspora* and as the one who, having an opportunity, both as a Briton and as a Jew, to forward the historic destiny of his people, failed miserably in his duty, not only to them but to the highest standards of international morality. Obviously, to a Jew of this peculiarly unattractive type, it matters little on what side of the Atlantic he may live. All that seems to matter is that the problems of disadvantaged Jews shall not obtrude themselves on the notice of the world

[Continued on page 4]

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# "JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

## An Intimate Chat Between Rabbi and Reader

### PRESERVERS OF LIFE

IN the Biblical story of Joseph, which we have been reading at the Synagogue services during the last few weeks, there is one statement made by Joseph to his brethren which ought to express the thoughts and feelings of all American Jews today. When Joseph reveals himself to his brothers he evaluates the miracle of his presence and his success in Egypt in these words: "*Ki Le'michvah Shelochani Elohem Lifnechem*," "For it was to be a preserver of life that God sent me before you!"

What a fine appreciation of his destiny is here shown by Joseph. Because he lives and thrives in a land of plenty, while his brethren are starving, is more reason for him to show his gratitude by becoming the preserver of their lives in this time of their need.

Like Joseph of old, we Jews of America are fortunate in that our lot is cast in a land of good and plenty. While the war has brought us certain discomforts, we can be thankful that our cities and homes are intact, that our places of business are continuing to function, nay, more—that in common with all our fellow citizens, we are enjoying the fruits of victory, evident in the prosperity and happiness so many of us possess.

But how shall we regard this blessing which God has granted to us? Shall we take it in an egotistic spirit, feeling that we have won it through our own efforts or virtues, or shall we regard our good fortune in the spirit of Joseph, "For it was to be a preserver of life that God sent me before you!" This is the challenge that comes to all American Jews in these sad and tragic days in the lives of our people beyond the United States.

Just a few weeks ago there assembled in Atlantic City the leaders of the American Jewish communities. There the heart-rending cry of our starving, tortured, homeless brethren across the sea was heard in all its agony. It is to the everlasting credit of these leaders of American Jewry

that they immediately responded in a fashion which showed that they appreciated the historic role which our people must play today as "a preserver of Jewish life." The sum of one hundred million dollars—the largest sum the Jews of America ever undertook to raise—is the goal which they have set for us in the coming year as our share in this noble effort to preserve Jewish life in Europe and the life and hope of the Jewish people in Palestine.

Knowing the calibre of the men and women of our Brooklyn Jewish Center, I know that this campaign meets with the heart-felt approval of every man, woman and child in our institution; and I am confident that the answer of Joseph in Egypt will be our answer to the cry that comes to us from our brethren abroad.

But these words of Joseph have also an added significance. Today, when not

only the body of the Jew in European lands has been crushed, but also his spirit, when all the cultural and spiritual centers of European Jewry have been destroyed, we Jews in America must become the preservers of our people's spiritual heritage. When we build synagogues and schools, academies and seminaries, we are not only providing for our immediate needs but we are providing centers for the Jewish Soul throughout the world. They are to carry on the work which the European institutions performed with such distinction and glory before the devilish hands of human monsters destroyed them.

This thought gives greater meaning to the effort now undertaken by our own institution to erect an additional structure to serve as an Education and Cultural Center for the expanded program in Jewish education which we want to develop for young and old.

The future of Jewish life abroad, in Palestine and also here in America, will depend—above all else—whether or not we, like Joseph, will understand that it was to be a preserver of life that God had sent us here before our brethren.

*Israel H. Perutthal*

### WE GO FORWARD

[Continued from page 3]

and, thus, possibly (as these Jews fear), undermine the high place and the material well-being of these dissident Jews.

The Archbishop of Canterbury is also reported to be in opposition to the Commonwealth, particularly as it is alleged to affect the interests of the Arab inhabitants. It is a curious partnership which finds a Jew and the chief primate of the Christian Church in England ranged together against a measure which has won the approval of the world's conscience. It is a sad and bitter commentary on the lack of clear thinking concerning world affairs, and a sorry augury for the future, that such a partnership can exist and can exercise authority and weight in international deliberations.

The adoption of the resolution was pressed not only on the ground of the

needs of Jews, but on another high plane which linked affirmative action with respect to the Commonwealth to the reconstruction of a decent world. Senator Wagner called Palestine "a symbol of the faith of the great nations, . . . a test of the integrity and conscience of mankind."

Jewish life has been dark beyond the powers of a Hogarth to picture, or a Dante to describe, or a Job to bemoan. We are entitled to hope that the passage of this resolution is the first step forward to a brighter future, not only for our afflicted brethren but, by way of example, for all the peoples of the world who suffer needlessly and causelessly and who rely for an ending of their tribulations upon the better conscience of mankind.

— WILLIAM I. SIEGEL



"Camerado, this is no book,  
Who touches this, touches a man. . ."

—WALT WHITMAN

## The Book That Inspired a People Was Written 50 Years Ago

# HERZL'S "THE JEWISH STATE" IS 50 YEARS OLD

By ALFRED WERNER

**A**FTER every war there is usually a strong tendency to overestimate the power of the sword and to belittle the influence of the word. Mankind often forgets that it was certain individual books that ushered in the greatest of all revolutions, from such products of religious fervor as the Bible or the Koran to secular volumes like Rousseau's "Le Contrat Social," or Marx's "Capital." Even "Mein Kampf" must not be excluded from our observations, for dictated by the Devil himself, as it must have been, it was instrumental in launching the most devastating of all ideological wars.

In this category of history-making books also belong Theodor Herzl's "The Jewish State," a small volume of less than 40,000 words. Only five decades have passed since it was written, a comparatively short time, since historians must think in terms of centuries, yet Herzl's "Utopia" has adopted more realistic features than most of the dreams conceived in that era. Where, in 1895, there were only a handful of courageous Jewish agricultural settlers, plus several thousands of alms-receiving *halukkab*-Jews in what was Turkey's most backward province, there is now a flourishing Jewish community that turned Palestine into the Middle East's most progressive territory. Even the *de jure* recognition of Palestine as a Jewish homeland may not be as remote as some pessimists are inclined to think. In any event, as this article goes to press, the Senate Foreign Relations Committee, by a vote of 17 to 1, approved a resolution urgently calling on the United States to "use its good offices" to the end that Palestine be opened for the free entry of Jews. "It is appropriate and timely for the Congress," said Senator Wagner, one of the sponsors of the resolution, "to give expression to its views on the need for the restoration of Palestine as the Jewish national homeland."

Surprisingly, our Jewish-born novelists and dramatists who travel to the remotest places in their search for topics, failed to avail themselves of a subject so thrilling as the short, but most eventful life of Theodor Herzl. Indeed, what a

subject for a story-teller! He might start his flight of fantasy by contemplating the well-known portrait, showing the man with the fine head, the piercing eyes, the black, well-tended beard and the stylish frock coat staring into the future on the Rhine bridge at Basle, visualizing the Old-New Land. But how had he come to be there? A flashback leads us to Vienna. Herzl achieved, as a rather young man, what was the dream of many literati: he became an editor of the *Neue Freie Presse*, at that time the most respected of all dailies in Central Europe. He was a celebrated prose-writer. Israel Zangwill said that Herzl's essays were "unsurpassed since Heine," and Stefan Zweig remarked that he had read all of Herzl's essays ever since he had been able to read at all: "They served to educate me. Even today—for early impressions are deep and ineradicable—I remember almost every one of his *feuilletons* as distinctly as the first poems of Rilke and Hofmannsthal." As a playwright, Herzl was not without success. Max Nordau, usually a stern critic, thought that "if he (Herzl) could have concentrated on his art, he would have risen high in German literature, and would have won front rank."

But in 1895, when he was thirty-five, Herzl suddenly stopped to "concentrate on his art." It is related that Siddharta renounced his princehood and became Buddha after having encountered, outside the palace, poverty, sickness and death. As for Herzl, he described, in his reports to the *Neue Freie Presse*, the event that was to change his outlook on life completely. The scene took place on the grounds of the *Ecole Militaire* in Paris, in January, 1895:

"At nine o'clock the great open court was filled with a detachment of troops in square formation: five thousand men in all. In the center a general sat on horseback. A few minutes after nine Dreyfus was led forth. He was dressed in his cap-

tain's uniform. Four men conducted him before the general. The latter said: 'Alfred Dreyfus, you are unworthy to bear arms. In the name of the French Republic I degrade you from your rank. Let the sentence be carried out.' Here Dreyfus lifted his right arm and called out: 'I declare and solemnly swear that you are degrading an innocent man. *Vive la France!*'" In his dispatch the correspondent, Herzl, stated that Dreyfus marched "like a man who knows himself to be innocent." Herzl never forgot the shouts of the crowd—"A mort les Juifs!" Several years later, he still remembered them: "The Dreyfus case," he wrote, "embodies more than a judicial error: it embodies the desire of the vast majority of the French to condemn a Jew, and to condemn all Jews in this one Jew. 'Death to the Jews!' howled the mob, as the decorations were being ripped from the captain's coat . . . Where? In France. In republican, modern, civilized France, a hundred years after the Declaration of the Rights of Man. The French people, or at any rate the greater part of the French people, does not want to extend the rights of man to Jews. The edict of the great Revolution has been revoked."

In that instance, grief made Herzl exaggerate the facts. Actually, France was split into two camps, the Dreyfusards and the anti-Dreyfusards, and some of the noblest Frenchmen risked their careers, even their freedom, to fight in behalf of the innocent Jewish officer. The France of 1895 was not as sick as, for instance, the Germany of 1935. But as a diagnostician, Herzl diagnosed the sickness correctly. The symptoms were the same in either case; it was just a question of degree. There were other Jewish journalists who witnessed the captain's degradation and heard him shout, "I am innocent!"; but they failed to grasp the fact

that it was not the outcry of an individual, *per se* unimportant, but the sigh of millions of frightened people, some living in the invisible and rather comfortable ghettos of Berlin, Vienna, Paris and London, others in the more real ghettos of Tsarist Russia, Roumania, and other eastern European countries.

Herzl's genius understood the message, carried in that Jewish officer's protest. Throughout the year 1895 Herzl pondered over a therapy for that disease, anti-Semitism, which disturbed the peace of millions of human beings. The solution which he found was obvious and simple: the Jews must have a state of their own, like all other nations. For the Jews *are* a nation, though scattered all over the globe. He discussed the idea—previously conceived by Moses Hess, Judah Loeb Pinsker, and others, but forgotten in the course of time—with some leading Jews of the era, like Baron de Hirsch and the chief rabbis of Paris and Vienna, Zadoc Kahn and Moritz Guedemann, respectively. These men disliked the plan; Baron de Hirsch was skeptical. The great philanthropist preferred to see the Jews settle as individuals, not as a group, in various sparsely populated overseas countries. Herzl's employers, the publishers of the *Neue Freie Presse*, were frightened: "Your idea is frightening," said Moritz Benedikt; "it is like a boomerang which may recoil on you." Franz Bacher regarded Zionism as a "misfortune," while anti-Semitism seemed to him a "transitory" though "uncomfortable" movement.

On the other hand, Herzl found at least two Jews who understood him immediately and who were ready to support his enterprise with all of their power. One he met in Paris. It was Max Nordau, the famous German writer. Though Nordau had been for a long time alienated from Judaism, Herzl now encountered from him a "lightning-like understanding." In London Herzl met Israel Zangwill, the author of "Children of the Ghetto," who helped him spread his ideas in the British capital.

After this hegira through Western Europe, Herzl returned to Vienna, at the end of November, 1895, determined to put his vision down on paper. This was to be his immortal book, "The Jewish State." He could make use of a diary he

[Continued on page 22]

## EPISODE ON A TRAIN

By RUTH GAL

WAS on the train, headed for a little camp just outside the city. It was toward the end of the week, and the coach was fairly crowded, but I managed to locate a seat next to a nicely-dressed girl about my own age. She smiled as I sat down, but didn't venture any conversation. I suppose she thought that she would leave that to me, but I really didn't feel up to it. The day was warm and the coach was rather stuffy. I had just finished a week's hard work at the office, and I was looking forward to the rest that this week-end in camp would give me.

Camp X was an old favorite of mine. It was one of the two camps for Jewish children near the city, and I had spent many wonderful summers there when I was younger. Later on, I had occasionally taken a few turns at being a counsellor, but this summer I was going out there for relaxation only. No cabin full of screaming, energetic youngsters for me!

The train crawled on and the rocking motion made me very drowsy. At the time the girl spoke to me, my eyes were shut and my head was thrown back against the seat.

"Do you have a cigarette?"

She had a lovely, cheerful voice. I opened my eyes, smiled, and nodded. While I was searching for my red and white package, the girl ventured to explain why she had been obliged to ask for "charity," as she put it.

"I always have plenty with me," she began, "but I had company before you got on the train. There was a little Jewish sailor in your seat. When I offered him a cigarette, he just neglected to hand my pack back to me. Anyhow, he has all my worldly stock," she finished, laughing.

I felt a moment of tenseness when she mentioned "a little Jewish sailor." It was the same sort of shock that we Jews always experience when someone makes a derogatory remark about us. A sort of stiffness and cringing combined. But it didn't last long enough for the girl to

notice it. I had the feeling that she meant no harm. She was merely very aware that the boy had been Jewish; she was also very aware that he had done something thoughtless, to say the least. I hoped that she hadn't given the two facts a distorted connection. At any rate, there was nothing vicious in her tone and I let it pass.

We shared cigarettes from my newly-opened pack and began to talk. She told me a great deal about herself, her work, her vacation. Her voice was animated, and she was bubbling with enthusiasm. Apparently, the lady was not interested in me, because she didn't attempt to get any corresponding information from me. I was merely a good listener.

The train was pulling into the station and I gathered my few things together. She seemed quite disappointed and said that she had enjoyed talking with me very much. She even asked me where I was going.

"I'm going to spend the week-end at Camp X—a little outside of town."

"That's nice. What sort of camp is it?"

"It's a camp for Jewish boys and girls," I answered, looking at her steadily. My tone was merely conversational. I wanted it to sound as natural as anything else I had said. "I always spend my summers there."

Perhaps I imagined that the color left her cheeks. I do know for certain that she stopped smiling. There was no malice in her expression—just a slight touch of shame and confusion. She shifted her eyes to my handbag and said again,

"That's nice."

She was a sweet girl, really, and in a way, I was sorry that I had upset her. I didn't wish her to think that I bore her ill-will because of her careless comment and, at the same time, I wanted to leave a good impression on her in behalf of the Jewish people. So, just as I left her to get off the train, I handed her my nearly-full pack of cigarettes and said,

"Here—you keep these—I have some more."



**T**HE word "Herem" in Hebrew has many definitions. It may mean something devoted to the Lord; it applies to priestly gifts, for they are in a way set apart as holy, sacred objects, as distinct from secular, may be so termed, or it may indicate something the enjoyment of which is prohibited. We may therefore say that, in general, the word designates prohibition, separation, exclusion, isolation. Here, however, we shall deal with a more specific meaning of later development, signifying anathema, ban, excommunication. This, of course, is an evolution of the idea of separation, or seclusion, applied in a special sense.

Herem, in its later usage, may refer to the excommunication or exclusion of an individual from the company or society of people in his environment and it may, also, mean a ban on some action or object, as imposed by some legislative or judicial body and in accord with the mental and emotional attitude of the community.

Attempts of the majority to force an individual or a minority to comply with or accede to its beliefs and political opinions were a common practice among all peoples throughout the ages. Exclusion of an individual or a minority from the benefits of the accepted rule of a social system is also a well-known fact of history. The Jews all through the middle ages, the Catholics in England until the middle of the nineteenth century, the Christians and the Jews in Moslem countries, are fair examples of this exclusion. Individuals were banished or ostracized from ancient Greece; that is, they were deprived of their privileges and exiled from the land. We may cite as examples the ostracism of Aristides and Themistocles from Athens and Marius from Rome. In Israelitish history, Jeptha complains: "Did you not hate me and drive me out of my father's house?" The exiled David bewails his fate: "They have driven me out this day that I should not cleave to the inheritance of the Lord."

The Herem, however, as we know it is an exclusion but does not entail exile. It appears in three forms. The mildest form is known as "nezifa," meaning a rebuke, or reprimand, such as a teacher may administer to a student or an important personality to a subordinate for some impudence or act of insubordina-

tion. The person so punished is required to retire for the period of seven days. The seven-day period is in accordance with the rebuke given to Miriam, the sister of Moses, because of her insulting remarks about her brother. Her punishment was isolation for a week. In Babylonia, however, it was customary to inflict the seclusion for one day only. Nevertheless, we are told that the renowned Amor R. Chiya bar Abar once voluntarily agreed to remain in exclusion for thirty days as a punishment for a rebuke to R. Judah Hamasi.

The second form of the Herem is known as Shamta, or Nidui. Rev explains Shamta as, "There is death." Samuel describes it, more correctly, thus, "He shall be desolate," from a root "Shamam," to be desolated. Nidui means banishment, isolation. The period for which one is placed under this form of excommunication is thirty days. In the severest form of excommunication, the punishment is for thirty days and may be extended for a longer period if the person thus punished does not repent his misdemeanor.

In the Babylonian Talmud, R. Joshua, the son of Levi, states that the court may excommunicate in twenty-four instances. The same statement in simpler form is made in the Palestinian Talmud. In both citations only a few of the twenty-four situations are given. Maimonides, however, in his Mishneh Torah Laws, of Talmud Torah, Chapter VI, Section 14, enumerates the twenty-four infractions for which excommunication may be imposed. All these cases are gathered from instances mentioned somewhere in the Talmud. R. Abraham ben David (generally known as Rabad), a Provencal Rabbi and a contemporary of Maimonides, adds a few more in his critical glosses to the Mishneh Torah.

The law of excommunication requires that the person thus affected act in all respects as a mourner. Furthermore, the excommunicant is not counted as one of the three persons in grace after meals, he is not allowed to be counted for a min-

## *The Story of How the Awful Power of Ex-Communication Has Been Used Throughout Our History*

### THE "HEREM" IN JEWISH LIFE

By DR. ELIAS N. RABINOWITZ

yan, no one is permitted to associate with him, in extreme cases it is not permissible to study with him as pupil or teacher, and he is not permitted to hire help or hire himself out. The person under the ban is, however, permitted to carry on a small business to eke out a livelihood for himself and his family. Upon repentance, the excommunicant is released from his onerous obligations in the presence of three laymen, or before a properly ordained jurist. One who dies during his period of excommunication may not be eulogized nor is his corpse to be followed to the cemetery. The court places a stone on his coffin as a sign of disgrace.

In extreme cases, especially when the culprit was an informer, quite a ceremony was made of the excommunication, and was performed in the presence of a gathering of people, preferably at the synagogue. The Shofar was sounded, candles were kindled, curses were heaped upon the head of the excommunicant, and suddenly, the lights were extinguished to indicate that the divine light would not shine upon the excommunicated.

Very little is known of the early use of the Herem as a weapon of discipline. In ancient days, during the conquest of Canaan, a divine prohibition of the use of the spoils of Jericho was issued and announced to the Israelites. This decree was disregarded by a certain Achan, of the tribe of Judah. When the malefactor was discovered and confessed, he was severely punished by Joshua, according to the divine command. Again, during the restoration of the Jewish state under Ezra, the following statement was issued: "And they made proclamation throughout Judea and Jerusalem, unto all the children of the Exile, to gather themselves together at Jerusalem. . . . And that whosoever should not come within three days, according to the resolve of the princes and the elders, all their substances shall be devoted (that is, declared sacred, or in other words, confiscated to

be used for a holy purpose) and himself separated from the congregation of the exiles." This edict involved, therefore, the confiscation of the property of the miscreant and his excommunication.

We do not hear of the use of the ban until Tanaitic times. This does not, however, indicate that it was not used. It simply means that there are no records. The first mention of excommunication is found in the Mishna Eduyoth V, 6, in reference to Akabiah ben Mahalel, of whom little else is known. He is mentioned again in Aboth III, 1, and again in Aboth D'R Nathan XIX, 1, in Negaim V, 3, and in Sanhedrin 88a. He lived before the destruction of the temple as all evidence seems to indicate, and may have been a contemporary of Hillel, that is, circa 50 B.C.E. The fact that in the Mishna, Shemaiah and Abtalin are mentioned indicates that Akabiah had definite memories of the two sages, the predecessors and teachers of Hillel and Shamai. The text of the Mishna as translated by Danby is as follows: "Akabiah ben Mahalel testified to four opinions. They answered: Akabiah retract these four opinions that thou hast given and we shall make thee Father of the Court in Israel. He said to them: Better that I be called a fool all my days than that I be made a godless man before God even for an hour; for they shall not say of me, he retracted for the sake of an office. . . . Whereupon, they laid him under a ban, and he died while he was yet under the ban, and the court stoned his coffin. . . . R. Judah said: God forbid that it should be Akabiah should be put under the ban! For the Temple Court was never shut against the face of any man in Israel so wise and sin-fearing as Akabiah ben Mahalel. But whom did they put under a ban? Eliezer ben Enoch, because he threw doubt on (the teaching of the Sages concerning) cleaning of hands. . . . And when he died, the court sent and laid a stone on his coffin; whence we learn, if any man is put under a ban, and dies while yet under the ban, his coffin must be stoned."

It is to be noted that Akabiah never retracted from the statement made in the above quotation, as is evident from the Mishna which follows, wherein he advises his son before his death to retract and follow the teachings of the majority. Whether Akabiah was actually excommunicated is open to doubt, as the state-

ment of R. Judah in the above quotation suggests. Who was this Eliezer ben Enoch? As far as we know, his name is not mentioned elsewhere except in a quotation excerpted from this Mishna, in Berachoth 19a, and Palestinian Maod Katon 81d.

Of greater interest is the excommunication of R. Eliezer ben Hyrcanos. R. Eliezer was a highly respected scholar of his time, known as Eliezer the Great, leading disciple of R. Johanan ben Zakai, and teacher of R. Akiba. But Rabbi Eliezer was a man of unyielding character, strong in his convictions and not ready to change his opinions even an iota. His worship of the ancient traditions, according to which he is described in Aboth II, 8, as a plastered cistern which lost not even a drop of water, and his stubbornness brought him in conflict with his colleagues and, in particular, with his brother-in-law, R. Gamliel II, the Judaic Prince and head of the community at Jabneh. Finally, his colleagues, with the permission of R. Gamliel, were instrumental in imposing the ban on his brother-in-law. This may be proven by the following tale: R. Gamliel was on board a ship when a wave swept up and threatened to capsize the boat. So R. Gamliel said, "This is a punishment due me because of R. Eliezer b. Hyrcanos." Then he arose and said, "Master of the Universe, not for any glory nor for any glory of my family, did I do it, but in order that conflicts be not enhanced in Israel."

Another legend to prove this point is found on the same page of Baba Metziah. It is said that Ima Shalom, the wife of R. Eliezer, was a sister of R. Gamliel. From the time of this event and onwards she did not permit her husband to utter the Tachnun. This is a prayer after the Eighteen Benedictions in which one assumes a prostrate position and offers up his own individual supplications to God. Ima Shalom feared lest her husband pour out his grief and feeling of injury, and that God, commiserating with him, would punish R. Gamliel, her brother. The legend continues: "A certain day happened to be New Moon according to her idea but it actually was not." (This prayer is not recited on a New Moon.) R. Eliezer recited the Tachnun according to the correct reckoning. Another explanation says, "A poor man

came to the door, and she took out some bread for him. (On her return) she found him on his face. 'Arise,' she cried to him, 'thou has slain my brother.'" In the meantime an announcement was made from the house of Rabban Gamliel that he had died.

The occasion for the rupture between R. Eliezer and his contemporaries was his decision that a certain kind of stove was ritually pure while the other scholars declared it impure. A very vivid description of the scene of the argument, in which even the supernatural is invoked to assist R. Eliezer, is given in the Talmud. Finally, his compeers decided to excommunicate him. Who was to inform

## Battle of the Warsaw Ghetto

**"They were ready either to live or die nobly."**

*Macraheers, 4:35*

This is the fourth of the woodcuts by the noted artist Isaac Friedlander taken from his portfolio, "Invictus—Milestones in the History of the Jews." It illustrates with passion and power one of the greatest chapters from the Golden Book of Jewish heroic martyrdom.

The *Review* reproduces the prints in their original size.

him of the decision of his scholastic rivals? R. Akiba, his favorite pupil, volunteered to perform this unwelcome task lest someone else unduly injure the feelings of the veteran sage more than was necessary. Dressed in black, R. Akiba appeared before him and sat down at a distance of four cubits. R. Eliezer addressed him, "Akiba, what distinguishes this day from others that you are dressed in such lugubrious garb?" Answered R. Akiba, "I believe that your colleagues have separated themselves from you." According to the Palestinian Talmud, a more direct answer was given: "My master, your colleagues are excommunicating







you." Thereupon, the aged Rabbi, with tears in his eyes, tore his garments and sat down on the ground as a mourner.

Professor Finkelstein, in his book "The Pharisees," states that in all the three cases cited above, the charge for which these teachers were placed under the ban was Levitical impurity. Much admiration is due Dr. Finkelstein for his fine scholarship and for his splendid book, but this conclusion is not acceptable, since the data in our possession is meagre and insufficient. In the case of Akabia, it is uncertain even whether he was ever excommunicated and, if he were, two charges out of the four have nothing to do with Levitical impurity. Furthermore, no particular emphasis is laid on those involving Levitical impurity. In fact, in Berachoth 19a, where this question is discussed, as much stress is laid on the other charges involving infractions of Rabbinic ethics as on the one involving Levitical impurity. Another point in question is that Akabia may have been tried on the charge of being an elder in rebellion against the ruling of the Beth-Din (the qualified court). This would be a misdemeanor liable to capital punishment, according to a Biblical precept (Deut. 17, 8-12), as interpreted by the Rabbis. The reason given for his not being condemned and executed is that he did not give a specific rule for practical guidance. So the case against Akabia may altogether not have been a matter of excommunication.

It is difficult to discuss the case of Eliezer b. Chanoch because there is no data available on his period or activities. It is possible that the incident is a matter of special dispensation due to certain sects who doubted the validity of hand-washing, as we see in the New Testament, Matt. 15, 2, Mark 7, 1-8, and Luke 11, 38f.

In the case of R. Eliezer ben Hyrcanos, his excommunication may have been the result of R. Gamliel's desire for harmonization as already indicated above. This question is satisfactorily discussed by Graetz in his "History of the Jews" (Vol. II, pp. 339 and 347). R. Eliezer was intransigent, R. Gamliel insistent; the two stubborn men clashed. The difference of opinion over the oven of Aknai is merely a pretext. There are differences of opinion on the question of Levitical impurity in Tohoroth (the Sixth Divi-

sion of the Mishna), between an individual Rabbi and the majority of the sages. Yet never outside of this instance do we hear of any excommunication.

An attempt was made to excommunicate R. Meir, the most distinguished pupil of R. Akiba and the greatest scholar of his time. The Prince R. Simeon ben Gamliel was dissatisfied with him and R. Nathan, the Babylonian. This may have resulted from the fact that these two scholars did not accord the Prince the respect expected by him. R. Meir was

threatened with excommunication. However, he was a man of strong will and he raised the question of who may be put under the ban and for what reason. It seems that no satisfactory reply was found, and consequently he was not excommunicated. Another punishment against the two Rabbis was announced (Horazoth 13b), but seems never to have been carried out.

(Another article on Herem by Dr. Rabinowitz will be published in an early issue.)

## LETTER FROM A SOLDIER

By CAPT. NAHUM WIENER

IT'S been a long week—and a busy one. It can get kind of rough when an army has time on its hands. It's amazing—the variety of troubles that soldiers can get into. To think that we're taking care of practically all Austria makes the potentialities for work awfully good. We've had a good dose of it recently. To make matters worse our staff has been growing smaller, so the burdens are a trifle heavier. We're all managing alright, though, considering.

The big moment of the week was the Rosh Hashonah services that the boys of the Yankee Division organized for themselves. There is no Jewish chaplain in that division, but I guess the adage is true that, given any ten Jews, there's a Minyan somewhere about. The services were held in the *Hochschule für Jungen*, in Linz. Some 500 boys from every regimental and battalion station in the 26th Division area poured in by jeep, weapon carrier and truck to attend probably the most gripping Rosh Hashonah service I've ever known. The atmosphere was simply tense.

The services were conducted by a young corporal, and the audience was as silent as death itself. To them it was a particularly significant Rosh Hashonah, because on the morning of the first holy day last year they landed on the beaches of Normandy and they recalled the service they held at that time in an apple orchard just off the beach. They also recalled the number of men who were at that service last year who were not present now. They had no Shofar, but the *Tekios* went on just the same with the aid of a bugle whose notes were far more

stirring than any Shofar I've ever listened to. It brought a tear to your eye and a lump to your throat and represented a mass dedication to the construction of a better world back home and a rejuvenation of religious idealism out of the very mire of the foxhole and the stench of destruction which these boys had had their fill of on this side.

There was another note that I sensed in the atmosphere, and that was one of belligerence. These boys were Jews, and they did not care who knew it. There was much of the attitude that when they got home they were going to take the problems of racial intolerance, world Jewry and Zionism into their own hands, and it wasn't going to be soft-dealing and hushed speech, either. It was stimulating and heralded a New Year rife with significance and constructive effort. One felt proud being a part of them.

There was a little color added to it by the presence of a bearded gent aged 79, wearing a Tyrolean hat with feather and all—the only remaining Jew in the city of Linz, third largest in Austria. The synagogue had been burned. This is expressive of the thoroughness with which the terms of *Anschluss* were carried out.

Several other DP's, plus several members of the Jewish Palestinian Brigade of the British Army, completed the already impressive picture which was not particularly marred, either, by brief sermons given by Catholic, Protestant and Episcopalian chaplains. All this was quite comparable to Pesach in the Maginot Line, which, too, was like no other Pesach I've helped celebrate before. Judaism is coming into its own.



THERE is little biographical material on Beer-Hofmann. He never wrote nor talked about himself. He never intended to write any memoirs, for he considered himself not important enough. Much more was written about him than he ever published.

He was born in Vienna in 1866, of a distinguished Jewish family. His father, Dr. Herman Beer, was a lawyer. Beer-Hofmann's grandparents were still orthodox people of the pre-emancipation period, for Jewish disabilities in Austria were repealed in 1867, a year after Richard's birth. Nevertheless, the traditional Jewish life was already on the wane. As long as the grandparents lived, the Jewish customary life still lingered. With their death it reduced itself to an annual Day of Atonement visit to the Temple.

He lost his mother when six days old. She was only twenty-four then. At the request of the dying woman, the baby was adopted and brought up by his aunt in Brunn, whose husband, Alois Hofmann, a prosperous textile manufacturer, was also related to Richard's father. Richard took as his own both family names. His father used to visit him twice a year until he settled in Vienna. He had no other children, and another uncle was also childless. Thus Richard became the only heir of the three related families.

Undoubtedly, the early loss of his mother must have had a decided effect upon Beer-Hofmann's approach to life. His lyricism, his belief in fate as the determining factor in human life, his sympathy with the struggling man, may plausibly be traced to that misfortune.

In his student days, like every Jew, Beer-Hofmann experienced the German arrogance and brutality. He retorted to two insults with duels. He was associated with the talented creative youth of his time and was received into the exclusive literary salons of Vienna. Among his numerous friends were Arthur Schnitzler, Hugo von Hofmannsthal, Hermann Bahr, Rainer Maria Rilke, Felix Salten, and the immortal Theodor Herzl. He took Herzl's "Judenstaat" seriously. He wrote to the author, congratulating him on the spirit of the book, which showed that it was written by a Jew who "carries his Judaism neither as a burden, nor as a misfortune, but who is proud to be the legal inheritor of an immemorial culture."

## The Famed Writer Who Died Recently Produced Few But Important Works

# RICHARD BEER-HOFMANN—THE POET OF MESSIANIC IDEALISM

By MARK SOLITERMAN

Once talking to Beer-Hofmann, Herzl said: "Just imagine both of us in tail-coats in the Jerusalem opera!" "No," replied Beer-Hofmann, "not in tail-coats; a white Arabian *abaya* would be more suitable." He suggested the founding of a medical school at Jerusalem to attract students from all over the Orient and to help the sanitation of the Middle East. Herzl was so impressed that he recorded that idea in his diary. Beer-Hofmann met Herzl for the last time a few days before the latter's death in 1904.

Beer-Hofmann helped Zionism, but he never joined the organization. Like Schnitzler, Herzl, and others, Beer-Hofmann considered himself at that time a German, and was a member of the German Academic Club. He was one of the initial members of a small, but ambitious, literary group which called itself "Young Austria." At one of the meetings where Schnitzler and von Hofmannsthal presented their first attempts at literary writing, Beer-Hofmann, listening to Schnitzler's reading, had a thought flashing through his mind, "That, I also can do." He did, and became a writer who will endure as long as there will be Jewish cultural life. It was Schnitzler who first recognized his talent. Beer-Hofmann was then twenty-four years old. The Café Griensteidl, where his circle met, became a part of the Viennese lore.

He began with two short stories that he later withdrew from circulation. He was then twenty-nine years old. He had finished his studies as a lawyer, obtained his degree of Doctor of Laws, and had been discharged from military service.

His marriage to a Gentile girl gave a new meaning to his life. She became his Ruth by espousing the Jewish faith. The sonnet "You were given to me" (*Du warst mir gegeben*, 1897) reveals the inspiration that this remarkable woman brought to Beer-Hofmann: it was ordained that their lives should be united,

that she should surround him with peace, that he should protect her. "The world is far away, only she is near to him. When the light will begin to abandon him and his eyes to fail, he would want to see only her and his daughter and still cling to them."

In the recently published intimate reminiscences (*Aus dem Fragment Paula*, 1944) a poem in prose of captivating beauty, the image of his wife is sketched. Beer-Hofmann explains that the inner nature of these reminiscences must remain fragmentary, for life itself is fragmentary. However, he assures us that these fragments shall never fall apart for they are held together by the strongest thing on earth—love. Written in an admirable, naturally pearled, lucid prose, with an intimate sensitivity, coming from the very depth of the writer's heart, this work commands such a respect that it can be read and admired, but hardly discussed. Beer-Hofmann worshiped his wife with a religious devotion. Perhaps our Friday evening hymn to the virtuous woman can compare with the spirit of this tribute. The author himself said that he was no more of an age to blush for such intimate writing.

The picture in the book shows a fine face of a woman with dreamy, childishly sincere, intensively attentive eyes, giving a feeling of a coming smile of infinite goodness who had inspired his first sonnet; it was for her that he wrote his last sonnet. After her death in Zurich, Switzerland, in 1939, no more poems were produced by him.

His only novel, "George's Death" (*Der Tod Georgs*, 1900), is a meditation on life and death. Richard Beer-Hofmann denied that he had described in this story his own anxieties. He said he presented a case, and did it as a good craftsman does his work.

Beer-Hofmann's poems are collected in a tiny volume, but it is great and lofty poetry. Perhaps only in medieval Hebrew or Hindu poetry can be found anything similar in character. The profound thoughts of his poetry soar into eternity. He visualizes our world reeling through space and time, the eternal flow of things, the eternal becoming—"no one was and everyone becomes"; the loneliness of man in the cosmos, his fear of death and his joys and his pains weeded out by time; his tragic impotence before fate, his will being nothing else but fate's commands; the endless chain of generations carrying on human life.

Part of his poetry has a biographical tone. He describes the poet's hard vocation. He must follow the never reachable goal; he must shape transient into form; he must recall shadows of the past, feed them with his own blood and give away his life for them; he must transform dream into play; all that he says may tell the world a little, but in the end it may tell only how his heart beat; his work is an island of presentiment on which he will one day blissfully collapse.

When his daughter was only fourteen days old, he wrote a poem for her, "A Lullaby for Miriam" (*Schlaflied fuer Mirjam*, 1898), which became one of the most popular poems of Europe. It is considered with the same esteem as Goethe's poetry. Originally there were only three stanzas. Later he added a fourth, for which Schnitzler and Bahr embraced him, saying that from a beautiful poem he made a sublime one. The verses produced a profound impression on writers like Alfred Kerr, Rilke and others of the literary circle to which Beer-Hofmann belonged. Fifteen composers have written music to it.

He tells of man walking alone in the tortuous, unknown ways of life and disappearing without having anything left after him. Yet we are not entirely alone, our ancestors live in us:

"We are but banks of a river, and wild  
Flows through us blood of our past,  
rushing loud  
On to the morrow, unresting and  
proud.  
In us are all—none, none is alone.  
You are their life and their life is  
your own— . . ."

Beer-Hofmann was known for his kindness towards animals. He had a pigeon who apparently was so fond of him that she used to strut around on the piano while he played. One day the pigeon perched on the poet's palm and laid an egg. A charming story is recorded about a mole. He saved the little animal from the workers who found it in his garden and placed it in a specially built box filled with earth. He fed it with worms, but they were scarce, so he provided a diet of strips of steak. This took too much time and finally he let the mole run about free in his garden, where it could feed itself naturally. But the little animal had become so accustomed to him that for days it could be seen on the turf, waiting for the strips of steak. He had a dog, Ardon, whom he loved dearly. The dog was old and suffered from an incurable disease and had to be poisoned. Beer-Hofmann said that when he used to return home, the dog was so happy that he actually lost his doggish voice. "How many humans would show such a friendship," asked the poet, telling the story. He dedicated to his pet the longest poem he had ever written. There is an allusion in this poem to the treatment he received from his native land. Both he and his dog have the same lot—to possess the inborn fidelity to those who have rejected them, who have martyred them, and who will finally kill them. Both will return to nothingness, for they both came from the same land and will return there.

The Bible was a profound inspiration to Beer-Hofmann. He conceived a vast dramatized history of King David. Unfortunately, only two of the five parts were written, "Jacob's Dream," as a prologue, and "The Young David," the rise of David to the throne. The cycle was to include "Ruth und Boas," David's ancestors, "King David," the reign of David, and "The Death of David." Of the last two projects there are fragments.

"Jacob's Dream" is a work in which each word is filled with the poet's soul, blood, and pain. It features the divine of our Hebraic lore and reaches the literary height of our scripture and our apocrypha. Listening to a prayer in a synagogue once, Beer-Hofmann discovered that the prayer was an extract from his "Jacob's Dream." His wife, who was with him, congratulated her husband for

being among Moses and Jeremiah. Indeed there is some of their spirit in his plays. He worked several years on each of these two dramas, and so possessed was he with them that he delayed a trip to Palestine so that he might not be disappointed by the desolation of the land.

We can imagine in what mood the Jewish audience of Berlin watched the performance of "Jacob's Dream" in 1935.

Beer-Hofmann studied the Bible, its archeology, and its history before he wrote his dramas, yet it is not the period of David's splendor that he describes. He uses it only as a medium for his interpretation of Judaism. In both dramas there is in opposition materialism and idealism, the opposition of spiritual power to brute force. Both Edom and Jacob are integral parts of God's order in the world. They are both blessed by God, but if Edom is Edom, Jacob must be Jacob; that is God's will.

He dramatizes in the two plays the Hebrew Messianic idealism, and the heavy toll the Jews are paying for striving to live up to it. They must carry on through a maze of ever-increasing persecutions and sufferings, without respite, without consolation, and without hope of redemption.

Beer-Hofmann was popular and well known in Vienna, but he was not an advertised writer. He lived outside the city in a village for several years. His friend, von Hofmannsthal, lived there too. Later he moved to his spacious, beautiful villa on the outskirts of the city. It was a custom in Vienna to decorate houses with a catholic symbol. Some Jews followed this practice. Beer-Hofmann placed a Shield of David on the facade of his villa. Some Jewish passers-by thought the house a synagogue. During the Nazi scourge the home became a target for stoning and a looting place for the Nazi robbers.

The poet's home was the meeting place of the literary Vienna. His close friend, Schnitzler, visited him frequently. Schnitzler was a master of wit and an exuberant story teller; very often the garden resounded with the joyful laughter of the two friends. It was the idyllic period of European cultural life.

His studio was filled with books to

[Continued on page 21]



# WHY THE ARABS OPPOSE ZIONISM

(Reprinted from "The Churchman")

By WENDELL PHILLIPS

Rector Christ Church, Rye, N. Y.

LET us consider the real reasons why Arab leaders are opposed to Zionism. I believe that there are probably three. The first is a certain psychological attitude which we might call Arab exclusiveness; the second is the economic situation which Zionism is likely to introduce into the Arab world; the third is the political aspect of the whole problem.

The first of these three, Arab exclusiveness, is the least important. How many non-Moslems have ever been to Mecca, ever taken a Cook's tour into the heart of Arabia? No non-Moslem has, except in disguise.

Moreover, it is an attitude which is encouraged in the people by their leaders. The average Arab is a miserable creature judged by our standards, and perhaps by any standards. He is poor, badly housed, often desperately sick. He turns to his leaders and asks why. His leaders, unwilling to bestir themselves to better his lot, may simply say that such is the will of Allah. They may go a step further and say that all the ills of the Arab are the result of foreign interference in Arab affairs. It has been said, with some accuracy, that this sort of attitude has developed into the only national policy the Arabs have, a policy of anti-foreignism, directed at the outside world and Zionism alike.

The second and more important reason why Arab leaders are against Zionism is economic. We must remember that Arabia proper is a feudal state, or perhaps more accurately a mediaeval absolute monarchy. The small group in power have everything; the rest have nothing. The leaders—the emirs and feudal owners, the professional classes and clergy who benefit by serving them—are the recipients of whatever fruit the land bears. Between them and the masses there is a great gulf fixed which no one is interested in bridging. Leaders in the Arab world live on a generous scale. A wealthy man in that world is really wealthy, and a poor man is really poor. A poor man has almost literally nothing. Nor is there any concern about the poor. That is the business of Allah. If God wills that a man starve to death, why should mortal man frustrate God's will by feeding him? Thus there is no concern about the welfare of the masses. There is no nonsense about the rights of

man, or much less of labor unions. There is no nonsense about democracy. This is the situation, and it suits those on the top very nicely.

You may notice that I differentiate between Arabs and Arab leaders. Whenever anyone says to me, "But the Arabs don't want the Jews in Palestine," I automatically ask, "What Arabs?" There is no such thing as "The Arabs." I suppose the nearest thing to an Arab is the person who lives in Arabia. He is the poverty-stricken fellow we have just been considering. He is not against Zionism. He does not know what Zionism is. This is true of the millions of Arabs in most of the Arab world. Then there is the second group whom we might refer to as "The Arabs." These are the masses of Moslems in Palestine itself. We have seen how these have been blessed by the Jews, but we hear, "The Arabs don't want the Jews in Palestine." "What Arabs?" The Arab leaders all over the Arab world, the privileged group who have held all the economic power for centuries, and intend to continue to hold it.

But a danger to their status has loomed up. That danger is Zionism! For Zionism is improving the lot of the average man in Palestine. Zionism is concerned about a man's inherent rights, about his body, his soul, his education, his health, his home, his family, his present and his future. Zionism is interested in the land and the people who live in the land. Zionism is interested in democracy. It is even interested in the rights of labor.

These unorthodox ideas cannot be confined within the limits of Palestine, for such a gospel ignores geographic borders. Unless this heresy is stopped at birth, it may spread over the whole Arab world, with the result that feudalism would begin to disintegrate, and the privileged classes to topple. The privileged classes are not scheming, not doing anything base in their own eyes. They are simply obeying the rules of the game as it is played in that part of the world.

The truth remains that Arab leaders

are indeed against Zionism. The question is how much concern we should show for a few Arab leaders as opposed to the manifest welfare of the great masses of Arabs and all the Jews?

We come now to the third real reason why Arab leaders are opposed to Zionism: the political reason. Almost every really important Arab leader hopes to become the head of Pan-Arabia. He wants to have the backing of every Arab as he continues to grow in power. To do this he must have a program, a rallying cry. "Down with Zionism" is a very convenient program. Hitler faced the same problem in Germany. He had to stir his people and move them with some magic formula. So he shouted, "Down with the Jews." It is a simple and effective formula which demagogues have used in the past and may well use in the future.

Ultimate political opposition to Zionism stems from still another source: Certain important powers in Great Britain are against Zionism. All the facts we have discussed so far are insignificant compared to this one.

WHY is Zionism a challenge to the empire? For the same reason that it is a challenge to the privileged Arab leaders. Arab labor is cheap, whether it is building roads or airfields. Arab leaders are willing to give up their oil if paid liberally. The eastern end of the Mediterranean is a moderately friendly place. Why should this nice balance be disturbed? Who can tell what might result if a highly developed state is allowed to come to life in the Near East? Who can tell what might result in the economic field for example? Suppose the Zionists set up a state that produces and manufactures. Suppose they show the way to the rest of the Arab world. Suppose the virus spreads around the life-line to Egypt, Iran, Iraq, India and China!

# NEWS OF THE MONTH

## THE HOUSE OF LORDS ON PALESTINE

A FULL-DRESS debate on the Palestine issue took place in the House of Lords following the announcement of the composition of the Anglo-American inquiry commission by Foreign Secretary Bevin, in Commons.

Lord Antringham, who—as Sir Edward Grigg—was British Minister of State in the Middle East, opened the debate with an attack on the Jews of Palestine, charging them with “unscrupulous abuse” of the British police and military services in Palestine. He said that the charges against the British being voiced by the Jewish underground radio “Voice of Israel” are a “disgrace to Israel.”

Viscount Samuel, who was the first Palestine High Commissioner and under whose administration Transjordan was separated from Palestine, told the House of Lords that Transjordan should be opened to Jewish immigration. He denounced the White Paper and the man-hunt for refugees. The White Paper, he said, was a contradiction of the Balfour Declaration and was condemned in advance by the Peel Commission.

At the same time, Lord Samuel emphasized that he considers it a “false step” on the part of the Zionists to ask for a Jewish State. The Balfour Declaration, he argued, did not promise a Jewish State, but an opportunity to create conditions under which in the course of time it might be possible to establish a Jewish State. He denied that Palestine could not absorb more immigrants, declaring that its population could be doubled or trebled. He emphasized that 100,000 Jews went to their death in gas chambers in Europe who could have been saved if admitted to Palestine.

The partnership of the United States in settling the Palestine problem is inevitable, Viscount Samuel said. He opposed independence for Palestine and

suggested instead a temporary trusteeship, with Moslem, Jewish and Christian communities taking charge of their own educational and religious affairs.

The Archbishop of York, who is a member of the House of Lords, warned against the “un-Christian, irrational anti-Semitism which is noticeable even in England,” and appealed to Jewish leaders to curb anti-British attacks by speakers and writers, which might lead to a dangerous reaction in this country. Britain, he added, sympathizes with the Jews, and wishes them to get a home where they can develop their culture and live free of persecution.

Lord Cranborne, former Colonial Min-

ister, appealed to the Zionist leaders to check violence in Palestine. He said that he found no trace of anti-Jewish bias among officials of the Colonial Office during his administration, and expressed the belief that the anti-British feelings “are not representative of the vast majority of Jews.”

Lord Strabolgi appealed to the British Government to take steps to halt the violent anti-Semitism in Poland, which is now forcing Jews to flee to Germany. He said that the Palestine problem would be solved only when Palestine is given a dominion status. He suggested that Britain and the United States invite Russia to participate in the Anglo-American inquiry commission on Palestine.

Lord Chancellor, replying for the Government, said that it would not be deflected by threats and violence from carrying out its duty of maintaining law and order in Palestine.

## THE MEMBERS OF THE ANGLO-AMERICAN INQUIRY COMMISSION

THE membership of the twelve-man Anglo-American Inquiry Commission on Palestine, the formation of which was announced by President Truman and British Foreign Minister Bevin on November 13, was made public, simultaneously in Washington and London.

The commission was asked to complete its work within 120 days, if possible. President Truman's press secretary, Charles G. Ross, said that the 120 days would begin when the commission actually started its work, which, he said, would depend on the body itself.

The two chairmen, who will serve alternately, are, for the United States, Joseph C. Hutcheson, Judge of the Fifth Circuit Court at Houston, Texas, and, for England, Sir John Singleton, judge of the Kings Bench Division of the High Court of Justice in London.

The other American members are:

James G. McDonald, former League of Nations High Commissioner for Refugees, and chairman of the President's Advisory Committee on Political Refugees.

Frank Aydelotte, director of the School for Advanced Study at Princeton University, former president of Swarth-

more College and American secretary of the Rhodes trustees.

Frank W. Buxton, editor of the *Boston Herald*.

Max Gardner, former Governor of North Carolina, now practicing law in Washington.

William Phillips, former Under-Secretary of State, former ambassador to Italy, and former personal representative of the President in India.

The British members are:

Wilfred P. Crick, economic adviser to the Midland Bank, who was formerly with the Ministry of Food.

Richard H. S. Crossman, Labor member of Parliament, a former fellow of New College of Oxford University, assistant editor of the *New Statesman and Nation* and deputy director of psychological warfare.

Sir Frederick Leggett, until recently, deputy secretary of the Ministry of Labor and National Services.

Major Reginald E. Manningham, Conservative Member of Parliament.

Lord Morrison (Baron Robert Craig-myle), former Labor member of Parliament.

\* The above is a dispatch by the Jewish Telegraphic Agency correspondent in London.



The announcement said that "the procedure of the commission will be determined by the commission itself, and it will be open to it, if it thinks fit, to deal simultaneously, through the medium of sub-committees, with its various terms of reference."

### OFFICIAL ZIONIST VIEW

**F**OLLOWING the announcement by the United States and British governments of the composition of the joint Anglo-American inquiry commission on Palestine, the American Zionist Emergency Council held a special meeting at the conclusion of which it issued a statement reiterating its objections to the projected investigation.

Charging that "by his statements Mr. Bevin prejudged the inquiry and anticipated its conclusions so far as the British Government is concerned," the Council declared that "we view with the greatest distrust this entire procedure which was originated by the Colonial and Foreign Offices of the British Government." It added that "for its size, Palestine is the most investigated country on earth," and that the results of the innumerable inquiries into the Palestine problem and the problem of Jewish migration are on record and well known.

"Actually," the Council stated, "we have every reason to believe that the negative purpose of the British Government is more far-reaching: to evade its responsibilities under the Mandate and divest itself of all its international obligations toward the Jewish people under cover of recommendations emanating from a joint Anglo-American Committee, which has virtually been directed in advance by the British Foreign Secretary. It is clearly an attempt to enmesh the United States in the toils of British policy and to make this country a partner of British betrayal."

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A REPORT to the *World-Telegram* from Atlanta, Georgia, says that the Ku Klux Klan has resumed functioning there, with all its trappings—burning crosses, hoods and other KKK rituals—and quotes Grand Dragon Samuel Greene as stating that "we are not fighting Jews because of their religion. We are fighting the kikes, and there are as many kikes among the Protestants as among the Jews."

## LATE NEWS

**B**OTH the Senate and the House passed the resolution, long pending, calling on the United States government to use its good offices to obtain free immigration for Jews into Palestine. The legislation is merely an expression of Congressional opinion, and is not binding on the President, who opposed the resolution.

Passage of the resolution in the Senate was by an overwhelming voice vote, and followed defeat of an amendment by Sen. Thomas Hart, of Connecticut, which had asked that the word "free" be struck from the section of the resolution asking "free immigration into Palestine," and proposed other changes weakening the resolution.

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A STATEMENT by Field Marshal Sir Bernard Montgomery's headquarters denying that displaced Jews in the British zone in Germany were beaten by military police when they attempted to demonstrate against the Bevin statement on Palestine was published. Montgomery confirmed that hunger strikes had taken place in several Jewish D.P. camps, but said that in no cases were the Jews mistreated.

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CONDITIONS of overcrowding, undernourishment and lack of heat at the

Landsberg camp for displaced persons, brought to public attention two weeks ago with the temporary resignation of Dr. Leo Srole, camp welfare director, have been ameliorated, according to a report received from A. C. Glassgold, camp director.

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THE Fair Employment Practices Commission may ask to retire in a few months when its present funds of \$63,000 have come to an end, its director, Malcolm Ross, told newsmen after a White House conference with President Truman. Ross stated that job specifications of "white Gentile only" were being reported, and that minority group workers laid off by the Government and other employers are having difficulty finding new jobs.

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RABBI LOUIS WOLSEY, one of the founders of the American Council for Judaism, announced his resignation as vice-president of the organization. He gave no reason for his action.

The Council has sent a cable to the Jewish Agency protesting against the request by the Palestine Office of the Jewish Agency in New York for 1,600 Palestinian immigration certificates, including 1,000 for halutzim from the United States.

Active in the Klan revival is J. B. Stoner, of Chattanooga, who last year sent a petition to Congress reading: "I request, urge and petition you to pass a resolution recognizing the fact that the Jews are children of the devil and that, consequently, they constitute a grave danger to the United States of America."

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CONDITIONS in the Landsberg camp for displaced Jews were condemned in a statement issued by a group of American and Allied correspondents who arrived there from Nuremberg. Included in the group of seven was a correspondent of the Jewish Telegraphic Agency.

All the correspondents came to the conclusion that the problem of the displaced Jews will not be solved unless the directives of Gen. Eisenhower concerning displaced persons are carried out. The

Army has the authority, they found, but it does not have the humanitarian approach, and there is, moreover, definite evidence of anti-Semitism among some of the officers and men.

On the other hand, UNRRA, which is administering the camp, where there are 6,300 refugees jammed into a space designed for only 4,200, has the humanitarian approach, but lacks authority in certain fields now dominated by the Army.

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THE State Department has stated that Jewish refugees from Poland, once in the American zone in Germany, would be cared for and will not be expelled.

A spokesman for the State Department declared that while the refugees arriving from Poland are obviously creating an additional burden for the U. S. occupy-

ing forces, and were therefore not being invited, the official policy is nevertheless to keep them once they have arrived, and not return them against their will to the places from which they had fled.

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THE London press continues to feature news from Berlin of the increasing influx of Jews fleeing from Poland because of anti-Semitic terror.

The *Daily Mail* reports that underground groups opposing the present Polish Government in Warsaw have taken a vow not to leave a single Jew alive in Poland. The "Armia Krajowa," one of these organizations, announced that it will not disband until Poland is completely *judenrein*.

Jews who have reached Berlin from various cities in Poland during the week-end reported that systematic pogroms are being carried out all over Poland, including Warsaw, Lodz and Lublin, where most of the surviving Polish Jews are concentrated. Masked gangs, using machine guns, are attacking homes, the refugees said.

The *News-Chronicle* reports from Berlin that an UNRRA transit center for Jewish refugees, which has room for 300 people, now has 1,200 Jews from Poland crowded into it. They sleep four in one bed and receive meager rations, but are not complaining since they are happy to get out of Poland.

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DR. JOSEPH SCHWARTZ, European director of the Joint Distribution Committee, returned recently to New York, gave an eye-witness report of conditions in Poland. He found not more than 80,000 Jews, most of whom are now fleeing from the country. "Anti-Semitism in Poland," he said, "which the government is attempting to stamp out, but has been unable to do, has caused thousands of Jews to flee to the relative safety of the American zone in Germany, and the consequent overcrowding there has made conditions even more serious. In Poland I saw thousands of homeless, destitute Jews walking west, always westward, trying to reach the American zone, where they hope to find better conditions."

"The Jewish population is sitting on valises, waiting to leave a situation that has become hateful to them. They don't want to be rehabilitated in Poland, and

the overwhelming majority want to go to Palestine. The attitude expressed in Poland about the Jew is: 'What, is he still alive?' The Polish people, as distinguished from the Polish government, are disappointed that there are still 80,000 Jews left in Poland. They thought they had solved the problem completely."

While the Polish government is friendly toward the Jewish people and is trying to re-establish them on a sound basis, Dr. Schwartz stated, it is proceeding with caution because it does not have the support of the population, particularly regarding the problem of the Jews. Many of the Jews in Poland are keeping their assumed Aryan names in order to find jobs. They are also receiving threatening letters and are victims of murder and looting. They have the best chances for rehabilitation in lower Silesia and East Prussia, Poland's newly acquired territory, formerly German.

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THE text of a letter addressed to the President in connection with his reported opposition to the establishment of Palestine as a Jewish Commonwealth was made public in Washington by Senators Robert F. Wagner and Robert A. Taft, co-sponsors of the Palestine resolution now pending in the Senate, from which Truman has withdrawn his support.

## TROOPS PASS—BUT NEIGHBORS REMAIN FOREVER

A SINGULAR postlude to the killing by British forces of seven settlers in the environs of Givat Chayim, occurred. The elders of five neighboring Arab villages initiated a visit to express their condolences by sitting down for ceremonious cups of coffee with Avram Greenberg and other leaders of the colony.

A moon-faced and heavy-set sheik said to the gathering that "the violence of government, like the clouds overhead, sometimes rains on us, and sometimes on you. But, nevertheless, it always passes. Troops come and troops go, but our neighbors remain forever." The bearded, ancient Arab recalled the time when the colonists here had helped out his village, at a time of crisis, by sending fire-fighters to his community. The Arab delegation had desired to bring a sheep in order

In the letter, the two Senators charged that "misrepresentations and false issues raised with respect to the projected Jewish commonwealth," are intended to "confuse the public." They expressed the belief that the passage of their resolution, which calls for the eventual establishment by Jews of a free and democratic commonwealth in Palestine, is more urgently required now than ever before in view of the projected inquiry by an Anglo-American committee.

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decision, the First Chamber of the Civil Tribunal in Brussels ruled that the relatives of a Jewish child whose parents were killed by the Nazis could demand that a non-Jewish family which sheltered the child during the occupation surrender it. The decision has been appealed.

A delicate situation has developed concerning these children, many of whom were placed by their parents or Jewish defense organizations in the homes of non-Jews to save their lives. The temporary foster parents have in many cases become attached to the children and are unwilling to give them up. On the other hand, relatives of the youngsters are demanding that the children be turned over to them in order that they may be reared in Jewish traditions.

to stage a full-scale mourning feast, as is their custom, but they deferred to Hebrew simplicity.

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SINCE the end of the war in Europe, 427 Jewish "illegal" immigrants have been apprehended in Palestine, J. V. W. Shaw, Chief Secretary of the Palestine Government, told a press conference. He added that 407 of them have since been released, and 15 deported. Measures for dealing with illegal immigrants, Shaw said, engage the government's constant attention.

Referring to press censorship, Shaw said, censors had been instructed to exercise strictness, but that this would not absolve editors of newspapers from responsibility for publication of inflammatory matter endangering public security.



# BROOKLYN JEWISH CENTER ACTIVITIES

## Special College Students Service This Friday Night

THIS Friday night, December 28th, at our late services we shall hold our annual special services dedicated to our sons and daughters attending the colleges and universities, who will be home during the coming week for their winter vacation.

Rabbi Levinthal is pleased to announce as the speakers for the services two young men who are preparing for the Rabbinat at the Jewish Theological Seminary: Mr. Howard Levine, who is a Senior and Mr. Kassel Abelson, who is a Junior at the Seminary. Both will discuss the theme, "Judaism's Appeal to Our Youth Today." We trust that all of our young people, those at college and those out of college will be with us to listen to these messages. We trust also that parents will attend to learn more about the problems affecting our youth.

Cantor Sauler will lead in the congregational singing and will render a musical selection.

## Sisterhood Elects New Officers

AT the meeting of the Sisterhood held on Monday, December 10th, the following officers for 1946 were elected: Mrs. Maurice Bernhardt, President; the Mesdames Paul Barnett, Morton Klinghoffer, Morris B. Levine, Vice-Presidents; Mrs. Saul S. Abelov, Recording Secretary; Mrs. Ira Gluckstein, Social Secretary; Mrs. Benjamin H. Wisner, Corresponding Secretary; Mrs. Hyman Rachmil, Treasurer. A new Board of Directors was elected for the coming year.

## Hebrew Schools Pupils Raise Funds For Jewish National Fund

DURING the period of November 18th to 30th the pupils of our Hebrew School raised the sum of \$350.00 for the Jewish National Fund Flower Tag Day.

The Hebrew and Sunday Schools also conducted a one-day collection for the Hadassah Child Welfare Project and raised \$52.00.

## Holiday Gym Schedule on New Year's Day

THE holiday schedule will prevail in the Gym and Baths Department on Tuesday, January 1st (New Year's Day) and will be open for men from 10 A.M. to 2 P.M., and for boys from 2 to 4 P.M.

## Bar Mitzvahs

A HEARTY Mazel Tov is extended to Mr. and Mrs. Moe Marvel of 255 Eastern Parkway upon the Bar Mitzvah of their son, Lawrence, which will be held at the Center this Saturday morning, December 29th.

Congratulations are also extended to Mr. and Mrs. Alexander Sharkey of 135 Eastern Parkway upon the Bar Mitzvah of their son, Stephen R., which will be celebrated at the Center on Saturday, December 29th.

## Congratulations

OUR heartiest congratulations and best wishes are extended to Mr. Benjamin Kaplan of 1632 Carroll Street on the marriage of his son, Leonard George, to Miss Hilda Rice, which was celebrated at the Center on December 19th.

## Acknowledgment of Gift

WE acknowledge with thanks receipt of a donation of prayer books from Mr. and Mrs. Max Rothman of 770 Empire Boulevard in honor of the Bar Mitzvah of their son, Lawrence.

## Sabbath Services

SABBATH evening services at 4:12.

Friday evening services at 4:15.

Sabbath services, Parsha "Shemot," will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Mr. Edelheit will continue his interesting lectures in Yiddish this Saturday at 4:30 P.M. sharp. All are welcome.

Mincha services at 4:00.

## Club Activities

### Inta-League

THE outstanding events of the Inta-League club for boys and girls during

the past month were Quiz programs and discussions of important current Jewish events. Each cultural meeting was followed by a dance and social. Plans were formulated for a Theatre Party and the contribution of packages to be sent to Halloran Hospital.

### Shomrim

AMONG the topics for discussion at the meetings were: "Military Training for Youths Between the Ages of 17 and 25"; "Is Labor Justified in Asking for Higher Wages or Should Labor Absorb the Excess Profits of Industry?"

### Tzofim

The Tzofim challenged the Cheyennes, an outside team, to a basketball game. The cultural program centered around the Palestine question and the White Paper.

### Maccabees

The Maccabees had very interesting meetings which consisted of well planned, cultural programs and games in which all the members of the club took part.

### Vivalets

The Vivalets played host to the Shomrim at a skating party and a good time was had by all. Dancing and a movie party were among the other social events of the month.

### Candlelights

The Candlelights took a fancy to modeling with clay and painting. The members made beautiful Chanukah Menorahs for their parents and are now working on other art projects.

### Rachel Judaeans

The Rachael Judaeans were busy learning new Palestinian songs and dances and a trip to Radio City Center was the chief attraction during the past month.

### Chanukah Celebration

Each individual club had a Chanukah Party. The candles were lit by one of the club members, followed by a discussion of the significance of Chanukah as a Jewish National Holiday.

# APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

- BERMACK, HARRY  
Res. 176 Seeley St.  
Bus. Attorney, 51 Chambers St.  
Married  
*Proposed by Maurice Bernhardt*
- BLOCH, DR. HARRY  
Res. 1745 President St.  
Bus. Physician, Same  
Married  
*Proposed by Bernard Fink,  
Dr. Harry Warwick*
- CHINITZ, DR. IRVING  
Res. 702 Eastern Parkway  
Bus. Dentist, Same  
Married  
*Proposed by Mrs. Lena Rosenman*
- COHEN, ARTHUR  
Res. 5825 Kings Highway  
Bus. Lumber, 242 E. 25th St.  
Married
- DAN, SAMUEL L.  
Res. 81 Ocean Parkway  
Bus. Summer Hotel, High View,  
N. Y.  
Married  
*Proposed by Dr. Julius M. Dan*
- DOLLOW, ALBERT  
Res. 279 East 92nd St.  
Single
- DRIESEN, WILLIAM  
Res. 554 Eastern Parkway  
Bus. Millinery, 781 B'way  
Married  
*Proposed by David Rosenberg*
- FEIGIN, Miss EDITH  
Res. 19 Willoughby Ave.  
*Proposed by Mrs. L. Lowenfeld*
- FRANK, Miss MURIEL E.  
Res. 470 Pennsylvania Ave.  
*Proposed by Irving Miller*
- FRIEDMAN, JEROME  
Res. 947 Montgomery St.  
Bus. Luggage, 220 5th Ave.  
Single  
*Proposed by Jacob Mines*
- GERLIN, DR. GEORGE J.  
Res. 361 Irving Ave.  
Bus. Physician, Same  
Single
- GREBLER, Miss RUTH  
Res. 1626 47th St.  
*Proposed by Michael Block*
- GLICKERMAN, SIDNEY  
Res. 1409 St. Johns Pl.  
Bus. Brokerage, 42 B'way  
Married  
*Proposed by Sol Goldberg*
- GOODMAN, JACK  
Res. 369 Snediker Ave.  
Single
- GUTCHO, Miss SYLVIA EDNA  
Res. 1463 Bedford Ave.  
*Proposed by Abraham and Ira Shorin*
- HARF, AUSTIN  
Res. 751 St. Marks Ave.  
Bus. Meat, 579 Nostrand Ave.  
Married  
*Proposed by Geo. Eisenberg*
- HIRSCHFIELD, JEROME  
Res. 2 E. 55th St.  
Bus. Shirts, 112 Leonard St.  
Married
- HORLICK, SAMUEL  
Res. 1099 Winthrop St.  
Bus. Mfg., 35 Park Pl.  
Married  
*Proposed by Benj. Horlick*
- JACKMAN, JAMES J.  
Res. 1539 Carroll St.  
Bus. Lawyer, 277 Broadway  
Married  
*Proposed by Nathan Brown,  
Benj. H. Wisner*
- JOHNSON, SAUL  
Res. 385 Argyle Rd.  
Bus. Flour, 371 Neptune Ave.  
Married  
*Proposed by Geo. Eisenberg*
- KESELENKO, Mrs. ROSE C.  
Res. 365 New York Ave.  
Bus. Teacher, P. S. 175  
*Proposed by Hyman Silver,  
Norman Berkowitz*
- KRAMER, MAX  
Res. 30 E. 54th St.  
Bus. Brokerage, 79 Wall St.  
Married  
*Proposed by Benj. Dubrow,  
Frank Wolk*
- KUNIN, LEO D.  
Res. 1700 Albemarle Rd.  
Bus. Lithographers, 270 Lafayette St.  
Married  
*Proposed by Chas. Dilbert*
- LEVINE, Miss LENORE  
Res. 643 Vermont St.  
*Proposed by Irving Miller*
- LEVINE, MILTON  
Res. 1170 Lincoln Pl.  
Single
- LEVINE, SAMUEL  
Res. 1170 Lincoln Pl.  
Single
- LEWINSTEIN, EMANUEL  
Res. 1301 Avenue I  
Bus. Elec. Supplies, 87 Leonard St.  
Married  
*Proposed by Maurice Bernhardt*
- LEWIS, PHILIP  
Res. 959 Park Pl.  
Bus. Clothing Mfg., 122 5th Ave.  
Married  
*Proposed by Harold Lewis*
- MARCUS, JACK  
Res. 833 St. Marks Ave.  
Bus. Diamond Cutter, Same  
Single
- MARKOWITZ, LEON  
Res. 491 E. 52nd St.  
Bus. Woolens, 229 4th Ave.  
Single
- MEISLIN, Mrs. ROSE G.  
Res. 1450 President St.  
*Proposed by Abraham Gribetz*
- MENDELSON, BENJAMIN  
Res. 245 Hawthorne St.  
Bus. Fur, 37 Bogart St.  
Married  
*Proposed by Frank Wolk, Max Caplan*
- NEMEROFF, HARRY  
Res. 757 Empire Blvd.  
Single
- NIRENBERG, Miss THELMA  
Res. 763 Eastern Pkwy.
- PHAFF, ARTHUR  
Res. 318 Atkins Ave.  
Bus. 307 7th Ave.  
Married  
*Proposed by Ralph Silver,  
Sam Schoenfeld*
- POYTA, HENRY LEE  
Res. 991 Carroll St.  
Single  
*Proposed by Dr. Simon B. Poyta*
- REISS, MAURICE M.  
Res. 1650 President St.  
Bus. Mfg., 1161 Broadway  
Married  
*Proposed by Abraham Albert*
- ROSENZWEIG, SIDNEY  
Res. 888 Montgomery St.  
Bus. Blueprinting, 7 W. 45th St.  
Single



RUDIN, LAZARUS

Res. 947 Montgomery St.

Bus. Meat, Same

Married

*Proposed by* Irv. Wallace

SAPOFF, Miss BETTIE

Res. 546 Ashford St.

SAVITSKY, JACK C.

Res. 899 Montgomery St.

Bus. Mfg., 463 7th Ave.

Single

*Proposed by* Jacob Mines

SCHWARTZ, MELVIN T.

Res. 712 Crown St.

Bus. Belt Mfg., 307 W. 38th St.

Single

SEGAN, SEYMOUR I.

Res. 100 E. 18th St.

Bus. Men's Clothing, 140 5th Ave.

Single

*Proposed by* Martin Segan

SHLAKMAN, SIGMUND

Res. 737 Montgomery St.

Single

*Proposed by* Saul Shlakman

SILVERSTEIN, DR. I. SPENCER

Res. 315 New York Ave.

Bus. Physician, Same

Married

*Proposed by* Dr. Emanuel Spaet

SLAVIN, Miss EDNA

Res. 1020 President St.

Bus. Buyer, 225 W. 34th St.

Single

SLOW, MILTON

Res. 1810 St. Johns Pl.

Single

*Proposed by* George Friedman,

Milton Chasen

SMITH, SHELDON

Res. 959 Carroll St.

Bus. Photography, 480 Lexington Ave.

Married

*Proposed by* David Trilling

SNYDER, BERNARD

Res. 845 Lenox Rd.

Bus. Restaurant, 160 Greenwich St.

Single

*Proposed by* Joseph Shuter

SROLOFF, SAUL I.

Res. 290 Rockaway Pkwy.

Bus. C.P.A., Same

Single

*Proposed by* Joseph Shuter

TAYLOR, PHILIP

Res. 116 Corbin Pl.

Bus. Dresses, 450 7th Ave.

Single

*Proposed by* Samuel I. Samuels,

Morris Goldstein

TRILLING, SIDNEY C.

Res. 614 Carlton Ave.

Bus. Bank

Single

*Proposed by* David Trilling

WAXENBERG, JOSEPH

Res. 19 Maple St.

Bus. Provisions, 311 E. 8th St.

Married

*Proposed by* Jack Rosenberg

WEISS, CHARLES

Res. 2058 Union St.

Bus. Cotton Goods, 18 W. 23rd St.

Married

*Proposed by* Herbert Abrams

The following has applied for re-instatement:

MACHLIN, BENJAMIN

Res. 1457 Carroll St.

Married

*Proposed by* Maurice Bernhardt,

Abraham H. Zirn

MAURICE BERNHARDT,

Chairman, Membership Committee

#### Personal

CONGRATULATIONS and best wishes are extended to Mr. and Mrs. Lester Lyons upon the arrival of a daughter, Judith.

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## CENTER BULLETIN BOARD

### FORUM LECTURES

NEXT LECTURE

Monday Evening, Jan. 7, 1946

at 8:30 o'clock

Speaker

MAURICE SAMUEL

Brilliant lecturer and writer

Subject

"A JEWISH STATE:  
SENTIMENTALITY OR  
NECESSITY"

January 21st—

PROF.

NATHANIEL PEFFER

Noted authority of Far Eastern Affairs;  
Professor of international relations at  
Columbia University

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WANT TO MISS!

### THE BROOKLYN JEWISH CENTER'S

Twenty-fifth Anniversary  
(postponed on account of the War)

will be held on

SUNDAY EVE., APRIL 7, 1946

at the

ST. GEORGE HOTEL

Reserve the Date! Watch for Further  
Details

### BASKETBALL GAME

This Sunday Eve., December 30th  
at 8:30 o'clock

Brooklyn Jewish Center

vs.

Workmen's Circle

## ANNUAL MEETING—JANUARY 31st

IN accordance with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, January 31st, 1946, at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and the Governing Board will take place.

A detailed report of the past year's activities will be rendered.

MAURICE BERNHARDT, *Secretary*

List of members placed in nomination as officers, members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center:

### Officers

For President.....	Emanuel Greenberg	2nd Vice-President.....	Hyman Aaron
1st Vice-President.....	Max Herzfeld	Treasurer.....	David Goodstein
Secretary.....	Maurice Bernhardt		

### Members of the Board of Trustees

(For a term of three years, 1946, 1947, 1948)

Isidor Fine	Hon. Emanuel Greenberg	Morris Miller
Jacob A. Fortunoff	Jacob L. Holtzmann	Nathan D. Shapiro

### Members of the Governing Board

Aaron, Bernard J.	Goldberg, Samuel H.	Levy, Mrs. Harry	Schwartz, Nathan T.
Aaron, Joseph I.	Goldstein, Joseph	Lowenfeld, Isador	Seeger, S. A.
Abelov, Saul S.	Goldstein, Nathaniel	Lowenfeld, Mrs. I.	Shorin, Abraham
Albert, Isaac	Gottlieb, Aaron	Lurie, Leib	Siegel, Wm. I.
Albert, Louis	Gottlieb, Irv. J.		Siegmeister, Isaac
	Greenblatt, Samuel	Mann, Abe	Silberberg, I.
Benjamin, A. David	Greene, Harry	Markowe, Benj.	Simon, Louis
Bernstein, Alex	Grietz, Louis J.	Martz, Benj.	Spiegel, David
Bernhardt, Mrs. M.	Gross, Henry H.	Melker, Abr. R.	Stark, Joseph
Blickstein, Harry		Miller, Dr. Solomon J.	Stark, Samuel
Brenner, Mrs. Ph.	Halperin, Israel	Mitrani, Solomon	Strongin, Harry
	Halperin, Louis		Strausberg, Samuel
Cohen, Emanuel	Halpern, David	Neinken, Morris	
Cohen, Dr. Irv. L.	Heimowitz, Joseph		Teperson, Dr. H. I.
Cooper, Harry	Horowitz, Irv. S.	Ostow, Kalman I.	Turner, Herbert
	Horowitz, Mrs. Jos.	Parnes, Louis	
Daum, Louis		Perman, Chas.	Weinstein, A. A.
Dilbert, Chas.	Inselbuch, Samson	Preston, Harry	Weinstein, Michael
Doner, Jacob S.			Weinstock, Louis
Dubrow, George	Joley, Albert	Rachmil, Hyman	Wender, M. D.
		Rosen, Meyer A.	Wiener, Mrs. I.
Fine, Chas.	Kamenetzky, Samuel	Rosen, Ira L.	Witty, Albert
Fine, Jesse J.	Kaminsky, David B.	Rutstein, Jacob	Witty, Mrs. Al.
Finkelstein, Dr. R.	Kaplan, Abraham		
Freedman, Harry A.	Kaufmann, Leo	Safier, Chas.	
Frieman, Reuben	Klinghoffer, Morton	Salwen, Nathan	Zeitz, Harry
		Schneider, S. A.	Zimmerman, Mort.
Ginsburg, Abraham	Levenson, Dr. S. M.	Schrier, Isaac	Zirn, Abr. H.
Gluckstein, Ira I.	Leventhal, Julius	Schwartz, Arnold M.	Zucker, Harry
Goldberg, Max	Levine, Morris B.	Schwartz, Harry	Zwerdling, Tobias

### Nominating Committee

Samuel Lemberg, *Chairman*

Blickstein, Harry	Levenson, Dr. Samuel M.	Schneider, Samuel A.
Brukenfeld, Morris	Miller, Dr. Solomon J.	Spatt, Dr. Moses
Gross, Henry H.		Weinstein, Michael

## HONOR ROLL

The following is a list of promotions in rank of children and grandchildren of Center members serving in the Armed Forces:

Blumberg, Emanuel R., Cpl.  
 Fried, Bernard, S/Sgt.  
 Glazer, Herman, Lt. J.G.  
 Gray, Murray, T/Sgt.  
 Levy, Ted., Cpl.  
 Meisel, S. J., S/Sgt.  
 Pomerantz, Howard Edward, Sgt.

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## RICHARD BEER-HOFMANN

[Continued from page 12]

the ceiling; a silver *menorah* was the outstanding ornament of the room. Here he created his dramas and sonnets. He wrote little, being more interested in the quality of his writings than in the quantity. It was not however the writing that took the time but the maturing of the characters in his mind. He had a feeling that he should not describe things which he himself had not lived through.

Beer-Hofmann never accepted any position in the Jewish community, nor in any other organization, for he felt he could not assume the responsibility for any policy.

Beer-Hofmann was characterized as a writer who could "feel, see, and give." The Germans rewarded him with torments and exile for all the gifts he had brought to them.

Perhaps the rise of the Jew-baiting parties in Austria, fostered by the Austrian financial crash of 1879 and by the German "scientific" anti-Semitism, as well as the rebirth of the Jewish idealism, subconsciously moved him in the direction of Jewish creativity. One thing is certain, he came home not like a prodigal son after a violent crisis, but through inspiration. The Bible was the source of his Jewish inspiration. He had with him his family Bibles. One belonged to his grandfather, a neatly kept Vienna edition of 1837, with Zunz's German version. What he wrote on the Biblical themes, he considered as written between the Bible's lines. He did not want to introduce into his drama "The Young David" the scenes with Goliath and of Endor. They were too beautifully described in the Bible to be adapted, he said. His preferred prophets were Isaiah and Amos. He admired the poetry of the Psalms and used to say that at any moment of the day and night the Psalms are recited somewhere on the earth. He visualized the Jew not as an individual, but from the perspective of the five thousand years of the Jewish history and of Jewish world drama. He chose his themes only for their creative inspiration. Nor did he wish to console the Jewish reader, for he saw no solution for the Jewish woes. These woes were the painful irritants that created his literary pearls. His Jewish attitude was neither

apologetic nor panegyric. He was a Jew without commentary.

•

It is one of the glories of New York City that it has become a haven to all those who embody the conscience and the decency of mankind. Beer-Hofmann found a refuge here in 1940, and he became a citizen only a few months before his death. He tried to forget his ungrateful land and spoke of "over there" without mentioning Austria. He had no intention of setting foot again on his native soil. He had no one left there with whom he could shake hands.

In appearance Beer-Hofmann was tall and of fine features. He spoke calmly without emotion, without gestures, but there was sadness in his face, his voice, and his brown eyes. He had the pleasant manners of a gentleman. He spoke and listened to the interviewer as to a colleague and made him feel immediately at ease. He answered questions willingly, but he did not talk of himself.

He lived a quiet, retired life, shared by his two daughters. His son Gabriel is in England. In his home he was surrounded by his family portraits. Heirlooms, books, souvenirs filled his rooms. He could quote any of his writings from memory, and he walked in European literature as in his garden.

From his windows he could look at the St. John's Hospital and at the Morning-side Park. Sometimes he would take a walk there and feed the squirrels. He looked upon each generation as a shore which the waves of time reached for a while, overran, then rolled on to a new generation.

A few weeks after the poet's death I visited his home. I was received by Mrs. Miriam Lens, her husband, and by the younger daughter, Noemah Beer-Hofmann. We gathered in the same room where Beer-Hofmann used to receive his visitors, and sat at the same table he used.

There were piles of clippings which we examined. Some from Vienna described a memorial performance there. I asked my hosts how they left Vienna. Noemah, an unusually brave young lady, told me some of her experiences. Her story leaves the listener with a feeling of impotent

shame, horror, and wrath. When the assaults came the older daughter and the son Gabriel were abroad. Noemah, her father, and her sick, bedridden mother, stayed at home. Four Nazis broke into the house and demanded that Beer-Hofmann pay them the money he had stolen from them, the Christians. A long argument began, during which the poet repeated again and again that they could kill him, if they wished. Finally he put them to shame and they began to withdraw. He then demanded an apology. Three of them apologized, the fourth let out a bestial growl and they were off. Another raid came, with the same threats and a demand for a written permission to present his play, "Graf von Charolais," with the Jewish character Itzig. They wanted it in order to show to the English press how fair they were. Beer-Hofmann refused to sign. A short time later a panting Nazi ran in to tell them that, at the risk of his life, he advised Beer-Hofmann to go into hiding, for the Nazis had decided to arrest him. Meanwhile the house was stoned steadily. Noemah remained alone with her sick mother. One night seven Nazis began to hammer on the iron gate of the house with their rifle butts. Mrs. Beer-Hofmann suffered a severe heart attack. The house was plunged into darkness for safety, and the courageous Noemah crept silently through the house, reached the telephone and called up a doctor. The physician refused to come. "She is married to a Jew—let her croak (*krepieren*)."

The Nazis forced Beer-Hofmann to sell all his property and robbed him of all the proceeds through the fraud of taxation. When he was to receive the final visa, the Nazi official demanded for himself five thousand marks, and got them. The family reached Switzerland practically penniless. Soon after, Mrs. Beer-Hofmann died.

Among the clippings was a letter from a Vienna Jewish woman, released by the Allies from the Theresienstadt concentration camp. She wrote nothing about her own experience, but only said that in the depth of despair she used to recite whatever she could remember from "Jacob's Dream," and thus found solace and energy to go on with life. Returned to Vienna she made a pilgrimage to Beer-Hofmann's house as to a consecrated shrine.

## "THE JEWISH STATE" IS 50 YEARS OLD

[Continued from page 6]

had started in June under the title, "The Jewish Question," and of a draft of a lengthy speech, "Address to the Rothschilds," which he originally had planned to deliver before the family council of the Rothschilds following his failure to convince Baron de Hirsch. He worked in a sort of feverish excitement, relieving himself, so to speak, of all the apprehensions and hopes accumulated in a stormy year:

"I do not remember ever having written anything in such an exalted mind as this book," he stated, years later. "Heine says that he heard the pinions of an eagle fluttering over his head when he wrote certain verses. I also felt that I heard a similar rustling over my head when I wrote this book. I worked at it daily until I was quite exhausted. . . . I wrote walking, standing, lying, in the street, at meals, at night, when it drove me out of sleep."

Herzl offered the manuscript, entitled, "Der Judenstaat, Versuch einer modernen Loesung der Judenfrage" ("The Jewish State, An Attempt at a Modern Solution of the Jewish Problem") to several well-known publishers. They refused to print it. Finally it appeared, on February 14, 1896, under the imprint of M. Breitenstein, bookseller and publisher of Vienna, in an edition of 3,000 copies.

Read today, "The Jewish State" seems to be a peculiar mixture of brilliant psychological and social analysis combined with a relatively poor knowledge of the conditions of the Eastern European Jews (whom Herzl had never visited at that time) and of rather naive plans for Jewish emigration and for the establishment of the future state. Herzl did not have Palestine in mind as the site of the proposed Jewish state—he would have accepted any spot on earth for a *Nachtsyl* (shelter) for his people. Neither did he pay much attention to the language and religious problems. However, his concepts underwent a change as he got in touch with Eastern European Zionists, and finally even visited Palestine.

These shortcomings do not detract much from the grandeur of the work, the basic ideas of which are still valid.

"I consider the Jewish question to be neither social nor religious," he wrote, "even though it takes on these and other colorations. It is a national question, and in order to solve it we must, before everything else, transform it into a political world question, to be answered in the council of the civilized peoples." He added: "We are a *people*, one people. Everywhere we have tried honestly to disappear in the surrounding community, and to retain only the faith of our fathers. We are not permitted to do it." The sufferings of the Jews can be ended only if those Jews who want to emigrate, or who are forced to do so, gather and concentrate in a land of their own, under a government of their own. Answering, implicitly, Baron de Hirsch and other philanthropists, he declared: "No individual is strong enough or rich enough to transfer a people from one place of residence to another. Only an idea can do it. The state idea does possess that power. In the long night of their history the Jews have never ceased to dream that kingly dream: 'Next year in Jerusalem.' It is an ancient saying among us. The task before us now is to prove that this dream can be transformed into a thought of the bright daylight."

What struck the unbiased reader five decades ago, and what is bound to strike him today as well, is not only the wealth of ideas crowded into this little volume, but also the *noblesse* of the writer, noticeable in every phrase. The poet Richard Beer-Hofmann wrote to Herzl, on receiving a copy of that history-making volume: "More than anything to be found in your book, I liked the personality of its author. Here at last is a man who does not bear his Jewish origin as a burden or, in resignation, as a misfortune, but is proud to be the legitimate heir of an old, old civilization." Chaim Weizmann expressed a similar idea when, in his introduction to the 1943 edition, issued by the Scopus Publishing Company in New York, he stated: "The most potent cause (of the survival of 'The Jewish State') was the personality of its author. . . . From the very beginning of his Zionist career, when he was still grappling with the problem in the privacy of

his study, entirely unaware of others perplexed by the same problem, he seems to have been possessed by a sense of mission and vocation—already bowed under the burden which he was to bear until his last day. . . . Some of this exaltation and sense of destiny must have communicated itself to the hundreds from every land and station and opinion, who in response to his call, convened at the first Zionist Congress in Basle two years after the publication of 'The Jewish State.'"

The book was received with anger and ridicule. Yet it survived the skeptics and the pussy-footed. It was translated into many languages; many English editions appeared since 1896, when the translation by Sylvia d'Avigdor was published in London in an edition of only 500 copies. What is more important, the term *Judenstaat* did not remain buried in the realm of books. It was accepted, first by an increasing number of Jews, thereafter by many noble-minded Gentiles—"Christian Zionists," as Herzl would call them. The fact that political considerations make some people prefer the term "national home," while others choose the more elastic designation of "Commonwealth," makes no difference.

Today the battle for the establishment of a Jewish Commonwealth in Palestine is still being fought. But it seems as though we are closer to the fulfillment of Herzl's dream than ever before.

And in Palestine itself there are now an estimated 650,000 Jews, a large all-Jewish city, Tel Aviv, and nearly 300 Jewish agricultural settlements. These Palestine Jews cling to their land. Herzl—if he were still alive, he would be 85—would have loved to see this fulfillment of his vision, embodied in the closing paragraphs of "The Jewish State":

". . . I believe that a wondrous generation of Jews will spring into existence. The Maccabees will rise again. Let me repeat once more my opening words: The Jews who wish will have their State. We shall live at last as free men on our own soil, and die peacefully in our own homes. The world will be freed by our liberty, enriched by our wealth, magnified by our greatness. And whatever we attempt there to accomplish for our own welfare, will react powerfully and beneficially for the good of humanity."



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**2** 15 TO 30 OF THE MOST LUXURIOUS SHAVES PER BLADE you ever enjoyed . . . because they are made of new patented stainless steel that's 19 times tougher than the blades you now use—never before possible! Cost less than 1/2¢ per shave.

**3** NO WIPING—NO DRYING—don't take your razor apart as you must do with all other blades—just shave and rinse razor—no fuss, mess, or cut towels. KANT-RUST BLADES are made of stainless steel—all through—not just a rust-resistant coating.

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